THE

MISSION FIELD

1888

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

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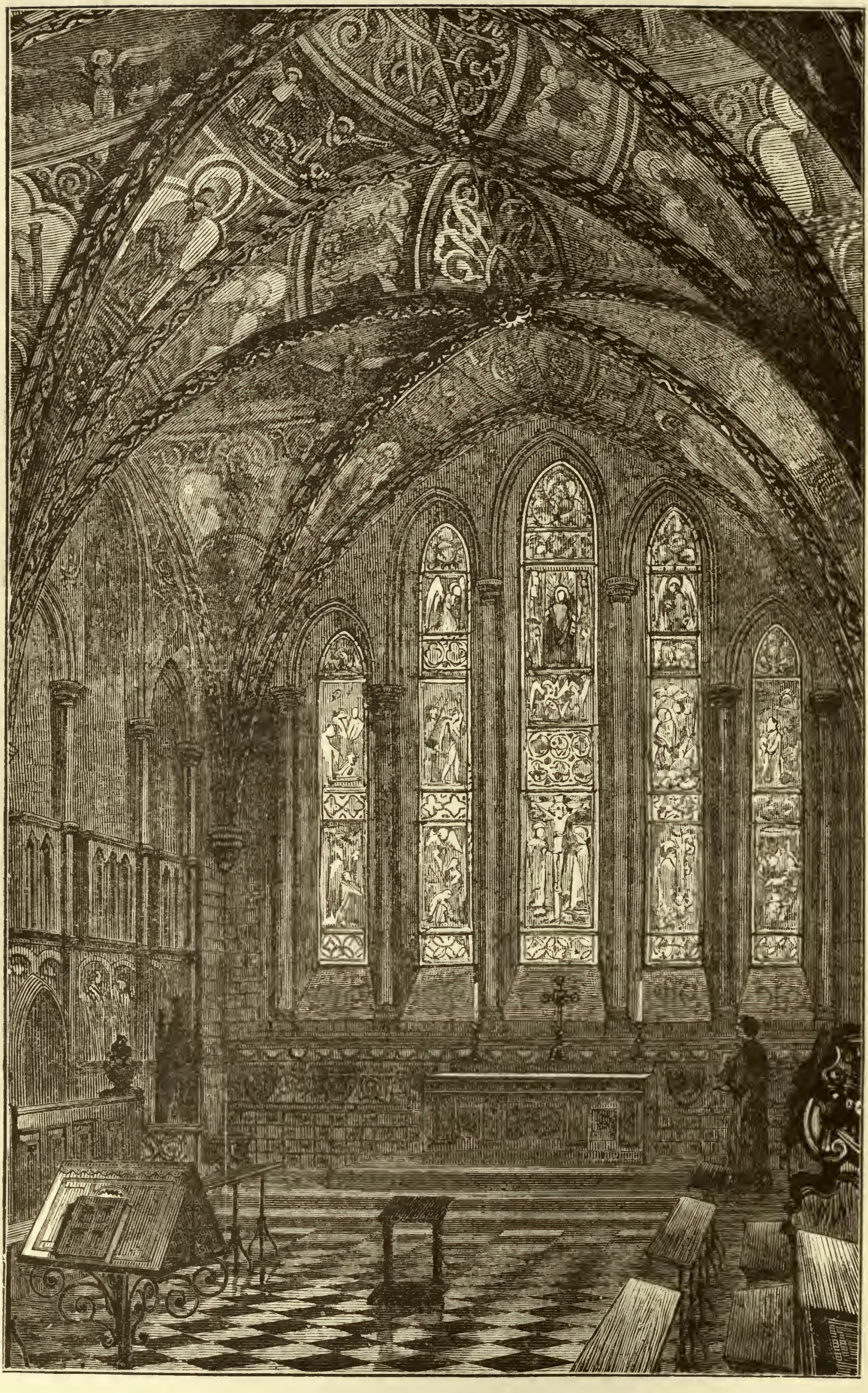


THE CHAPEL IN LAMBETH PALACE.

THE MISSION FIELD.

A MONTHLY RECORD

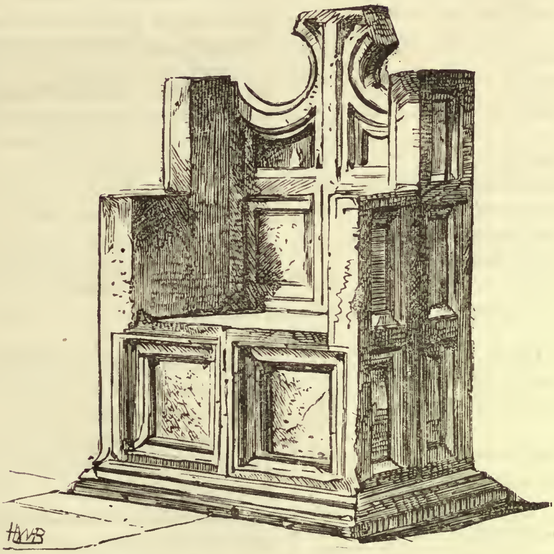
OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel

AT HOME AND ABROAD.

VOLUME XXXIII.

WITH 90 MAPS AND ILLUSTRATIONS.



THE CHAIR OF ST. AUGUSTINE, CANTERBURY CATHEDRAL.

1888.

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AND ALL BOOKSELLERS.

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THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JANUARY 1, 1888.

OUR PAST, OUR HOPES AND AIMS.

WHEN in future generations the nineteenth century is ranked—and we may surely think it will be—as one of the great epochs of Church history, there can be no doubt that the expansion of the Anglican Church abroad will be regarded as its prominent feature. The historian, searching for records and information, will find, ready for his purpose, numerous contemporary books, and will certainly attach a peculiar value to the publications issued year by year by the great Society which has been pre-eminently engaged in the marvellous work by which the epoch is characterised. We may measure his appreciation of them by imagining the light which would be thrown on the history of the Christianisation of England, of the Mediæval Church, or the Reformation, if we had, in addition to the extant books and documents, a monthly or even annual record of current events, based on and quoting the words of the actual workers, and supplied with a fulness which the chronicler of early days could never attain with his limited means of learning news.

It may be of interest to give a brief account of some of the forms in which the Society has placed the information it has possessed before the Church and the world.

Its annual Reports have always been the chief exponents of its action and aims; and its first Report has an ever fresh interest, and is one of the standing publications of the Society to this day. In early years the annual sermon formed the principal part of the Report; and by degrees, as the work grew, the accounts of the several Missions became more prominent.

NO. CCCLXXXV. NEW SERIES.

From time to time, during the eighteenth century, special statements were issued of what was being done, and what was needed. Of these, and the innumerable publications issued by the Society in the present century, we cannot here give any account. Our object is rather to give a brief sketch of the serial publications of the Society.

In 1839 a Quarterly Paper was started. This may be regarded as the progenitor of the present Quarterly Leaf, and also in some sense of the *Mission Field.* It contained sixteen pages, and gave extracts from letters of Bishops and other Missionaries, with information about the home work of the Society, and other papers. It retained its original shape until 1876; but twenty-five years earlier a considerable change was made. The Quarterly Paper was reduced to four pages, but at the same time the *Gospel Missionary* was begun as the first monthly Magazine of the Society, its first number being issued in January 1851, while in the next year another was issued under the name of the *Monthly Record.* The latter consisted each month of one paper—admirably written—of sixteen pages, descriptive of the history of some diocese, or aspect of Missionary work. Notes on current events were still left for the Quarterly Paper, except in so far as they were given in the *Gospel Missionary.* That Magazine has, however, had from the first the object which it still retains. It was designed to contain papers, not so much conveying the latest news from abroad, as telling in simple words what it was hoped would interest children, as well as others, in the Missionary cause. We may mention, by the way, that at this period a triple series of occasional pamphlets was issued, each containing a paper of historical interest on some one subject. They were called the *Annals of the Colonial Church,* the *Church in the Colonies,* and *Missions to the Heathen.* They were published partly by the S.P.G. and partly by the S.P.C.K., and were begun in the memorable year 1847, when the number of Colonial sees was raised from eighteen to twenty-two by the creation of the Dioceses of Capetown, Newcastle, Melbourne, and Adelaide. The successors of these pamphlets may be found in the invaluable *Historical Sketches,* of which there are now seven in the Colonial and nine in the Missionary series. The *Monthly Record* continued for four years, when it was superseded, in 1856, by the *Mission Field,* which has now completed its thirty-second year.

The general aim and contents of this Magazine have been the same during its whole career. For the first twelve years it was printed on rather smaller paper than the size adopted in 1868, which has been retained until the change which is inaugurated with the present number.

The thirty-two complete volumes of the *Mission Field* form a wonderful Missionary library. Last year the growth of the Colonial Episcopate was brought prominently before us by the Centenary, and we may note that of the seventy-five sees now existing, but twenty-nine were founded before this magazine, which has recorded the foundation of the remaining forty-six, and told of the needs growing so as to demand the extension of the Episcopate, and of the work in which the Bishops have been the master-workmen. British Columbia, Madagascar, Upper Burma, the Transvaal, Japan, China, Honolulu, Fiji, and other fields have been added to the Society's sphere of labour during these years; while Australia, New Zealand, Canada, and the Cape have been developing as colonies, and receiving the Society's aid in the foundation of the Church. It has been the privilege of this magazine to record the news from month to month of the successes in Tinnevelly, Ahmednagar, Chota Nagpore, Kaffraria, Borneo, and many another Mission to the heathen, as well as in recent years to tell of the abundant grounds for sanguine hope in Japan, Madagascar, and others of the fresher fields.

The *Mission Field*, therefore, begins its new series with its look forward heightened in earnest interest by the records of the past. What it may have to tell of success, of hope, of failure, of discouragement, of noble devotion, of grand achievement, is known only in the eternal counsels. The Society which sends it forth, and, we trust, all its readers, will regard it as having a task before it of high privilege, as a recorder of the advance of the army of God to conquer the world. Innumerable magazines issue each month from the press, and each may seem necessarily to be a rival candidate for popular favour with the others. For amusement, sensation, literary brilliancy, learned inquiry, or graphic description, there may be a competition. Into such the *Mission Field* cannot enter. Its standpoint is a separate one, and it can look to win the interest but of those for whom its subject has charms. That it may win their interest and increase it, is the object of the change now made. The leading characteristic of the magazine remains, and must remain, the same that it has possessed for two-and-thirty years; for its chief object must be to present to its readers extracts from the letters and reports of the Bishops and other Missionaries abroad, telling in their own words what is going on in their several spheres of labour. The changes aimed at are mainly of the nature of developments. The enlargement of the size of the page will, in the first place, give an opportunity for inserting rather larger illustrations. These will be also more numerous than hitherto. A few years ago an illustration was but rarely inserted, but latterly there have been some each month, and the volume for 1887 contained forty-two.

Then the enlargement of the pages, taken in conjunction with the increase of their number, will make the magazine more than half as large again. Some of the increased space will be used for giving more prominence to two or three departments, such as accounts of home work for the Society (which we hope our friends will send us) and communicated articles on subjects of Missionary interest. To these it is thought well to add a short paper or two specially designed for younger readers.

For the new cover we are indebted to the professional skill of Mr. R. P. Pullan, who some years ago presented the Society with the designs of the beautiful Church at Pontresina, and has now given a further proof of his sympathy with its work.

The changes are made, as we have said, with the view of attracting a wider interest, and consequently of increasing the rising circulation of the magazine. It is hoped that it may be found not only in the hands of some five thousand of the clergymen and laymen already interested in the Society's work, but that it may strengthen parochial associations by being read by a number of persons in each parish. With this view, the Society has arranged for parcels containing not fewer than twenty copies to be supplied at half-price and post free.

These few words will show that this magazine has high aims, and, if the phrase be liked, is ambitious. It were foolish to hope not to fall short, or to think that our doing so should escape critical eyes; we appeal none the less to all the Society's friends not to give rein overmuch to a critical temper, but to endeavour to work with us in letting our Church-people in England know what the Society is doing, and wants to do; so that the facts themselves, however inadequately told, may stir them to zeal for such a holy and noble cause.

THE SPIRITUAL COUNTERPART TO IMPERIAL DESTINY.

AN ADDRESS GIVEN AT THE MEETING OF THE ASSOCIATION OF UPPER ST. LEONARDS-ON-SEA ON OCTOBER 24, 1887, BY THE REV. ROBERT H. WALKER, M.A., FORMERLY HEAD-MASTER OF BISHOP'S COLLEGE, SCHOOL, LENNOXVILLE, QUEBEC.

IT is perhaps not a little remarkable, as we look back upon the history of the past few years, how steadily there has grown in the minds of Englishmen a distinct idea of the Imperial Destiny of Great Britain. Divine Providence seems to have been leading us forward, or we might almost say hurrying us onwards, with breathless speed to a greatness and influence beyond our utmost imagination. We find ourselves the centre of an influence which grows day by day and year by year; and we increase, moreover, from time to time our territorial possessions. And so we have almost learned to look upon ourselves as being destined for yet higher eminence, and to believe in what the Bishop of Durham called some time since the "Imperial Destiny of Great Britain." Nor can it be merely foolish pride when such men as Bishop Lightfoot refer to the idea at solemn seasons such as a Church Congress: rather must we regard the expansion of England as an admitted fact on which we should meditate humbly and solemnly, that we may try to understand the Will of God concerning it. The outspread of the various branches of the English-speaking race must have a wide influence upon the future of the world.

In the centuries that lie before us, Mr. Green tells us in his history of the English people, "The primacy of the world will be with the English people. English institutions, English speech, English thought, will become the main features of the political, social, and intellectual life of mankind." This forecast may be proved to be more or less accurate, but such a conviction cannot be without its beneficial effects upon the minds of those who are impressed with it; it must widen and enlarge the sympathies; it must prevent patriotism degenerating into a narrow selfishness; it must raise our motives of thought and action while we feel so deep, so personal an interest not in the future of this small though queen island only, but in that of the world itself. There is too much insular narrowness, selfish prejudice, meanness of aim; thousands, millions are too much absorbed in their daily life to raise their eyes as they walk to look round and contemplate the possible future which the Providence of God is preparing for us. And so it comes to pass that our countrymen bear their dignity and the corresponding responsibility too lightly, in numberless cases do not realise it at all, so bound are they to their work or gains, to the workshop or the desk.

But what have we to do with such questions, such thoughts and forecasts of the possible future? What has it to do with a Missionary Association? There is a spiritual counterpart to them, and that spiritual counterpart is the more important part to those whose sight can lend itself not only to earthly power and empire, but to the reign of Christ, the treading down of Satan, the uplifting of the Cross, and the extension of that unearthly Empire which has been likened to a stone cut out without hands. When Englishmen go they take their religion with them; and so it has come to pass that the worship of the English Church has already in some senses girdled the earth. On the continent of Europe, wherever any gathering of our nation takes place for health or not, we find a little English church, and can worship in a tongue we know, in a ritual with which we are familiar. In other lands where we have sent forth permanent settlers, the Church has followed up her children, and a simple log church, if none better can be procured, serves for a place for common prayer and sacramental worship; and those who have gone out from us, far away from the sound of the church bell of their village home, or out of the midst of our cities, are earnest with an earnestness we do not realise, not to be cut off from the privileges which we hold so lightly. Our own apathy leads us to lend too often a deaf ear to the cry which comes to us from across the water; we doubt its reality, because we find so feeble a counterpart within ourselves. And thus, too, we are blind to the majestic work which is going on around us, as our aims are often so narrow that we do not realise the privilege of having been born Englishmen; so our religion is so cold, our heart so dead, that we scarcely warm with any enthusiasm for the spiritual work which the Holy Spirit of God is carrying on around us. Yet there are surely some who can see that this age is making history, and Church history above all, that God is in the midst of us, that the conflict between light and the surrounding darkness becomes daily more intense, and that, unless our wise men are but false prophets, mighty changes must soon come to pass. It is no exaggeration to say that the work which is going on around us is majestic; it is not now as it once was, when the little seed was cast into the ground by faithful men, who could not hope to see the fruit of their toil; other men have laboured, and we have entered into their labours. Year by year the Church grows like some stately tree ever putting forth new branches, growing from every side, each bough sending forth its own shoots and leaves, some weaker perhaps, some stronger, but each one alive and strong. The Bishop of London lately used these words: "The activity of work in every diocese seems to increase with the number of the dioceses, and the Church recognises the importance of the work to be done, as the magnitude of what is done already expands before our eyes." The same number of the *Mission Field* which draws attention to these words contains an account of the formation of the new diocese of Calgary, by the division of the diocese of Saskatchewan, another added to the already large number of Church dioceses. Whatever side we look, whether we contemplate Missionary effort amid our own people, in the United States of America, among the heathen within our empire, or those who remain without, the impartial observer must admit that on all sides there is activity, work, eagerness. It was but within our memories that Japan was opened to foreigners, and that the Christian Missionary dared to set foot in the islands, and yet now we hear of the Church of Japan becoming fully organised and holding its own synods. And the vast empire of China, with its teeming millions, we are told by travellers, cannot long remain as it now is; the time may not be far distant when it will bow before the Cross of Christ, and become a strong branch of the ever-growing vine. The growth of the Church, silent and mysterious, is to the thoughtful observer one of the mightiest facts of the present age. I may refer here to a little, but useful and comprehensive, book, "The English Church in other Lands," published in the Epoch series, both as my authority for the assertion and as a work of deep interest to every Christian who feels such interest as each ought in the work of Christ. Or the reports of the Society for Promoting Christian Knowledge afford a remarkable testimony by the list of tongues into which the Bible, wholly or in part, the Prayer Book, and other books have been translated. Perhaps, too, I may here venture upon the following statistics, which show that within the present reign some advance has been made, and which refute sundry objections which we hear from time to time about Missionary energy and success. In 1837, the S.P.G. reported that there were seven Colonial bishops with 172 clergy and 81 lay agents, and that the Society's income was £22,325; in 1886 there were 75 bishops, 595 clergy, 1,700 lay agents, and the Society's income was £105,712. But in truth these figures do not represent the work of the Society. Canada, to a considerable extent, Australia entirely, other countries to a greater or less degree, have been cast off and no longer counted in the Society's estimate of work, because they are self-supporting—self-supporting and more, for these Churches are already sending their Missions into other lands, and the venerable Society at home has not only grown-up children but grandchildren. It is the result of past work of the Society that such greetings as were given to us when last we met, could be sent from a parish in the Antipodes to us who belong to the Mother Church. Look where we will, in America, Africa, India, the West Indian Islands, the lovely islands of the great ocean, even such isolated spots as Tristan d'Acunha, we see signs that the Church is at work, that her Missionaries are ubiquitous.

But I am met with the serious objection that the work done is very imperfect—that the picture may look well in the distance, but a nearer view shows us a different side: truths half taught, converts who are formalists only, bitterness and contests between Missionaries, wasted energy, mis-spent money, unutterable failures.

There is one answer to this, and surely it is a complete one: God has entrusted the work to human hands; He has placed the gift in earthen vessels; there is miry clay mixed with the feet of iron, weakness amid strength, human frailty as well as divine wisdom. Do we seriously expect anything else? What has the history of the Church been in past ages? Was there no weakness even in Apostolic ages, no falling away, no weak brethren, no scandals in the Corinthian Church? And are we so little acquainted with our own past history as to expect a Church which is co-extensive with the world, to be going on in an unbroken line of success? We hear, too, of many complaints of the management at home: we could doubtless do better than they; yet the thought must sometimes occur to us that those who have given their life to the work might possibly be wiser than we who judge them from a distance. Let us ask an unbiassed opinion from those who owe their spiritual privileges to this Society; let us seek it in Australia or America, in Burmah or India; we shall not hear of mistakes or errors, but a note of thankfulness and joy for the past blessings which this venerated Society has spread abroad through the whole Church.

Or, again, we hear that there is so much yet to be done at home, that with our great cities more heathen than Christian our efforts ought to be utilised here. Yet do our Colonists cease to belong to us because they have crossed the ocean, and have they not an equal claim at least with those who remain? The Society to which we belong considers it a first duty to minister to our own countrymen, to help them in their earnest efforts to provide for themselves the necessaries of the spirit; and indeed in these days one might almost ask what is "at home" to our countrymen? Are they not at home all over the globe, and are not those who to-day are in London, to be found another year in Australia or New Zealand? The work of the Church cannot be limited; wherever the call is, there should its labourers be sent. A selfish policy of isolation results in poverty and loss. We were reminded some time ago from this pulpit that the ancient Churches of Africa, once so full of religious life, have ceased to be, because they were selfish and ceased to be Missionary. A Church that is barren will soon die; a Christian who ceases to be a Missionary will soon cease to be a Christian at all. Upon us all, as a spiritual society, as individuals, our Lord's command is laid, "Go ye into all the world and preach the Gospel"; and the Apostles did not remain at Jerusalem because there were still Jews to be converted, but went forth into the world, preached the Gospel, turned the world upside down. And that is what we would do now; we do not want to cramp our energies because there are heathens to be found at home; there always will be tares mingled with the wheat, good men and evil growing side by side, God's servants and Satan's slaves in every street and every house. We might as reasonably wait until our own hearts were perfected and free from every stain and spot of sin, and say that we could not work for Christ until we could offer Him a whole heart, undivided worship, a perfect offering. Truly then the Gospel would have to wait long; no Apostle would ever have taught, no Missionary would ever have reached our shores, the religion of Christ would be now known only to the historian and antiquary! And has God bestowed upon us the vast empire that we hold in order that we should leave so many millions of our fellow-subjects still in the darkness of heathenism? Do we remember, if ever we think about the needs of home, that India is as much home as London? I think we might almost venture to say that it has more claims on us, for we hold it in subjection, we have impressed our rule upon it, and therefore we have a special duty towards it. If Christianity is good, good for man, good for us, we have no right to refuse it to them, but have rather a responsibility which in the sight of God we cannot disclaim. The natives of India are as much our brethren as the dwellers at home, belonging to the same human family, the great Aryan race, and our fellow-subjects in the great empire over which our flag extends.

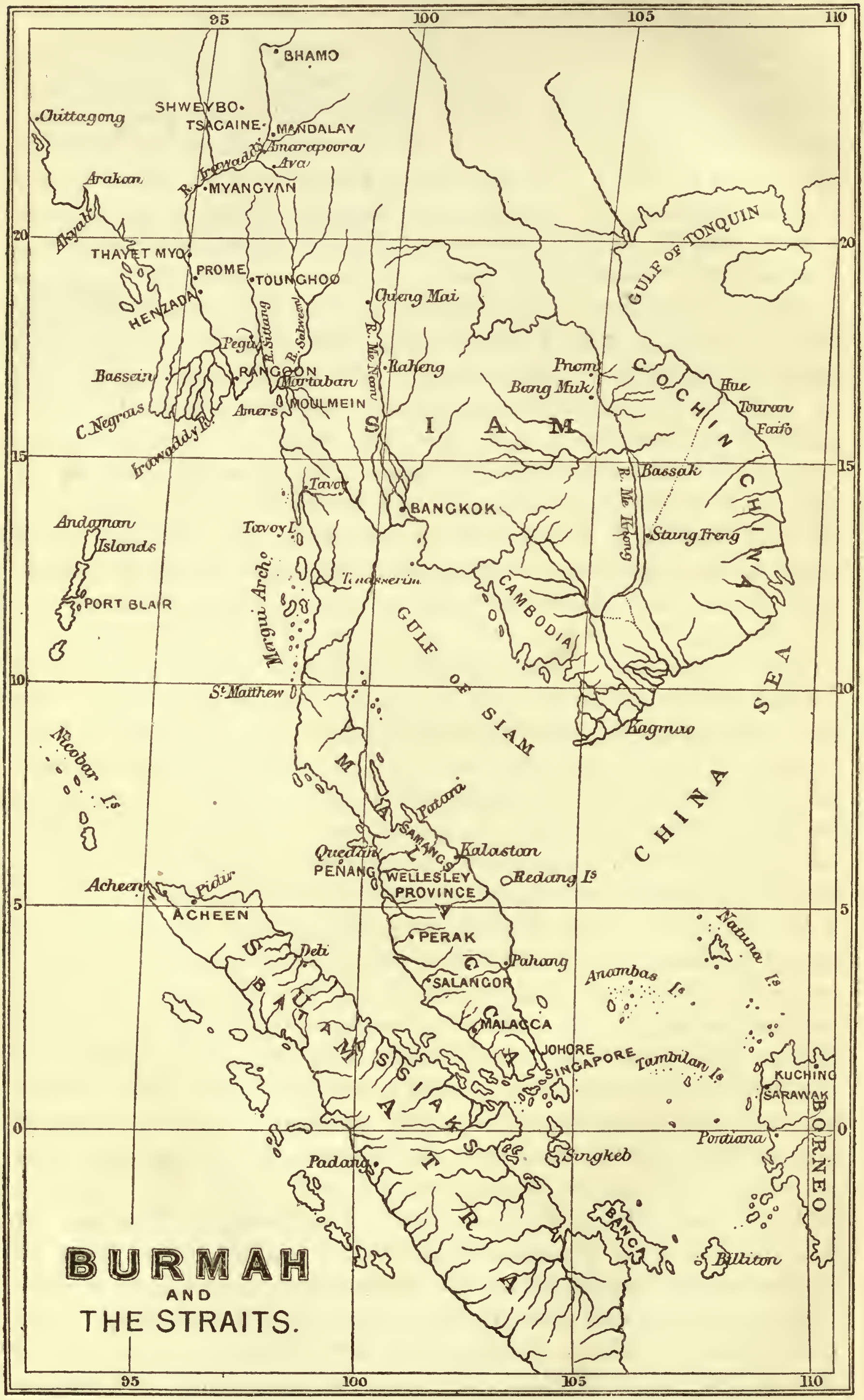
Now, I am fully aware that some may feel that it is not needful or wise to speak on the general subject of Missions to those who are here, for the very reason that they do desire to set forward the work of Christ; but yet we are here to encourage one another, and the words which I have written apply as much to myself as to my brethren in this work. None of us is a perfect Christian, yet we presume to teach the Gospel to others, though it has so imperfectly enlightened our own hearts; we teach others, though we need to be taught ourselves; we encourage others, though we need to be encouraged ourselves. We all need to pray that God with the sunshine of His goodness would melt our thankless hearts of stone, to ask Him to warm our cold and selfish natures. It is well to remind ourselves and one another that, unless we take up the Cross and bear it aloft and preach the Gospel, we may miss our right to share the hymn of triumph which awaits the Church; the glorious light will shine around us, but our eyes will be too blind to perceive it; victory will remain with the Church, but the laurels of it will not be for us.

THE MISSION OF TOUNGHOO, UPPER BURMAH.

THE Annual Report of this growing Mission is always pleasant reading. The receipt of that just issued (which, by the way, covers only nine months, from September 29, 1886, to June 30, 1887, as it has been found desirable for financial purposes to end each year with Midsummer) prompts to a survey of the work from the commencement of the Mission in 1873. A year is a brief space indeed in the history of a Mission or Church; only those who look for the crop as soon as the seed is sown will be disappointed, if spiritual seed, which grows secretly, reveals less development than impatient or over-sanguine spirits demand. By taking longer intervals and comparing points of time more widely severed it will generally be found that, however varying the rate of progress, progress of a very real and abiding character can be discerned in every Mission. This is certainly true in the case of the Tounghoo Mission, which has now existed for fourteen years.

It may be well to state where Tounghoo is, and who and of what race are its people. The town of that name is a large place and the centre of a vast country. For its exact position reference must be made to the accompanying Map. About 100,000 Burmans live at Tounghoo itself, but they are foreigners. The natives of the country are Karens, an aboriginal race with their own language, or rather languages, for the differences between the Bghais Karens who live in the north-east part of the civil district, and the Pakus who occupy the south-east part, comprise a complete distinction of language, habits, and manner of life. About 550,000 persons speak the several languages which are generally grouped as Karen. The objects of their worship are "Nats," or the spirits of their ancestors, but they live in a state of superstitious bondage to fear: the departed are to them as gods; every tree, bush, rock, and river has its spirit, and these are to the simple people terrible and cruel. Then there are on the northern and eastern borders tribes of Shans who hover over the frontiers of China. To get at this Mission involved quite recently a weary journey. Against the swiftly running waters of the River Sittang, which flows into the Gulf of Martaban, the missionary had to make his tedious way in a native boat under scorching suns or heavy rains, traversing 300 miles in 15 days; now a railway carries him in comfort from Rangoon to Tounghoo itself in ten hours.

This Mission to the Karens has much in common with another mission to an aboriginal race, that of Chota Nagpore, which has done so much among the Kôls. In each we entered into other men's labours, but in each the Church acted in a spirit of much forbearance and humility. It fell to the lot of the late Bishop Milman to take action in both of these Missions. In Tounghoo the American Baptists had been the pioneers, and Dr. Mason, with his devoted wife, earned a reputation as exceptionally successful missionaries, which was not limited to India and America. Dissensions in the Baptist community threw this Mission into a condition from which it seemed likely that heathenism and Romanism would be the only gainers. The people were cast off from the body which had given them their new faith, and were, as it seemed, at the point of two diverging roads, one leading back to their heathen superstitions, the other leading to Rome. Mrs. Mason appealed for her children to the Bishop of Calcutta. His lordship was in no haste to act. He sent the Rev. J. Trew in 1871 to investigate the difficulties and to report on the situation. Finding that theological differences between the Church and the Baptist body had no place in the controversy, Mr. Trew thought the division would come to an end if all hope of help from without were withheld; but the Karen magistrates declared that if the English Church declined to help, the people would join the Roman Mission. The Indian Government supported the Bishop's proposal to take action, and Dr. Mason himself was much impressed by the success of the Society's Missions in other parts of Burmah. In 1873, therefore, the Society's missionary, the Rev. C. Warren, was sent to commence work as the representative of the Church of England at Tounghoo. For two years he laboured devotedly, but in addition to the charge of Missions to the Burmans and the Karens, he was burdened with the spiritual care of the English troops, and in 1875 he died at his post, the victim of overwork. He was followed by the Rev. T. W. Windley, under whose administration until 1884, when his health compelled him to retire, the Mission grew on all sides. Mr. Windley with his colleagues produced a translation into the Karen language of much of the Prayer Book. He and his brother missionaries lived as a little community, having a common fund and bound together in all the details and services of their daily work. In 1877 the Bishopric of Rangoon was founded, and in September of the following year Bishop Titcomb visited the Tounghoo Missions. He ordained four Karen deacons and held three confirmations. Here was the first notable step forward. The native converts now formed a native Church, with four natives ordained for the work of the ministry. Since Mr. Windley's return to England, the Rev. Wordsworth E. Jones has been the head of the Mission. His much-needed furlough brought him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GULF OF TONQUIN
COCHIN CHINA
Hue
Touran
Faifo
Bassak
R. Me Kong
Stung Treng
Tavoy
Tavoy I.
BANGKOK
Andaman Islands
PORT BLAIR
Mergui Arch.
Tenasserim
GULF OF SIAM
CAMBODIA
St Matthew
Kagmao
CHINA SEA
Nicobar Is
MALAY
Patani
SAMANGS
Kalastan
Quedah
PENANG
WELLESLEY PROVINCE
Redang Is
Acheen
Pidir
ACHEEN
PERAK
Pahang
SALANGOR
Deli
MALACCA
JOHORE
SINGAPORE
Tambilan Is
Anambas Is
Natuna Is
KUCHING
SARAWAK
BORNEO
Pontiana
SUMATRA
BATAKS
SIAK
Padang
Singkeb
BANCA
Billiton
BURMAH
AND
THE STRAITS.

to England in 1885. For some time his broken health compelled him to absolute inaction in this country, but with recovery of strength he gave many persons the opportunity of hearing the story of the Mission from his own lips. He was again at his post early in 1887, and he testifies to the admirable way in which the Rev. A. Salmon had not only maintained existing institutions but had developed and extended the work. First of all, in the schools, a substantial building had taken the place of a rickety erection which had been used as a girls' school. Such a school must always be an experiment among Orientals, who undervalue the education of women; but in faith and love it was commenced in 1884 by Mrs. Salmon with four scholars; it has now 30, all of whom are baptized and board in the school house, amid all the religious influences of a Christian family. As the Report mentions, "the future of the Karen Church greatly depends upon the extension of female education." In the Karen vernacular schools the question of teaching English has been an open one for some years; now it is taught thoroughly in the Anglo-vernacular School up to what would be the 7th and 8th standards at home, and the result is considered to be very satisfactory; one of the boys, Saw Annay, at the end of his course gained a Government scholarship for training in medicine at the Madras Medical College, after a year of training in the local dispensary. Another, John Tauthoo, after passing the Middle School Examination, was sent to be trained as a clergyman at Bishop's College, Calcutta; and five or six others are holding posts which require considerable knowledge of English to fill.

The higher knowledge thus obtained has proved in no way disadvantageous in a religious point of view, unless it be that scholars thus equipped look rather to Government employ than to missionary work; but a school is doing service if it sends out Christian laymen to hold positions of trust in a heathen country. It must be stated that the boys (about 50 in number) are all Christians, and that the education given to them is so popular that the managers are overwhelmed with applications for admission from the Baptist Karens, which they are obliged to refuse.

One proof of the good influence of the Mission has been very apparent in recent years. Since the annexation of Upper Burmah on January 1, 1886, the country has been overrun by dacoits, and the Christian Karens have taken a prominent part in the suppression of such insurgents; they have had the assistance of the better disposed heathen Karens, while those tribes and villages over whom Christianity had not gained an influence proved in many instances to be disloyal.

Turning now to the native staff, there are at present three priests and two deacons, all Karens by birth. The repeated losses by death of the Karen clergy or catechists is the darkest chapter in an otherwise bright story. In ten years no fewer than five have been thus removed.

The last addition, the Rev. Mau Sah Pau, was ordained on July 3, 1887, after having received careful training at the Institution at Kemmendine, a suburb of Rangoon. The native clergy cost the Society nothing, but are maintained by subscriptions and offerings raised by their flocks. Next in order come the native catechists, forty-four in number, of whom five are sub-deacons; they generally act also as schoolmasters, although only a few of them are sufficiently qualified to have their schools examined by the Government inspector. The Mission has its printing press, and, judging by the way in which the Report now lying before us is printed, the venture ought to be a commercial success. Plenty of work in the vernacular is given from outside, and a weekly Karen paper, *The Pole Star*, is issued, with an increasing circulation. English work is sometimes given, but some new plant, which would cost £100, is required before English work can be undertaken with satisfaction. The Report says:—

> "Besides the weekly paper, we have lately printed a translation of a little work by Rev. D. Elsdale, Rector of Moulsoe, called *Instructions on the Apostles' Creed*, by his permission. A translation of the *Instructions on the Lord's Prayer and Ten Commandments* by the same author is in course of preparation, as is also one of a little work called *Foreshadowings of Christ*, by the Rev. Frank Shaw, Vicar of Eastry. Between this and next year we have in view a reprint of the Prayer Book, together with parts as yet unpublished; a revised edition of the Hymn Book; a translation of of Rev. E. L. Cutt's *Chief Truths of Religion*, and also one of parts of Robertson's *Sketches of Church History*."

In addition to the Karen Mission, which is divided into two sections, north and south, in recognition of tribal differences, but not as following the tribal lines exactly, there is the Mission to the Burmese and to the Tamils, under the Rev. J. Kristna (a Tamil) and two catechists. Neither Mission is as satisfactory as that to the Karens. Of the Burmans there are only twenty converts, of the Tamils thirty-nine, of whom twenty-four are communicants. Perhaps a better view of the real progress of the Mission will be given if we reprint the impressions of a returning member of the staff, Mr. J. Hackney. Mr. Hackney joined the Mission in 1879, but in 1884 he came to England for the benefit of the excellent training which is offered at St. Augustine's College, Canterbury, and returned last year. Here are his own impressions of the changes which had been effected in three years:—

> "When I stepped into the train at Rangoon for Tounghoo, I little dreamt of the surprise that awaited me at my journey's end. At several stations on the route my carriage window was besieged by bands of laughing, neatly-dressed Karen schoolboys —who came by train to meet me—eager to exchange a hearty good handshaking, much to the astonishment of guard and passengers. The Revs. J. Kristna and Shway Gnyo (Karen deacon) met me at one of the stations, and together with our accumulating forces we arrived at Tounghoo.
>
> "Here I found Rev. A. Salmon standing at the head of a long diminuendo of schoolboys ready to receive me. Together we filed off across the swamps to the Mission-house, where I received another hearty welcome from Mrs. Salmon and her schoolgirls

whom I found ranged in front of the building. Their neat attire and happy, active, and intelligent bearing, contrasted with old experience of Karen stupidity and uncleanliness, was very striking, and certainly betokens close attention and careful management and supervision. The active, bright appearance of the boys, I find, is to be attributed to the fact that the Karen antipathy to all games requiring exertion is very ingeniously met by the presence of Mrs. Salmon and all the girls as spectators at all their games of football, &c. What boy would not do his best in the presence of such a gathering?

"The Karen girls' school (a want long felt) was a most gladdening sight; and its powerful influence for good, under present management, will soon be felt throughout the Mission. Next day gave me an opportunity of seeing the Mission at headquarters in full working order. At 9.0 A.M. prompt, every room and corner of the spacious buildings, above, below and all around, became alive with work. Anglo-vernacular and Tamil schools, Karen boys' school, Karen girls' school, and printing-office—the whole place throbbed with work. In the evening I crossed to my permanent abode on the eastern bank of the river, and on Sunday the school-children and village people attended Celebration in the morning and children's service in the afternoon. The reverent behaviour of all, and the hearty singing and responding, were very observable. At the children's service I noticed that the Karen habit (when questioned) of smiling stupidly and fumbling with their bracelets and surveying their feet had quite disappeared; questions met with prompt, intelligent answers.

"A daily school has been commenced on this side of the river for all the village children who are not sufficiently advanced for the town school; and every Sunday afternoon, concurrently with the children's service, lectures are given in the schoolroom to the older people of the village. Last Sunday I commenced with a vindication of the "Reasonableness of a Book of Common Prayer," and its practical advantages.

"Judging from such a bright picture of outward activity, coupled with the fact that in the Mission account books I see the Karens came forward most liberally to help their clergy and their Church, and furthermore sent money to help on the new Burmese Mission at Mandalay, I cannot but think that during my three years absence in England there has been a marked growth in the spiritual life and spiritual sense of duty among our Karens, the result and gradual development of the seed sown, not perhaps so much by work and preaching (still less by aimless activity and shifting plans with their stillborn results) as by continual contact with the holy lives and noble natures of self-sacrificing workers no longer with us. Let us hope that, with the Catechists' Training Institution lately reorganised by Rev. W. E. Jones, a new era of usefulness has dawned on the Karen Church, and that he will send forth men charged with Pentecostal fire, to renew the dying flame in the hearts of the wavering, and to kindle once and for ever the sacred flame of God's Holy Spirit on the neglected altars of the hearts of the heathen multitudes, who swarm round the portals of our Church eager to catch the merest crumbs that may fall from off the table of Catholic teaching."

To sum up with a few statistics, without which no report is satisfactory to those who wish really to understand its position; the staff consists of two English priests, Messrs. Jones and Salmon; one Tamil priest, Rev. John Kristna; three Karen priests, and two Karen deacons; Mr. Hackney, a candidate for ordination; Mr. Stockings, also of St. Augustine's College, a candidate for orders, who looks forward to working in Upper Burmah; forty-four Karen, and two Tamil catechists. Fifty villages are under the charge of the missionaries, and the number of baptised persons is 3,440, of whom 1,237 are communicants. There were 184 baptisms in the nine months under review. There are 25 schools, with 597 children, of whom 92 are boarders.

JAPAN.

DEVELOPMENT OF THE NATIVE CHURCH.—IMPORTANCE OF THE TOKYO WORK.—REMARKABLE MOVEMENT IN SHIMOSA.—CO-OPERATION WITH THE AMERICAN CLERGY: THE THEOLOGICAL COLLEGE.—COREA.

AGAIN and again in recent years have we had to tell of the rapidity of movement in the national life of Japan, and the wonderful opportunities which are constantly offering themselves to the Church, larger than the little band sent forth from England can fully meet. Each letter and report adds to its predecessor's story, making us realise how the present is the time not so much for preparation and for patience and hope (as is the case in most Missions at such early stages of their growth), but for vigorous activity.

For instance, Bishop Bickersteth does not regard even a native episcopate in Japan as being in a very remote future, although it is only three years since the first native deacon was ordained.

So many qualities are requisite besides piety, learning, and zeal for the responsibilities of that office, that it is long, in most Missions, before there can be found a native convert with both the natural and spiritual gifts of which there should be evidence before he receives so great a trust.

Bishop Bickersteth only throws out a hint of this hope by the way. Although the work in the capital is so engrossing, he writes that he has had to spend no less than six months in travelling to the various Missions, and he adds:—

> "Each form of life has its own interests; were I at liberty to choose, I should perhaps spend a smaller portion of the year in moving from place to place; but this is not likely to be possible until I am able to hand over part of the diocese to a Japanese Bishop. In a land of such rapid changes as this is, if progress and change at all keep hand in hand, this may take place sooner than in other countries, where Missions have been longer established."

How the work at Tokyo, the capital, calls loudly for every possible endeavour is evident in all the letters. A young clergyman, the Rev. G. C. Gardner, who went out early in 1887, has been stationed at Kobe; and although he can be ill spared from that interesting Mission, the Bishop has no hesitation in recognising the stronger claims of the staff at Tokyo for reinforcement by his transfer thither. In announcing this the Bishop says:—

> "With so very much work either already demanding attention or immediately impending, I have found it necessary to ask Mr. Gardner to come to Tokyo from the end

of next month. It is impossible that Mr. Shaw should carry on all the various branches of the work—including teaching in the Theological College—without further help; nor can we avail ourselves with safety of the opportunities which, as I have mentioned, are now frequently occurring in villages and country towns, without a larger staff at the centre in Tokyo."

One of these opportunities outside the capital itself, but demanding the work of the Tokyo staff, is particularly mentioned by the Bishop:—

> "There has been a remarkable movement towards Christianity—remarkable, so far as I may judge from the accounts, for the fervour of the candidates for baptism, reminding one of primitive days—in SHIMOSA, a province on the eastern side of the Bay of Tokyo. Mr. Lloyd is sending you an account of this. I hope to visit the place before Christmas. Some thirty have been baptized already, but will require much further instruction and supervision. This is one of several places where new congregations are springing up."

The Tokyo staff, besides the lay workers of both sexes, includes only Mr. Lloyd, who is so largely occupied in special educational work, Mr. Gardner, who must for some time be engaged to a great extent in the acquisition of the difficult language, and Mr. Shaw, who went to Japan at the opening of the Mission in 1873, and on whom a large share of the direct Missionary work in the Tokyo district must depend. Another clergyman, the Rev. L. B. Cholmondeley, went out a few months ago to be the Bishop's chaplain, and the first member of his brotherhood, or 'University Mission,' to which the Society has given help by a grant. Of his share in the work, and the need there is still for more men, the Bishop says:—

> "My chaplain, Mr. Cholmondeley, will also give such time as he too may be able to spare from language studies; but even with his assistance it can scarcely be counted that the time of more than two Missionaries will be available for college, school, city preaching stations, and country stations. I regret to be depriving Mr. Foss of a clerical colleague at Kobe just when, as I fear, he has been looking forward to the pleasure of co-operation, but feel sure that he will concur in my opinion that the present needs of Tokyo demand the change. I do trust that the Society may be able next year to give us such an increase of grant as may suffice fully to man and support its only two stations; but of this I shall be writing later."

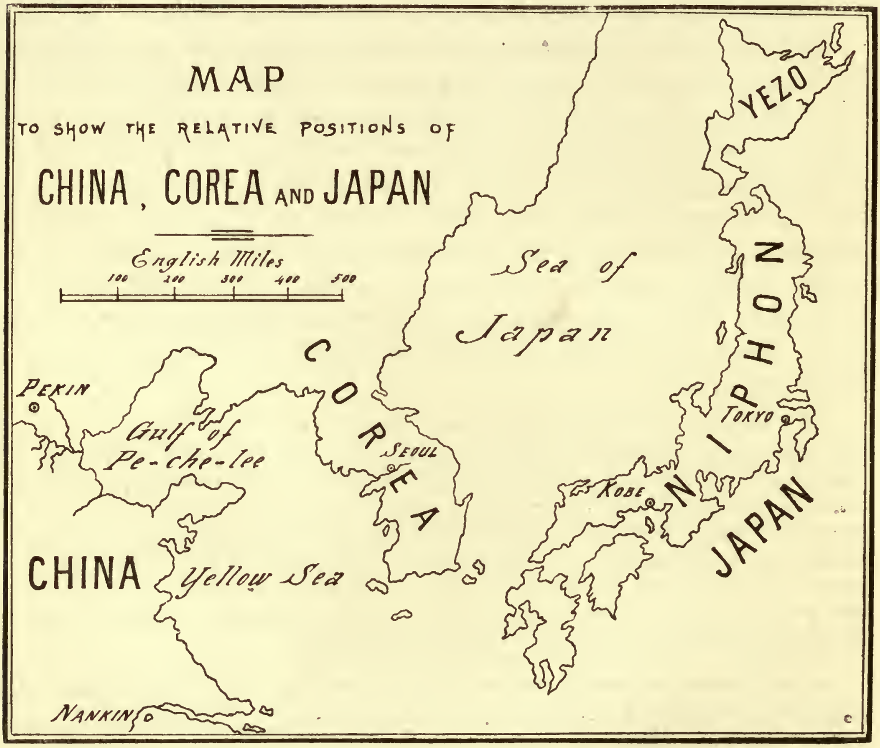
It is indeed earnestly to be hoped that the Church at home will enable the Society to seize more adequately the wonderful opportunity which the providence of God puts before us for extending the kingdom of His dear Son.

From the lady workers the Bishop hopes great things. Some have already done excellent service; some more went out in October with Mr. Foss (who was returning after furlough) to be the first members of what is called the 'Associated Mission;' six more are going out this winter to take charge of a Ladies' College in Tokyo. Besides these some are going out in connection with the Church Missionary Society

> "This bare list of offers of service—I have added no laudatory epithets; in such real work as Missions they seem sometimes out of place—must, I feel, raise the standard of self-devotion wherever it is known in England. If so, this will be one

and by no means the least reward of those who have made them. It is scarcely necessary that I ask, as each little party leaves England, you will support and speed it by your prayers. Perhaps there may be the more need that we be reminded that we are bound to thank God for having heard our prayers. There is danger sometimes, is there not? of forgetting St. Paul's 'with thanksgiving.' I must add that if some vantage-points will now be held, many more will still be left unoccupied. And in Nagasaki, where there were four English ladies at the beginning of the year, there are now two. Two—of whom one had given many years of loving toil to work among the heathen in Madagascar, Mauritius, and Japan, and the other had only been a brief half-year in the Mission-field—have both been called to what a noble prayer calls "the ever-pleasant pastures of His paradise."

Two other points of great interest remain to be mentioned. The first is not only an example of the cordial co-operation which there has been all along between the English and American Bishops and clergy, but relates to that important and practical matter, the training of the future clergy of the native Church. We have quoted an allusion to it already, but must give Bishop Bickersteth's own account of the arrangement:—



"After consulting the Society's Missionaries, I have agreed with Bishop Williams that his and our theological students shall be taught in the same college, and that we combine with him to constitute an effective teaching staff. Some plan of this kind was proposed and accepted by the Society some years ago, but never thoroughly carried out. We now propose that the College, which will be carried on for the present in the Theological School, erected by Bishop Williams, in Tsakigi, Tokyo, be governed by a

Council, consisting of the two Anglican Bishops, one Missionary of the S.P.G., and one of the American Mission, and two Japanese clergy (I am nominating Mr. Shaw and Yamagata San). Bishop Williams and Mr. Morris, of the American Mission, and Mr. Shaw, Mr. Cholmondeley, and Mr. Gardner are to be the teachers."

Lastly, we must mention the Bishop's visit to Corea. That country, a large peninsula attached to the north of China, has often been mentioned in the *Mission Field*, with the expression of the hope that as there are now fewer difficulties in entering than there were, the Church may soon find an open door. There has not yet been time for any account of the Bishop's visit to reach us, but he and Bishop Scott, of North China, arranged to go there together early in October. Bishop Bickersteth writes:—

"I am to meet the Bishop of North China, Dr. Scott, at the port of Chimulpo, and go up with him to Seoul, the capital. Our desire is that if the door seems open a new Mission and possibly a new diocese should be established there. Corea is a country by itself, and Missions in it cannot be satisfactorily worked either from China or Japan."

How the closing words of the Bishop's letter should come home to us! He asks that "amid all the anxious questions and arrangements of work in this land," he and the other workers may have "the constant support of the sympathy and intercession" of us at home in England.

* * *

THE BISHOP OF LINCOLN ON MOHAMMEDANISM.

I think you need see no cause for alarm. I do not know the gentleman who made the speech at the Church Congress, but it seems to me to be about the sort of speech I should have made myself some fourteen years ago, just after reading Bosworth Smith on Mohammedanism, when I was in the frame of mind to try and find out the good elements in such systems. I was then thrilled and delighted at seeing the amount of good elements there were in Mohammedanism, but the fourteen years which have passed since then have enabled me to arrive at a much wiser estimate with regard to the relative value of the Christian and other systems, and I do not think that anyone here ought, by knowing the good elements of Mohammedanism, to be in any way scared or dispirited.

Islam is a creed which does not simply conquer with the sword, but it makes wonderful strides in the matter of philosophy and medicine; it builds universities and founds libraries; but yet, in the face of that, we need not be intimidated, for we know that in God's own time the Cross must prevail over the Crescent.

Indeed, it is a matter of satisfaction that in Mohammedanism there should be such a peculiar power. For why is there? It is because the Mohammedans, of all heathen systems of religion, have been enabled to arrive at a great truth—the belief in one God—and we ought to expect that there should be great force coming from such a near approach to the exact truth. We ought not to be deceived by highly coloured statements of the excellency of Mohammedanism, for if it is true that the Mohammedan knows about God, it can hardly be said that he preaches God; for to him there is no Saviour and no Mediator, and consequently no real sense of sin, no real and true sense of love, such as Christians have.—*From a Speech at the Society's recent Anniversary at Lincoln.*

MADAGASCAR.

NATIVE CHURCH ENDOWMENTS.—THE COLLEGE: TRANSLATION WORK; STUDENTS FROM THE COAST.—MAHONORO: A FRIENDLY GOVERNOR; A DESTROYED VILLAGE; EDUCATION; PROPOSED EXTENSION OF THE COAST MISSIONS.

FROM Madagascar we continue to receive many encouraging accounts of progress, in spite of the unsettled state of the country, and other hindering circumstances. There can be no doubt that this vast island is one of the many Mission fields where the people exhibit great receptivity for the Gospel, and a door is so opened that there should be expected abundant entrance. Starting with the capital and the Missions in its neighbourhood, we find that there are beginnings of a well-known sign that the Church is becoming firmly rooted, viz., self-help. No longer ago than the spring of 1886 the Society was able, when making its grants, to set aside a small sum of £25 a year to be applied to the encouragement of a native pastorate endowment. As soon as the news reached Madagascar it was acted upon, and has proved a great stimulus to the people in carrying out the Missionaries' plans for creating endowments for the several pastoral charges. The Society's special grant has been used to meet equal amounts in the several places. The native endowments, however, date further back, for the Society has always given prominence to this point, and there is now in existence at each Missionary centre in Imerina, the central province, a fund raised by the natives as endowment, wherewith to pay the stipends of catechists and schoolmasters. The beneficial effect of this is not limited to those native congregations who have been moved to give of their substance and so testify out of their poverty to their devotion to the faith they have embraced. By saving expenditure from the central fund in their own villages they have set free money which has been fruitful in other parts, and a rather large scheme is consequently in progress for developing the other group of the Missions—that is to say, those on the east coast, where also self-help is in progress.

The Rev. A. M. Hewlett, the Society's Secretary for the diocese, sends the statement of the actual receipts in the several congregations, showing £100 (a large sum for Madagascar) invested in native securities. He may well say that he hopes they may afford satisfaction, "as they do represent a real movement of the native Church towards self-support," however small at present the result may seem.

Many of the above details are gathered from a letter of the Rev. F. A. Gregory, the Principal of the important St. Paul's College at Ambatohamara, near the capital. Mr. Gregory goes on to speak of some points more closely connected with his own particular work of training the native agents, and the future clergy of Madagascar.

The building of the college library has been a design very near his heart, and he writes of it as so near completion, that by this time it must be in actual use. He says that the college has lately received a fresh batch of eight students. The guarded way in which he expresses his favourable opinion of their powers shows us by what anxieties the work must be beset:—

> "As far as I can see they are up to the average in intellectual attainments, but it is hard to tell how they are likely to develop, as the Malagasy often seem to reach a point beyond which they cannot progress."

One of these new arrivals came from the coast, making the third student of the Betsimisaraka tribe now in training in the central college at the present time. This is important in view of the hoped-for development of the Coast Missions. For instance, the Rev. E. O. McMahon, who is stationed at one of the latter, called Ramainandro, thus describes the weakness caused by ill-trained agents, and the efforts, in which students from St. Paul's College are doing good service, to render the native workers more efficient:—

> "Progress is much hindered by the ignorance of the native teachers, as we have not yet been long enough in this part of the country to educate teachers, and men have been chosen more for their moral fitness than their capability, and these men are now a great drawback, as the scholars have already passed them in almost every station, while their good characters and influence with the people make them almost indispensable.
>
> "To counteract this I have called them all up to this station for six months' training, placing fifth and sixth standard scholars to take charge of their schools, under the superintendence of the college students, of whom I have *three* to assist me. These teachers, twelve in number, are working here daily at elementary subjects and Scripture, preparing sermons, and catechising, &c. They take the daily services here by turns, and go out on Sundays to the stations around, two by two, and take the services. Already there is an improvement, and I trust that by Easter, when they will return to their stations, if they can do a fair examination, they will afford efficient help. They are all most anxious to learn, and I trust the time spent on them will be more profitable than in trying to make up for their inefficiency by flying visits. A year and a half has shown me that much time and work was wasted, especially as the population in this part of the country is very scanty and confined to the valleys, so that the stations are mostly very far apart."

Mr. Gregory's excellent colleague at St. Paul's College, the Rev. C. P. Cory, in speaking of the Betsimisaraka students, takes a hopeful view of them, and naturally looks forward to a better hold being got of the coast tribes by teachers of their own race, than by Hovas, of whom they are always more or less suspicious:—

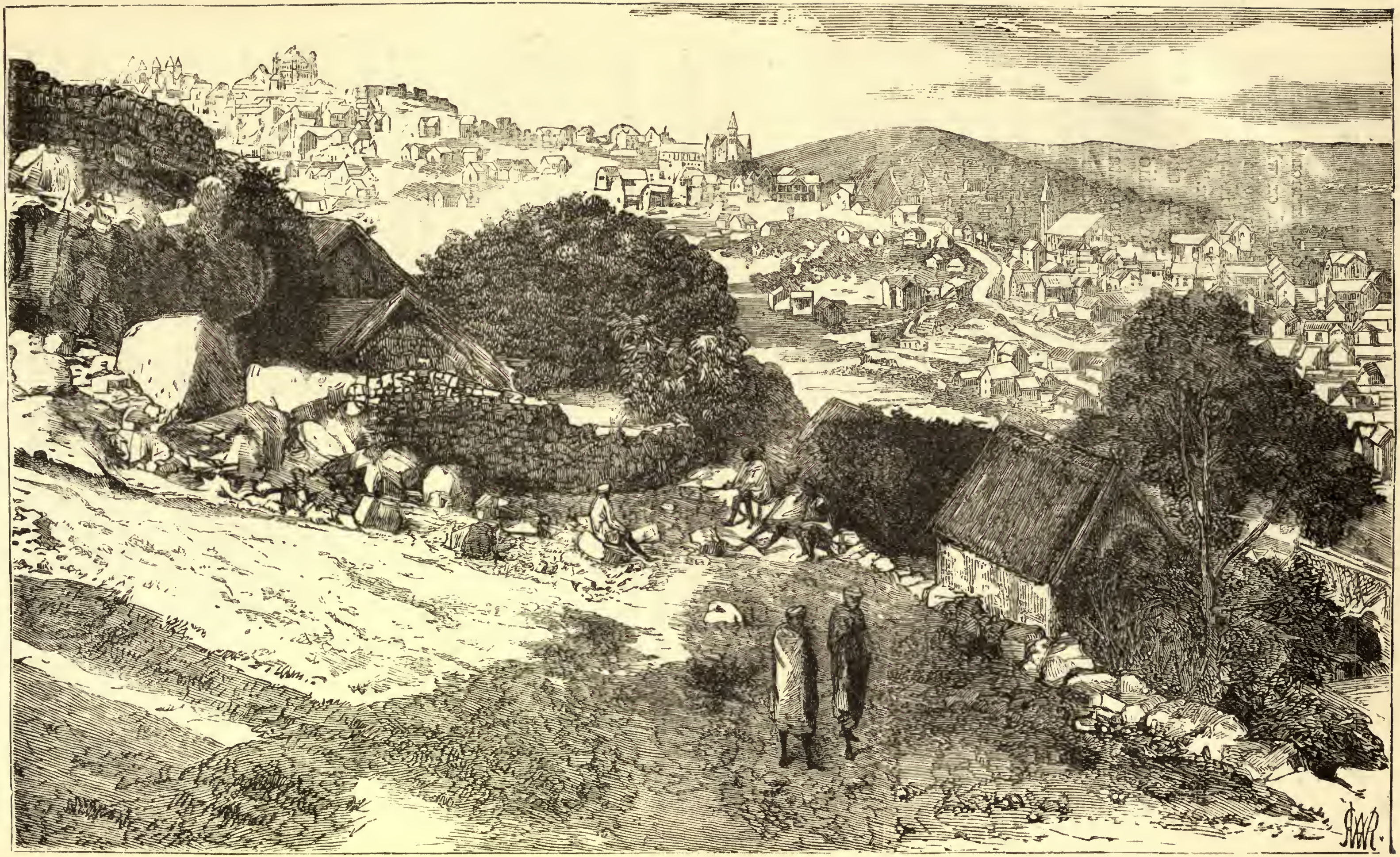
> "What renders it still more encouraging is that we can see but little, if any, difference in the mental power of the two tribes. This, too, may stimulate the Betsimisarakas, for when they see it is possible for a man of their own tribe to become equal in learning to the Hova, who, as a rule, lets them know that he considers them a dull and stupid race, they may shake off some of their characteristic indifference and aspire to better things."

Mr. Cory goes on to refer briefly to a few details of the college studies, in which two things are noticeable, viz., the continued energy which the Missionaries show in translation work, and the sound mental training which is given to the students who are to play such an important part in the religious future of their country, in addition to doctrinal teaching. We have on previous occasions recorded wonderful products of the translational labours of the Missionaries in versions of the works of standard English divines. Mr. Cory now says that he is writing an Arithmetic, has translated Todhunter's Algebra as far as Quadratic Equations; is now translating a rather more advanced work on Geography than that previously in use, and the Sixth and Eleventh Books of Euclid. The men, he says, "take to Euclid, and really are clever at it, but Algebra is trying work." He seems to have been hardly so successful in getting them to respond to his efforts to make them indulge in manly games and exercises, cultivate mutual sociability, or take interest in such a thing as a debating club. All such attempts, however, are "to the good," and can scarcely fail to leave something behind on the characters of these young men, on whom so much is to depend in future.

Passing to the Coast Missions, to which we have already alluded more than once, we come to the reports of the Rev. Alfred Smith, who is at the promising station of Mahanoro, which was opened as recently as the year 1884. This has proved a really wonderful opening already, in spite of the fewness of the workers. It is to be regretted that the Jesuits should have seen fit to open a rival Mission there last June.

A considerable part of the operations is carried on by means of the schools, and in this Mr. Smith has received great assistance from the Governor of the district. He is a Christian, though not a member of the Church, and helps the Mission in every possible way. Education is compulsory, and he sent Mr. Smith on one occasion a list of 124 boys and girls who had been collected in three of the island villages, and for whom he wished him to provide a teacher. Mr. Smith records other good deeds of the Governor's:—

> "A village in the interior has lately been destroyed by robbers; its inhabitants being seized and sold as slaves. These have, by the energy of the Governor, been recovered from slavery, and brought here to Mahanoro, and by his order the whole of the children among them will be placed in our schools."



ANTANANARIVO, THE CAPITAL OF MADAGASCAR, FROM THE NORTH.

Again speaking of the Governor, he says :—

> "Miss Lawrence receives *eight* very large sacks of paddy rice per month from him, together with a share of the *vodiomby*, or that part of every killed ox which goes of right to the Governor. He gave me also, a few days ago, *two* large sacks, and also *two* for the teachers. This is, of course, a very great help, and is a proof of the generous assistance given us in all our work by this excellent Governor."

Mr. Smith sends a list of eight schools in his Mission, showing 703 pupils, and records 192 baptisms. He writes about the stations also in detail, and we will select his account of one place, Manambatana :—

> "I was the first white man to visit this place. Of course the children ran into the forest the moment they saw me, and the people were greatly frightened at the sight of the first white man. I was, however, accompanied by Hova officers from the Governor here, whose duty it was to assist me to collect the children. After some difficulty we caught 37, for whom the people are now putting up both school and church in which they may be taught. These people, although they form a part of the Betsimisaraka race, have a quite different dialect, very difficult to understand. For one thing they cut out all the 'z's.' The common word *vazáha* (foreigner), with them becomes *vaiáha*; *zóvy* (who), becomes *ïóvy*, &c. Their chiefs have an Arab type of figure and feature, being tall, thin, and loosely jointed. Whenever I look at them I always imagine them to be descendants of the Arab pirates who anciently infested this part of the coast, and the seas between here and Mauritius and Bourbon and who became by conquest the chiefs of this branch of the Betsimisaraka tribe. I believe also a full knowledge of their dialect will reveal many Arab words."

He says that one great difficulty in connection with education is that the Betsimisaraka really dread it, looking upon those who have to do with it as instrumental in the hands of the Hova for the more complete subjection of the coast tribes to forced Government labour.

Mr. Smith is trying hard to build a permanent church at his head station, Mahanoro, and he may well desire to have one :—

> "Our present building, which is both church and boys' school, is merely a shed made of the leaves of the traveller's tree, and, as you may well imagine, quite unsuitable for our growing work. It is much too small for our congregation, which I thank God is increasing, and is in fact hardly large enough for our boys' school. I am, therefore, most anxious to build a wooden church which will be permanent, such as we have at Tamatave and Andovoranto."

It is hoped that the Mahanoro Mission may be strengthened by a medical department. It would be an inestimable boon to the whole district. Mr. Smith remarks that he is about 130 miles from Tamatave, and 200 miles from the capital, the only places where medical skill can be obtained.

An instance of the value of medical work is to be found in a passage in Mr. McMahon's report from his coast station, where he says that, with the help of medicine, he has got to know most of the people for some miles round, and though many of them are (of course) not yet prepared to become Christians, yet "there is a very sensible improvement in morals."

It is to be hoped that the development of the Coast Missions into a continuous series may soon be practicable, and that thus the Christian influence may be felt with a yet stronger force than now, by being brought to bear upon this large section of the country in an unbroken line.

KEISKAMMA HOEK.

FROM the Rev. Charles Taberer, the head of this famous Mission in the Diocese of Grahamstown, we have received papers which show that its extensive and growing success is in danger of a severe check from political causes. The case appears to be this: The most characteristic feature of the Keiskamma Hoek Mission is its Industrial Institution. This part of the work does not overshadow the pastoral and evangelistic work, as is shown by the simple fact that there are no less than fifteen native villages where services are regularly held, in addition to the home station. The Industrial Institution is designed to enable the natives of the rising generation to rise from the idle, unsettled, and combative life of their forefathers to habits of industry, manual skill, and appreciation of civilisation. That such a supplement to evangelistic work must be most valuable cannot be doubted, since the ordinary native life, with absolute idleness for its ideal, can scarcely be good soil for the heavenly seed. Nor is the value of the work appreciated only by those who desire the success of Missions. As a matter of State policy, the Cape Government have encouraged such institutions, and made grants for their assistance. St. Matthew's, Keiskamma Hoek, has, under this system, earned £885 a year in industrial grants.

These grants are now attacked in the Cape Legislature by the Dutch party—we are glad that no blame is attributed to English colonists—and the Superintendent-General of Education, though himself strongly in favour of the grants, has already made great reductions in the estimates for the year to meet the growing feeling of the Dutch party. St. Matthew's loses no less than £467 in consequence, and all the native institutions of the colony have suffered in proportion.

The grounds for this opposition to the grants may be parsimony, or a general callousness for the interests of the natives, and indifference as to their future. The specific objection taken is that the grants enable native institutions to compete with and undersell European workmen. Mr. Taberer, however, fully refutes this in some letters to a Cape newspaper, which have evidently produced a great impression in the colony. He says in one of them:—

"I will now, as briefly as possible, answer a question that very fairly suggests itself from what I have already written. It may be asked—If you are not able to undersell with this allowance of £885 from Government for three trade-teachers and thirty-five apprentices, how is the money expended without producing this result? In the first place, £525 of the above is given to provide these thirty-five native lads (at the rate of

Meisenbach

£15 each) with board, washing, lodging, and schoolroom in the Boarding Department, which is quite separate from the workshops; and this money does not pass through the industrial books in any shape, it simply corresponds to the boarding expenditure of outdoor European apprentices in towns. The remainder is for trade-teachers. Now, with reference to this. How much time during the day can a carpenter, who has twelve raw lads to instruct, spend on work that will financially benefit his department —that is, supposing that he does his duty by these twelve lads? All these apprentices again are paid wages; but how many of them earn the money they are eager to receive when pay-day comes round? It may also be fairly assumed that of thirty-five apprentices who may be resident at any institution where the term of apprenticeship is three years, there will be an average of twelve in each year. Now, what happens with the first year boys? They destroy more tools and damage more material than their labour is worth, and at the present moment I have hundreds of unsaleable articles on hand made by these boys, that I would gladly sell for half the value of the material only. Then the twelve second year boys, what is their position? Some are, of course, better than others, but on the whole their work only about equalises the damage and loss of those in the first year. The twelve third year boys, if they turn out well, may possibly make the 5 per cent. profits which are found fault with. But what sometimes happens is this. When a lad finds that he has acquired a smattering of his trade, he does his best to get away, or rather his worst, until at last he is allowed to go, and then the Missionary must begin over again with a fresh batch of apprentices How then, I ask, can work turned out under these conditions injure *hundreds of European mechanics?* And how can moneys expended in the way I have described enable native industrial institutions to undersell European tradesmen?

"Then arises one more question. What practical return is there for this State expenditure? The reply is—the apprentice is benefited in that he has been taught to labour. He has acquired civilised habits, and has been compelled to attend school, and be subject to discipline. And the colony is benefited in that the gratification of these civilised habits in after life means honest labour, better native houses, regular expenditure on the purchase of imported goods, greater security of property to farmers and others, and an increased revenue to the colony.

"One word as to rent. Not one donation to St. Matthew's has ever been applied to the building of workshops. The money expended on them has to be raised by the trades themselves, and I am now paying 6 per cent. interest on this borrowed capital. If this is not rent, then I do not know what is.

"What foundation is there, then, for this outcry against Government grants to native industrial institutions? And what is the whole grant after all? It amounts to about *fourpence* each per annum to the 325,000 European inhabitants of the colony; or, including the natives who pay their share to the revenue, it is about one penny each per annum all round. And would this outcry have been raised if the money had been distributed in aid of small and probably valueless industrial efforts in all the native schools of the colony and Transkei? I think not. We should never have heard of it; but, because the money has been expended in a few special institutions where good work is acknowledged to have been done, a local storm is raised, a foundationless story is concocted; this is turned into a political cry with the object of stimulating the Legislature to commit an act, the suicidal results of which, as far as our native policy is concerned, the future only can show."

It is, of course, absurd to think that the rough work of these native apprentices, barely covering its own cost, can compete with the general market, which Mr. Taberer shows there has been no attempt to undersell.

This controversy is, however, too distinctly local to have a direct interest in England, but its indirect interest is not inconsiderable, as it enables us to realise very distinctly what is being done for these inheritors of inertia accumulated for centuries, and to see how the difficulties of the task are increased by colonial jealousy. In this view, the following paragraph from Mr. Taberer's letter is very valuable:—

> "What benefit do we missionaries derive from these State allowances? Neither their continuance nor their withdrawal can affect us personally. We are not paid one single penny by the State to administer the large sums annually placed in our hands for the advancement of education and civilisation in the colony; and if all industrial grants were withdrawn at once, the only way in which it could affect us from one point of view would be that we should be rid of endless worries, daily troubles and anxieties, that men who have not the charge of work such as this can know nothing about; but from another point of view we should suffer, in that facilities for doing incalculable good to the natives, and indirectly to our fellow colonists and the country at large, will have been taken out of our hands. What we and all right thinking colonists are fighting for is a principle—a Christian principle, and, as far as this colony is concerned, a principle of State-craft also. Honest labour is part of the Christian life, and is also the very life-blood of a nation; and the propagation of this principle should be one of the first duties of our Cape Government among the thousands of its native subjects who are 'hereditarily disinclined to labour, and ignorant of all but the very rudest forms of even manual labour.' We missionaries, or at all events some of us, are willing to help in this work, since we believe in it from both points of view; but whether we are permitted to render such help in the future or not, our work as missionaries still remains. We preached the 'Gospel of Work' before industrial grants were given, and we shall preach it after they are all taken away. If the State is determined to commit suicide in this matter, we can only stand by, not unconcerned, but unaffected, and regret the act. To the present arrangement there are three parties—the colony, the missionaries, and the natives. Take away the grants and which suffers most? The natives are simply as they were. The missionary is relieved of endless anxieties, but laments his curtailed facilities for doing good among the natives, and thereby advancing the real interests of his adopted country. The colony is the only sufferer, inasmuch as civilisation has been retarded, and the exchequer must pay the penalty."

The natives contribute their portion, and a very considerable portion it is, towards the revenue of the colony, and they have an unquestionable right to a just proportion of the Educational grants.

How necessary such institutions as St. Matthew's are, in view of the contact of black and white races, is admitted by one of the opponents of the grants, who writes:—

> "We recognise that the idle vagrant habits of the natives not only retard the prosperity of the country, but are the source whence comes much, if not all, the crime for the punishment of which we have to maintain an expensive police and convict system."

Mr. Taberer sent with his report some photographs of groups, taken in the photography department of the Institute. One shows the St. Matthew's native choir in their surplices, another the girls in the boarding establishment; a third illustrates so well the subject of this article, that our readers will be glad to have an engraving of it. It represents the workshop apprentices with their master tradesmen, their faces and whole bearing contrasting advantageously with those of the "noble savage."

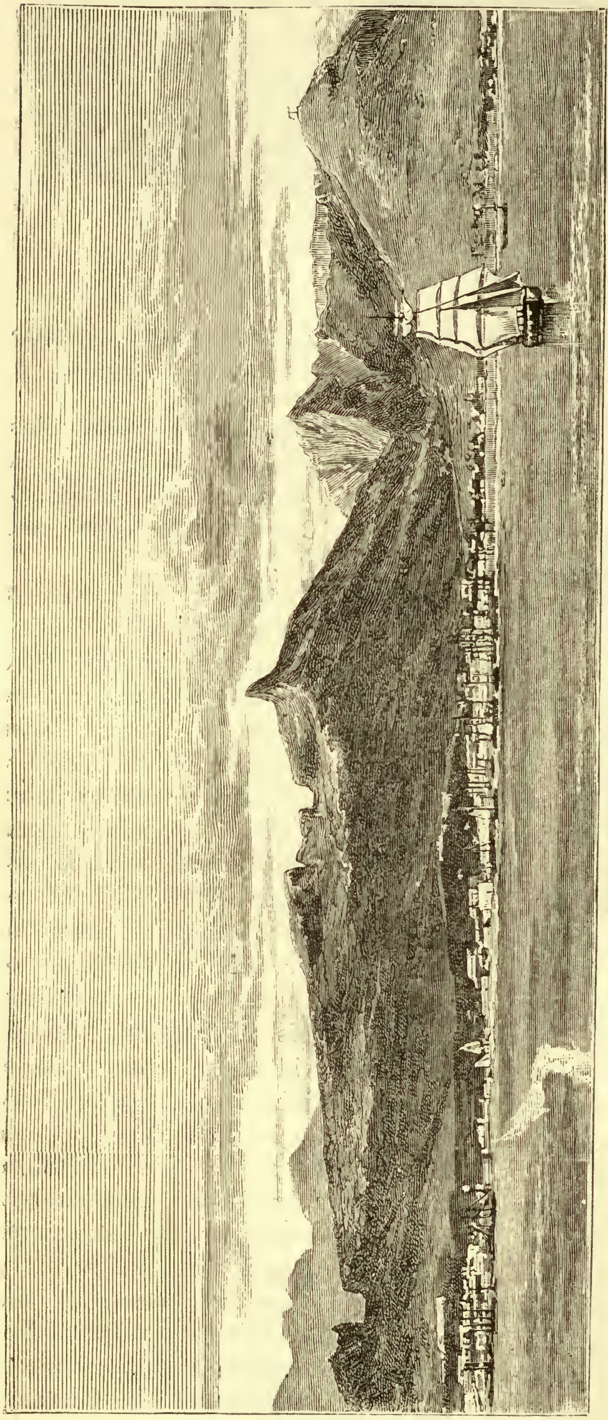
We must not conclude without noting the steady progress which is being made in this Mission in the direct work of converting the heathen. Mr. Taberer had, at the time of writing, 70 native candidates for Confirmation awaiting the Bishop's visit.

MAURITIUS.

ANNUAL REPORT OF THE MISSION BY THE REV. R. J. FRENCH—DESCRIPTION OF THE ISLAND AND ITS POPULATION.—THE INDIAN COOLIES.

THE Diocese of Mauritius embraces the Island of Mauritius, about as large as an ordinary-sized English county; the Seychelles group of islands, about thirty in number, of which Mahé, Praslin, and La Digne are the chief; and the Island of Rodrigues and some smaller islands.

The population of the whole colony is about 376,000. Not a third of this number can be Christian, and the constant beating of the Indian drum proclaims everywhere that the heathen has come into the white man's possession, and reversed the order of things one finds in most parts of the East. The soil is extremely rich, and the poor of India have found here for many years past a ready market for their labour. From the days when the slaves of African descent were set free by Great Britain to forget the cunning of their right hands, men and women have been brought across the Indian Ocean to dig and delve in the plantations of the Europeans. They have spread over the land and set up their temples, and have kept mostly to their own simple habits and frugal ways of living, and proved true to their belief in the power of their own native spade, or, as they call it, the *munvettei*, or earth-cutter. To their industry and to British capital the island has owed its past prosperity, and no doubt its future destiny will depend upon the same arms and means. There are 250,000 of the inhabitants of this colony British Indians either by birth or descent, and hardly five per cent. of them are Christian. The Government provides for the spiritual welfare of the European community generally, both French and English, and also for the far larger class of Creoles of both races. But for the mass of the people of the land the Bishop has to look chiefly to the two Missionary Societies of our Church. The grants made to the Diocese by the Societies are supplemented by others from Government for the moralisation of the Indians. To the credit of the Government of the country, it may be said that they have for many years past looked with a favourable eye upon all measures tending to improve the social life of the



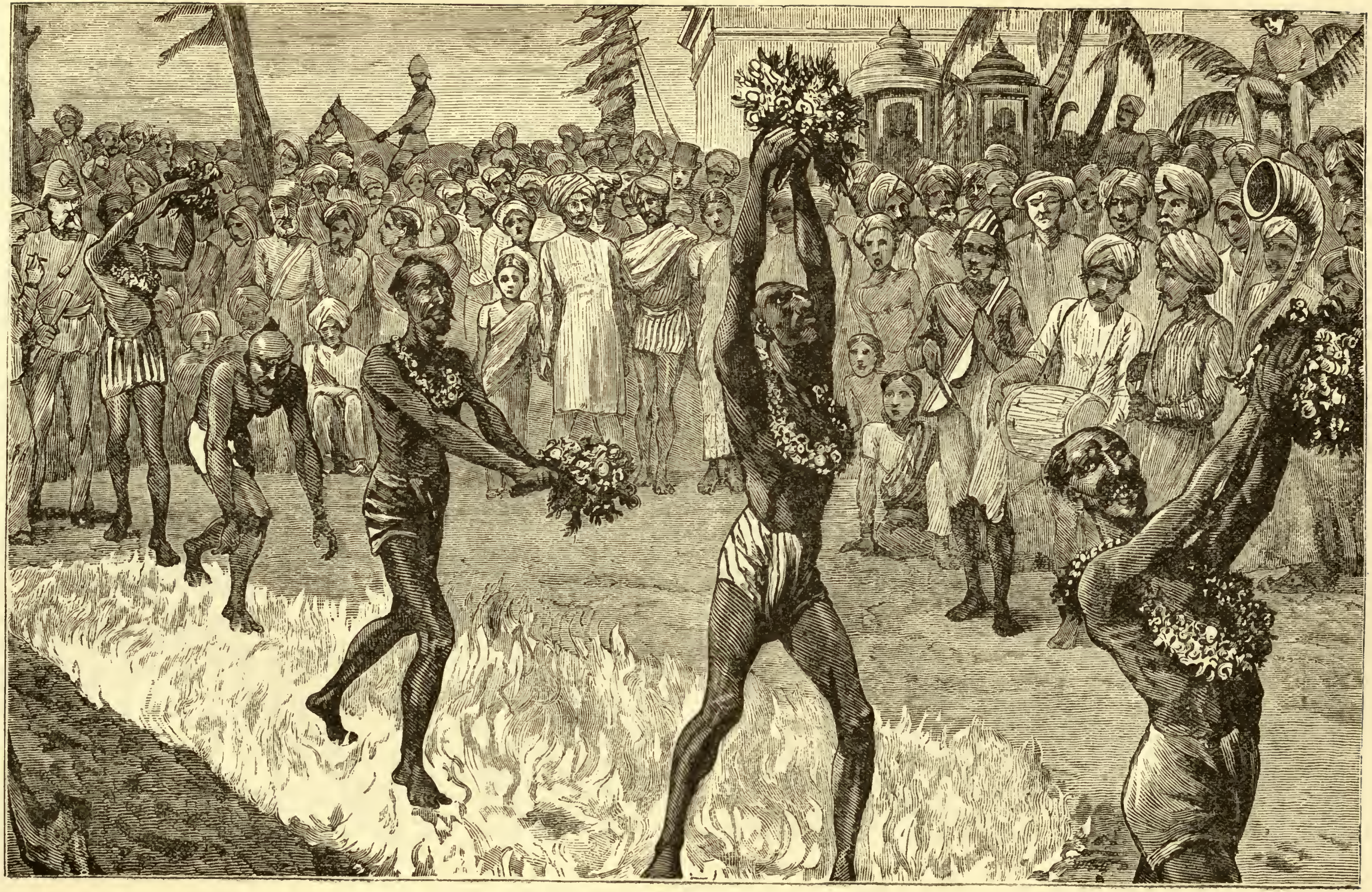
PORT LOUIS, MAURITIUS, FROM THE SEA.

Indians, and shown sympathy towards all workers in that cause. During the Episcopate of Bishop Ryan, and under the governorship of Sir Henry Barclay, the Government showed a disposition to help the Churches to moralise the Indians, and the liberal grants then made to that end have been continued to this day. The Societies view Mauritius as a Mission outpost of India, and are endeavouring to gather the people into the fold of Christ under pastors of their own race and language.

Besides the Indian population, which outnumbers all other races, there is a general population of about 100,000, the greater part being descendants of the old French colonists. A large number of them are of mixed blood. Among the Creoles of colour may be found many educated men of high ability and talent. Of course the greater number of them are Roman Catholics, but there are a few thousands who call themselves Protestants, and belong either to the Church of England or to the Scotch Kirk, the latter embracing the old congregations of Independents lately amalgamated with the Presbyterians. S.P.G helps in the work among the Creoles in the poorer parts of the Diocese where no provision has been made by the State, especially in the Black River District and in the Islands of Praslin (Seychelles) and Rodrigues.

The number of English is very small but influential, being represented chiefly by merchants, bankers, traders, the Government officials, and the military. When the sugar-making season is on, and the harbour is full of ships, the stir and bustle of business strike every one in Port Louis; even the mules and ponies catch the influence, and put forth more than ordinary vigour; and a stranger landing on the shore is not long learning that Anglo-Saxon money and energy are behind the movement in things. The English language is taught in the schools and used in the courts, but the French element prevails among the general population in numbers, and shows itself in the language, tastes, and feelings of the majority of the people. In India the Englishman will generally learn the language of the people, and try to understand them. Here the Frenchman expects the Indian to learn his language, or a *patois* of it called Creole, and to understand his ways. The subtle Indian is very accommodating, and adapts himself to circumstances. It is droll after India to hear an Indian woman spoken of as, say, Madame Mootooswanny, instead of the more modest Meenachie Ammal, as it might be, after Indian fashion. And as for the men, the Missionaries know that walking-sticks, felt-hats, and watch-chains do not necessarily mark any great advance either in the inward or outward man. But these manners obtain mostly in the town and villages.

The Indian generally likes the ring of his own tongue. We may conveniently divide them into the North and South Indians—the former speaking the Hindi and the Bengali, and the latter the Tamil and Telugoo. In Port Louis, a town of 66,000 inhabitants, ample provision for the present has been made for both. St. Paul's Plaine Verte (C.M.S.) is the mother church for the North Indian people, and St. Mary's holds the same position towards the South Indian people. There are at present six Indian clergy, four C.M.S., and two S.P.G. A few months ago we could reckon three, but in May the Rev. A. Alphonse, native pastor to the Telugoo congregation at St. Mary's, died of consumption at the age of forty-four. In an infant church the loss of a leading worker is greatly felt, and not easily replaced. Our Indian Church has passed through the day of small things (and they were small indeed thirty years ago), and is now beginning to count her thousands. The native Church here is but in its infancy, but it gives promise of greater



A HINDOO RELIGIOUS CEREMONY, MAURITIUS.

things than these we now handle. It minds us of that "vine that was planted, and when it had taken root filled the land: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

The present grant made by the S.P.G. to the Diocese is £550, distributed in the proportion of one-third to Creole work, and two-thirds to Indian. The staff of agents is as follows:—Rev. R. J. French, in charge of Mission; Rev. John Baptiste, located at Souillac, in the south of the island; Rev. M. M. Stephen, located at Moka, a large district in the centre of the island; Rev. J. Pickwood, located in the Island of Praslin, in Seychelles; eight catechists and nine schoolmasters.

Most of the above agents are attached to a Mission Church, or to one in the district in which they are located. There are twenty-six weekly services maintained in Tamil, Telugoo, or Creole. The Holy Communion is regularly administered to the various congregations in their own language.

In this colony Christianity and heathenism touch each other at every turn, but outward contact implies no mingling of spirits. The Indians learn our civilisation more readily than they do our Christianity, perhaps because Englishmen themselves believe more in civilising than they do in Christianising native races. The aim of Christian Missions is higher than all civilisation, even to bring human hearts under the touch of Christ, that He may heal them by sowing the seed of the living Word within them, which shall quicken their dead souls to newness of life, and bring their perverse wills into obedience to the law of a spiritual commandment.

At St. Mary's, under my charge, the average weekly attendance of Tamils has been 120, and of Telugoos 100. The largest attendance was at a special gathering some months back, when addresses were given by four Indian clergy and one European Missionary, varied by the singing of Tamil Christian hymns. The Archdeacon assisted at this Mission Service, and there was an attendance of about 300 people. A similar gathering was held at the beginning of this month at a service commemorative of the ordination of the first Colonial Bishop, but very heavy weather marred its success; however, 175 persons were present. I preached on the promise: "I will gather all nations and tongues, and they shall come and see my glory." Three European clergymen assisted at this service. I had previously held an English choral service at St. Thomas's, Beau Bassin, on Sunday, September 18, to commemorate the important event of the founding of the Colonial Episcopate under S.P.G. auspices, when I had the privilege of setting forth the work of the S.P.G. to a congregation of 125 English people. There is to be another commemorative service at St. Thomas's on All Saints' Day, to which I have invited all the clergy of the Diocese. The collections at these three services will be duly forwarded to the Home Secretary. I may mention that I have taken this prominent part in the commemorative services at the request of the Archdeacon and the S.P.G. Local Committee, in the absence of the Bishop. I hope to make more use of these large gatherings, as they seem to supplement the work of the native agents, and encourage them to go forward.

In connection with St. Mary's, fifteen camps, two hospitals, three schools, and one prison are regularly visited by the catechists, and about half their time is devoted to work among the heathen.

Rev. John Baptiste, at Souillac, has about 130 Christians under his charge. There are twenty-five estates, one prison, and one hospital in his district, and these are regularly visited, with the help of the catechist, David Annamalloo.

Rev. M. M. Stephen has lately been moved to Moka, as he seems to show more aptitude for Evangelistic work than Pastoral, and he has a large field before him in the Moka district.

Rev. J. Pickwood is working very well in the Island of Praslin and in the adjacent islands. The Home Committee lately showed their appreciation of his services by providing him with a new boat, for which he has already expressed his grateful thanks. In his church (St. Matthew's) he has an average attendance of 150 every Sunday, and a good proportion of communicants.

The Rev. R. T. de Carteret reports very favourably of the work at the Morne and Petit Cap in his district, both of which places he has lately visited. He had an attendance at church on a week day of 52. Mr. De Carteret visits Bambous twice a month, as no ordained man has yet been found to replace the late Rev. Desveaux. The attendance last time was 56.

Catechists C. Claude (Tamil) and Devasagayam (Telugoo) are itinerant catechists. They have intercourse with a great number of people, and help to spread a general knowledge of Christianity.

Assistant Catechists T. Humphrey and T. Samuel are schoolmasters, who devote all their spare time to the work of the Mission. I find them both helpful.

The Society's special education grant of £300 served for four years, and maintained four schools. The fund was exhausted at the end of 1886, but the schools have been kept up, and are doing work. Arsenal Street School passed a very creditable examination by the Government Inspector the other day.

All the churches regret the continued weakness of the Bishop, and pray for his speedy recovery and return to his Diocese.

THE HENRY MARTYN MEMORIAL HALL AT CAMBRIDGE.

(OPENED OCTOBER 18, 1887.)

THE memory of Henry Martyn has now received a visible tribute by the building of a hall in the very heart of Cambridge, his own University town. Small in dimensions, but admirably convenient because of its situation, it is to serve as the place where Church Societies may hold meetings, regular or special, when no appeal is made for a large public gathering. It will be the local habitation of the Church Missionary Union, of the S.P.G. University Association, of the University Daily Prayer Meeting, of the University Branch of the Church Temperance Society, and of others. And to many of us it will be specially notable that these various agencies for good will meet in a hall named after one who will always keep in our remembrance the great cause of Foreign Missions.

The opening of the hall was preceded by a noble sermon, or rather by two sermons, for in the sermon before the University on the Sunday preceding, the Master of the Temple took the occasion of offering an eloquent tribute to the character of Martyn. "His was the hero-life of my boyhood," said Dr. Vaughan. If we consider the preacher and his influence in our Church, and the audience before which he made this avowal, we may well think that this tribute might have been as precious to Martyn as the memorial-building itself. The special sermon was preached in Trinity Church, where Martyn had been Simeon's Curate for a time, and the new Master of Trinity College (Dr. Butler) was the preacher. Those who heard his sermon, or read it, must have felt what a power of saintliness must have been in Henry Martyn to have affected with such appreciative love one whose own life and character are so honoured as Dr. Butler's. It is plain that the power which seemed to pass into the grave at Tokat in 1812, has been speaking ever since, and speaketh yet.

The hall was opened on October 18, at a full meeting of senior members of the University, with lady friends. Mr. Barton, the Vicar of Trinity Church and the founder of the hall, gave an account of the undertaking (showing that about £600 was still required), after which the Master of Corpus Christi declared the hall open. The meeting was addressed by four representative speakers: Dr. Westcott, for the faculty of Divinity; Dr. Bailey, for St. John's College (Martyn's college) and the S.P.G.; Mr. Barlow, Vicar of Islington, for St. John's College and the C.M.S.; and Professor Cowell (Sanskrit) for those who had worked in India at the languages of the East. In the evening a meeting was held for undergraduates, when further addresses were given.

The hall is now in use, and every religious society for Churchmen will feel the benefits. Not least will the supporters of the Society for the Propagation of the Gospel feel it; and it is with pleasure that we acknowledge the liberal hospitality of the subscribers—for such it very largely is to us. And in every way we look for an increased regard for Foreign Missions in Cambridge—and, hence, throughout England—now that in the market-place stands a hall bearing the name of that Senior Wrangler who, seventy-five years ago, died in his thirty-second year, in solitary toil for the spread of the Gospel in the heathen world.

We give from Dr. Butler's sermon a passage which is specially stimulating and encouraging to every lover of the Missionary cause:—

"It is to record these labours, and the character even more than the gifts which produced them, that we, Christian friends, are met here to-day. We meet after the work of the Missionary in India has had near eighty years of further growth. We meet in the very Church in which his short English ministry was passed. We meet to show by a monument at once symbolical and practical how gratefully we remember, how affectionately we cherish, how deeply we value the life that was so soon quenched. We would continue his work. The hopes, the faith, the truths which once animated him are still ours. Still, as on the day when he preached his first sermon from this pulpit, is it true that if each soul, if each society, if each heathen nation knew the gift of God, and Who the promised Saviour is, they would for very thirst's sake ask of Him, and He would indeed give them His living water. And still it is the task of each true witness of Christ, and most of all of each ordained minister of His Word and Sacraments, first to arouse that thirst where it has not yet been felt, and then to allay it at once and perpetuate it from the one pure and undefiled spring. And still each true minister will feel, as Martyn felt, as St. Paul himself felt, 'Who is sufficient for these things?' The riper he is in his ministry, the more delicate his touch of human souls, alike in their strivings and in their inertness; the closer his walk with God and his wonder at the vastness and the silent secrecy of God's ways, the more he will say in his heart what Martyn said but a few days after his feet had ceased to tread our Cambridge streets—I will quote the words all the more because they were quoted to us yesterday—'Alas! do I think that a schoolboy or a raw academic should be likely to lead the hearts of men! What a knowledge of men and acquaintance with Scriptures, what communion with God and study of my own heart, ought to prepare me for the awful work of a messenger from God on the business of the soul!' So he said in the simplicity of his heart, and we who live eighty years later, and whose hearts, with whatever less of zeal and love, are still true to the same sacred cause, we, I think, must feel that the qualifications for the work are even more varied and more exacting than he then supposed. What acquaintance, we would add, must the Indian Missionary have with the history and the growth of human creeds! What sympathy with all upliftings of all human hearts! What a grasp of the breadth and range, as well as the simplicity and the directness, of the Gospel! What a richness of mental culture! What a making of himself all things to all men! What a firm and ungrudging hold of the truth—the truth which in these later days has gained so much in brightness—that in every nation, nay, in every tribe and caste of every nation, he that feareth God and doeth righteousness is accepted with Him!

"Such a faith as this may, doubtless, modify the tone of the faithful Missionary's teaching, while it leaves its substance unimpaired. If he speaks less of perishing souls, he will speak more of renewed lives. If he is less appalled by the vision of the whole world lying in wickedness, he is more cheered by the conviction that in no soul God hath left Himself without witness. The language of his heart will, I believe, be less and less what Martyn wrote a few days after he reached India: 'The sight of men, women, and children, all idolaters, makes me shudder, as if in the dominions of the Prince of darkness. I fancy the frown of God to be visible.' Rather it will be the confidence of the soldier who has heard his Captain's voice, and knows that it was never deceived or deceiving, 'Be of good cheer; I have overcome the world.'"

THE CHILDREN'S CORNER.

MANY children, we hope, see the *Mission Field.* We think they would like to have a corner in it to look at as their own. And so each month there is to be something for them. This month we begin with a story from Japan. It is a very old Japanese story, and a very favourite story with the Japanese children. It is rather like some stories in our English fairy tales. But at the end of the story there is something very different. Is it not dreadful to think of people fancying such things as the creature the story is about to be a god, and worshipping them ? Perhaps some children who read this story may like to read also what is said a few pages back about Japan, or may get somebody to tell them how hard the English Missionaries are working to teach the people in Japan to know the true God. This is the story. It is written out by a Japanese child, and sent to us by the Rev. A. Lloyd, a Missionary.

" BUNBUKUCHAGAMA.

" Once upon a time there was a temple called Morinzi in the province of Joshin. The prior of this temple was one day sweeping his garden, when he picked up a clean, bright pot for boiling water ; he thought it would do nicely for making tea, so he took it home, washed it, and put it on the fire. Then something very funny happened ; the pot gave a strange sound, and when the prior looked at it, it appeared to have a head ; when he looked again he saw a tail, and at last four legs. The pot was turned into a badger, and began to bark and jump about ; but the body still looked like a pot, so it was very funny indeed. The poor prior was so astonished that he could neither speak a word nor run away. At last he called to his pupils to come and help him. 'Bring a stick or a broom,' he cried ; 'make haste ! the pot has become a badger.' They all ran in with sticks and brooms, and tried to catch it, but this was very difficult, as the badger jumped up and down and was very savage. However, at last they succeeded in shutting it into a box. The next morning, when they looked into the box, they found the badger had become a pot again.

" They then agreed it would be better to try and sell it, without saying anything about its strange behaviour ; so as a man who dealt in waste paper, rags, bottles, &c., came by that way, they sold it to him for a few pence. The man took it home and placed it in his room. In the night he was awakened by a strange noise, and getting up was much surprised to find the pot changed to a badger, dancing about and eating rice.

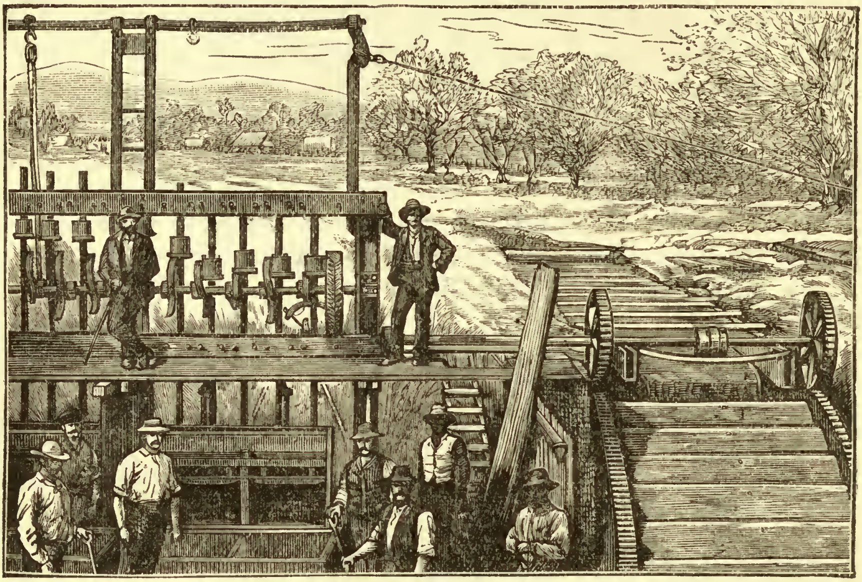
" Now this was a very wise man, so he thought if he opened a show and let the badger dance he would get a great deal of money. So he taught it dancing and walking on a rope. In a few days it danced very nicely, and a great many people came to see it, and admired it very much ; it was called Bunbukuchagama, and became very famous.

" One day a princess sent for it, so Bunbukuchagama was dressed in his best clothes and taken to the palace ; he performed many tricks, and the princess praised him very much and gave him many presents.

"The man, by these means, soon became rich and prosperous; so at last he sent the badger back to the temple at Morinzi, where it was kept for many years, and worshipped as a god."

HERE is a sad story from the Gold Fields of the Transvaal, in South Africa. People who make haste to be rich are often so dazzled by the desire for money that they rush blindly and foolishly after it. So they do not get what they want. Perhaps their disappointment may be better for them than success, because they may learn not to trust in uncertain riches, but to desire the true riches. A clergyman writes from the Transvaal:—

"Some who left us, not for good pastures, not for good arable land, but for the arid and dry ground where there is gold, have returned with bitter experience of the truth of the saying, 'All's not gold that glitters,' and the acquired knowledge that even gold can be bought too dearly. Poor families, owning little or nothing besides waggons and oxen and a few months' provisions of the simplest kind, who went *to try their luck* at the Gold Fields, have returned with the loss of half their oxen, after consuming their supplies and suffering the severest privations—returned in far worse plight, far worse temporal condition than was theirs before leaving their simple homesteads—returned convinced that there is plenty of gold in the solid rocks, the only drawback being that it is as useless to them, and as hard for them to get as if it were only to be found in the lowest depths of the sea, because it can only be profitably extracted by the use of machinery, far beyond their means of procuring. There are rumours of several other families returning. One old man, named James, an old soldier of the 40th Regiment, and a pensioner of many years' standing, a few months ago sold his cottage and five acres of land, well enclosed, for the nominal price of £35, and started with his aged wife for the Gold Fields. This man is seventy-four, his wife is a year older. I hear they are coming back, because they can



MACHINERY AT THE TRANSVAAL GOLD FIELDS.

live no longer at the fields; their money is spent, and they know of nothing better to do. This old man, with his shilling a day (paid quarterly), his cottage—his own—and five acres of good garden ground, used to make a fair living for his wife and himself. When they return they will be houseless, with nothing but a shilling a day between them and starvation. However, on the prodigals' return we shall do our best to help them. There is, happily, no such thing as starvation known in any settled villages in this country. Prodigal sons may die of hunger at the Gold Fields and fill loafers' graves; or prodigal fathers, or grandfathers, either; but not in any quiet place, town, or village in this country. However, in the case just mentioned, the loss of independence will be bitter enough alone. Poor old James has been a regular attendant at our church services, and I have constantly visited himself and his wife, and I know him to be a hard-working, thoroughly industrious man, a good gardener, and what they here call a good 'all-round' man, one able to turn his hand to many kinds of useful work connected with the common business of life in this country. I mention this case: but there are some more sad and lamentable. There are wicked men who prey upon the unwary (often poor people) by dangling before them tempting offers of speculation for gain, till they get them to lose their money. This poor old fellow and his wife have only injured themselves. However, as no one is ever too old to learn, I trust the old man and his wife will regain the spirit of restfulness; learn to 'possess their souls in patience,' and be abundantly 'refreshed in the multitude of peace;' a sadder and wiser Christian couple, bound for the land wherein the 'Lord God shall wipe away tears from off all faces.' Still theirs will have been a terrible escapade; instead of house and land, with plenty of vegetables for their own use, and plenty to sell—a few bags of wheat for flour for their own use, and perhaps a thousand bundles of forage to sell every year—they will feel themselves on their return mere waifs and strays. And I used to be so delighted to hear this old man and his wife talk of their simple requirements, their contentment, their dependence on Providence!"

NOTES OF THE MONTH.

CANON MACLEAR'S Annual "Combined Report of Missionary Studentship Associations" for 1887 has just been issued. It shows that £2,186 has been raised in twenty-three English Dioceses towards the support of ninety-one Studentships. Oxford leads the Dioceses with a contribution far in excess of any other, giving £496, while the second on the list, Worcester, gives £200. Students in some cases hold more than one Studentship each, and the actual number of men aided by the Associations is thus less than would at first sight appear. During the year two of the Universities' Preliminary Examinations for Candidates for Holy Orders have been held. To these St. Augustine's sent up eight candidates, of whom none failed, whilst three were placed in the first class, three in the second, and two in the third. Since the foundation of the College upwards of 400 students have been sent forth from it for the work abroad. The Report gives information about the Mission Houses at Warminster, Burgh-le-Marsh, and Wallingford. Burgh shows a roll of 110 students admitted, of whom 56 have proceeded in due course to St. Augustine's, 14 have gone direct to Missionary work, and 18 are now in residence. At Dorchester 10 men are in residence.

ANOTHER pamphlet from Dr. Maclear's pen is the Sermon preached by him in the College Chapel in memory of the Rev. P. S. Smith, formerly Oriental Fellow of St. Augustine's, and lately of the Oxford Calcutta Mission, who died at Bishop's College on St. Peter's day. The Warden describes Mr. Smith's intense reality and earnestness of life, his devotion and singleness of aim. The funeral was one of the most striking scenes of its kind ever witnessed in Calcutta, and the account of it helps to show what Mr. Smith's brief work there has been :—

> "The first part of the service took place in the chapel of Bishop's College, which was more than crowded by the large number of friends who attended. After the Lesson had been read, the hymn, 'Ten thousand times ten thousand,' was sung, and the coffin, covered with wreaths and flower-garlands, was conveyed to the grave, followed by a varied crowd of English and Armenian clergy, Brahmo admirers, Bengali Christians, and heathen friends, all gathered together to show their love for him. At the gate of the cemetery the hymn, 'When our heads are bowed with woe,' was sung and at the conclusion, the Easter Hymn, 'Jesus lives.' And then all was over.
>
> "And yet not quite over. To the brothers of the Mission it seemed as though its life and soul had departed, but even the native non-Christians seemed awed by the wonderful force of his career. The Brahmos had a special religious service to commemorate him, and a public meeting was got up entirely by non-Christians, at which the only Christians out of ten speakers were the Principal of Bishop's College and Babu Kali Charan Banerji, a member of the Free Church. The rest were the brother of Keshub Chunder Sen, the leaders of the two sections of Brahmos, two or three Hindu students, a leading Parsee gentleman, and an agnostic German doctor. All acknowledged that they had lost more than a friend, even a brother, and it was agreed to raise a subscription for perpetuating his memory."

THE *Historical Sketch* on Burma is being re-written, and will shortly be published, with a Map. The information with regard to the Diocese of Rangoon, with its quickly moving history, will be revised, so as to correspond with the latest news from Burma.

Additional Historical Sketches will probably be issued early in the year.

WE go to press unusually early this month, in order that the first number of the New Series may be the more widely circulated. Consequently, we are obliged to omit the usual report of the Monthly Meeting of the Society, and also reports of the home-work of the Society during the busy month of December.

SUGGESTED SUBJECTS FOR PRAYER.

WE propose each month to give a short list of ends to which intercessions may well be directed. This month we give the following, of which the first should be continued until after the assembly of the Bishops :—

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July next.

For Corea, and for a fruitful result of the visit of Bishop Scott, of North China, and Bishop Bickersteth, of Japan, in October last.

For the vacant See of Nova Scotia, and the direction of those with whom rests the choice of the future Bishop.

For the Bishop-designate of Lahore and the Diocese of Lahore.

For Zululand, that the work may not be hindered by war.

For the new coast stations to be opened in Madagascar.

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

FEBRUARY 1, 1888.

CHURCH DISCIPLINE BEYOND THE SEAS.

BY THE RIGHT REV. J. MITCHINSON, LATE BISHOP OF BARBADOS.

DISCIPLINE is a note of the true Church. Have we got it in the Church of England? Clergy discipline we have, and the tendency of current opinion, as of recent legislation, is to tighten and improve this; but lay discipline in England is absolutely in abeyance, and it makes reflecting persons marvel to see a considerable section of the English laity grasping at Church government and clergy control, who virtually, if not categorically, repudiate anything in the shape of discipline as applied to their own order.

The object of this short paper will be to show, from personal reminiscences, that in the Colonial and Missionary Church discipline is not only a possibility, but a fact; and this very circumstance is one of the many compensations which the bishop *in partibus* has for much that tends to his disappointment and discouragement.

Among Christian communities, the best disciplinarians, so far as my observation goes, are the Moravians, or Church of the United Brethren. These true-hearted pioneers of Christianity in the West Indies still have several settlements in Barbados, Tobago, Antigua, and St. Kitt's. Each station is largely modelled on the idea of the family: the missionary and his wife (for matrimony is with them *de rigueur*), officially styled Brother and Sister So-and-So, occupy the mission house, closely adjoining which is the church, always of one external type and internal arrangement, and the schools—primary and infant; while, so far as may be, round it clusters the flock, consisting principally of negro families of labourers on estates; for it is with these humble and simple folk that the Moravians' work chiefly lies, and on it their system is brought to bear. And few candid observers will hesitate to own that their system practically best suits the class in society and type of character of which we speak. Their government is a mild paternal despotism; all Church members are required to have periodically private conferences (technically called "speakings") with their pastor, and breaches of morality or other forms of misconduct are visited with temporary suspension from Church privileges.

But it is not only Moravians that use discipline with their flocks in the West Indies. The ministers of our Church are obliged to be equally vigilant in prohibiting the unworthy from claiming privileges, and in excommunicating for a season those who have by their sinful lives forfeited their right to them.

This becomes both necessary and possible from the idiosyncrasy of the African race. The negro values and eagerly seeks Church privileges. His motives may be—probably are—largely mixed in doing so; but it is a fact that he will traverse long distances to attend religious ordinances, and that out of his deep poverty he will pay his weekly Church due, sooner than risk having his means of grace abridged. But, conversely, his daily life is often inconsistent with these professions; and the hereditary taint of African superstition and of slavery manifests itself in failings, faults, and vices which are quite inconsistent with the Christian profession.

Hence, the parish priest is obliged to exercise a lynx-eyed vigilance on postulants for confirmation, and even on communicants, lest haply they should themselves incur spiritual harm and bring discredit on the name of Christian. Every confirmation class is kept for long in hand, and diligently weeded as occasion requires; lapsed communicants, who do not excommunicate themselves (as many do), are suspended for a definite period, and in some parishes, in order to secure the discipline of the Lord's Table, every communicant is provided with a ticket, which he is bound to exhibit as often as he kneels at the rails to communicate. Some clergymen, in the face of widespread concubinage and neglect of marriage rites, refuse to baptize the offspring of such illicit unions—a scarcely justifiable step, excused only by their mistrust of the training likely to be received by the little neophytes in such homes. Others, more justifiably, insist in such cases on trusted communicant sponsors.

Happily, the African is as patient of strict discipline, so it be consistently, justly, and lovingly administered, as the well-bred and well-trained English public schoolboy is of the discipline of his school; and the firmer and stricter his pastor is in its administration the more he respects him.

I had a striking instance of this readiness to submit to discipline during my episcopate in Barbados.

It was during the troubled times of Mr. (now Sir) John Pope Hennessy's rule, and into the politics of the question it is not my business now to enter. Suffice it to say that men's minds were deeply stirred by the question of confederation of the West Indian islands, and that designing advocates of this policy had persuaded the simple and ignorant but hitherto contented labourers on the estates in Barbados that the planter class was standing between them and the advantages designed for them by the Queen's Government, and that confederation to them meant possession of their masters' lands and property.

No surprise need be felt that the deluded peasantry, incensed at their bright vision of communism being shattered or indefinitely postponed, resolved to take the matter into their own hands. They formed themselves into bands of lawless marauders, and attacked estate after estate, rifling provision grounds, slaughtering and carrying off with them swine, poultry, and other live stock, but offering no violence to human life. This summary process the leader of the gang described as "confederating the estate in the Queen's name." It was a week's reign of terror, for no one knew to what length the insurrection would go, if unchecked. Happily it collapsed, and order was restored, although passions were aroused and exasperation kindled, which marred or retarded Church work in the colony for years afterwards.

To their dismay, the clergy found that not only the major portion of their flocks had been concerned in this wholesale plundering, but that several of their communicants were gravely compromised. Of course, they were suspended from Communion, and, where it was possible, were enjoined to make restitution; but in many cases this was impossible. As time went on, it became a question how these erring sheep were to be restored to their forfeited privileges. In two instances, at the incumbent's request, I went down, as Bishop, to receive their public confession, conduct their act of contrition, and give them formal absolution. It was certainly an impressive service, though the chapels were homely and the congregations, if possible, homelier. I prepared a form of reconciliation for the occasion, drawing largely on the Commination Service; spoke some plain words to them, pointing out the sinful as well as criminal nature of the acts they had committed; received their open confession; made them repeat with me the 51st Psalm, and then absolved them, and restored them to full Church membership.

If this example could have been followed throughout the island, the effect would have been most salutary; but, alas! resentment and political passion were as yet too fierce among the clergy to render such a step possible.

It was not, however, only on the coloured people that discipline was brought to bear. I remember another signal instance of its application to a white man, who was a vestryman, and (if my memory serves me) an ex-churchwarden of one of the island parishes. He had been living in concubinage with a woman till sickness struck him down; but it was a sickness to death. The offending thing was put away, and the man listened to his pastor's admonitions and desired the Communion. But here was a difficulty: his previous sinful life had been matter of notoriety and scandal in the parish; there was fear lest to communicate him might be perilously misunderstood by simpler folk. The rector consulted me, and I imposed as a condition of clinical communion that he should sign a paper drawn up by me, acknowledging and bewailing his fault, and asking the prayers of the congregation, and that this should be read by the rector in church at the usual time of notices. To my surprise he consented; the paper was duly read; the man was communicated, and died, I humbly trust, a forgiven penitent.

An attempt was made by the Synod of the Windward Islands diocese to tighten discipline, by enacting by canon that a portion of the Burial Service might be omitted in the case of non-communicant adults, and that the latter (or benediction) part of the Marriage Service should not be used at the marriage of persons previously known to be living together in sin; but the Provincial Synod (of Bishops only) disallowed this, and the services are now obligatory throughout, as in England.

Doubtless the reasons were weighty which induced the Bishops reluctantly, as I feel sure, to take this step and advise a return to the old paths. One cannot, however, help feeling that a retrograde step as regards discipline was then taken; nor can one help regretting that the Burial Service was again relegated to that promiscuous use which—more especially in the West Indies—savours to many pious souls of a profanation.

J. MITCHINSON,
Bishop.

THE PAST AND FUTURE OF MISSIONS.

BY THE REV. E. J. FESSENDEN, RECTOR OF CHIPPAWA, CANADA, BEING MAINLY HIS ADDRESS AT THE WOLVERHAMPTON CHURCH CONGRESS.

THERE have been three great centres of the Church's life and influence in the world—the Holy Land, the Mediterranean shore, and England. And these three anti-cyclonic centres, from which the clouds and darkness of earth have broken away, and the rarer air, the clear light, has poured itself over the world, have had this in common—they have been the scenes of great movements of the world's population, the Church's relations with which have shaped her destinies and those of the world; the dispersions of Israel giving us the Jewish colonists, whose faith and life prepared the way for the Missionary triumphs of St. Paul and the Apostolic Church; then the forefathers of modern Europe pouring down upon the Mediterranean shore, and their evangelisation by the mediæval Church; and, lastly, England, with her Church and her colonies, holding the religious destinies of the world in fateful keeping. The great epochs of Church history have been the points of contact between her and these movements of population. It has been at the moments when this angel of migration has troubled the sea of human life that the Church has been able to do her great work of healing the nations. Her greatest successes have ever been achieved at these moments in her history. As the rivers have been given power to shape their valleys, and thus determine the geography and history of the continents as those continents rose out of the sea, so the Churches of God have been able to make and determine the religious history of lands and races, as their present has emerged out of some former past through these movements of population. But the history and position of the Church of England in relation to the colonisation taking place in the Empire has in many things no parallel in the Church's past. England is colonising one-seventh of the habitable world, cutting down and ploughing up all its heathen past, and moulding it into an England of the future; and the soul of English life in these colonial lands finds itself without its ancient body that the Church gave her here, and is forming to herself in the colonies a body the growth of the inner life and outward circumstance that is hers there; and the Church has the power and the opportunity of giving to that body her Christian countenance and heart, by making the inner life and outward surroundings of the colonies Christian. And if the Church of England will only do this, which is as yet not impossible, she will achieve a triumph for the Cross which in its results will be the greatest the Church has yet secured. One-fourth of the whole area of the Pagan world will have been turned into English Christian lands, that will be in many instances columns of the Christian army piercing at most important points the still remaining mass of a world's heathenism, and bringing its final evangelisation within measurable distance. Millions of Englishmen in colonial lands will have been kept Christian, English life will have been consecrated a St. Paul to the native tribes in its midst and on its borders, instead of becoming a Judas, destroying them soul and body to reap the gains of a cruel traffic; and in the coming confederation of the Empire there will be strong colonial Churches, the puissant locks of the Samson strength of the Church of the Realm keeping the Empire Christian. Let them be but fully grown, and woe betide the Philistine who dare lay violent hands on the Lord's anointed. The emigration to the colonies of England is giving to the Church of England her great opportunity; is making that tide in her affairs which, taken at the flood, shall lead on to spiritual fortune, but, omitted, all her after voyage shall be in shallows and misery. The chief and the great agency which the Church has used in the performance of this duty, to which the providence of God has called her in this Empire, has been the S.P.G.—the venerable mother in Israel of modern Missions—singing in this centenary year of the colonial Church her song of thanksgiving for the great Missionary harvest of her sowing, and pleading with all the anxious passion of her mother's heart for the Episcopate of her fostering care that it may be in the coming century "as the sun when he goeth forth in his might." And "the stars in their courses" fight for her. God has so marshalled His providence that we are moved to seize this great opportunity by every heavenly impulse of the Christian conscience, by heart devotion to the Church of England, by patriotism towards the Empire, by sympathy with the emigrant, and by desire that the red line of English life round the world should be the flame-bearer of Christ. These are the answering voices of God who utter their prophecy in the heart and conscience when members of the Church of England ask in this hour, "Lord, what wilt Thou have me to do?" But the S.P.G. work of the Church at present is like the arrow-shooting of the King of Israel, totally inadequate to win the complete victory possible. If the Church of England is not, like the rich man in the Gospel, to make her *great refusal*—if she is to know her hour of visitation in this Palm Sunday of her history—then the offerings to this S.P.G. work must go up by leaps and bounds to ten times its present amount; and every agency and organisation that can help to keep the emigrants Christian, and strengthen the Church in the colonies, must be used to the utmost. Very much of the best and most far-reaching results of the Church's work in England, both in individual lives and in the Church and Empire, can be harvested only through the work. For example: I have seen here in England more than one country vicar whose whole soul was in the shepherding of his Lord's flock, breaking his heart over their seeming cold and callous indifference, and I have wished that he could have for one hour my Canadian experience—could hear these Church people, gone out to Canada, saying the nicest things possible of their vicar in England—how kind and holy he was—what a loving interest he took in them—could see them treasuring up his sayings as household words, and trying to put them in practice. The Church's work in the colonies is the latter rain that brings all this into blossom.

Then the emigrant on the Canadian prairies, with nothing else left to him unchanged of his tenderly-remembered home country but her Church, finds her prayers, so sweetly home-like, rest his English heart like the touch of mother's hand on the home-sick brow, while chastened memory goes back along the calm, unchanging stream of holy chant, and prayer, and sacrament to the most sacred and tenderest moments of his English life, and the dear home land is about him once more in the halo of a mount of transfiguration. He feels that the Church of his fathers still cares for him, has lovingly sought him out in the wilds, and is cheering and comforting him as nothing else can; and that offering given at prayers in his old parish Church has helped to do this, and knocking at heaven's gate with the old responses in the mist and rain of his tears, he prays for blessings on the home land and Church, dearer than he ever felt them to be before.

These are "the flying shuttles" in the S.P.G. Mission loom of the Church that are weaving English hearts into a living garment of loving loyalty to England, enfolding the whole Empire in a tender bond of brotherhood compared with which community of commercial interest and of Imperial defence are as "cords of vanity." These are "the flying shuttles" that are weaving English life, as it passes from island to continent, into a girdle of righteousness about the loins of the earth, consecrating the whole world to the worship and obedience of its Lord.

* * *

QUEBEC.

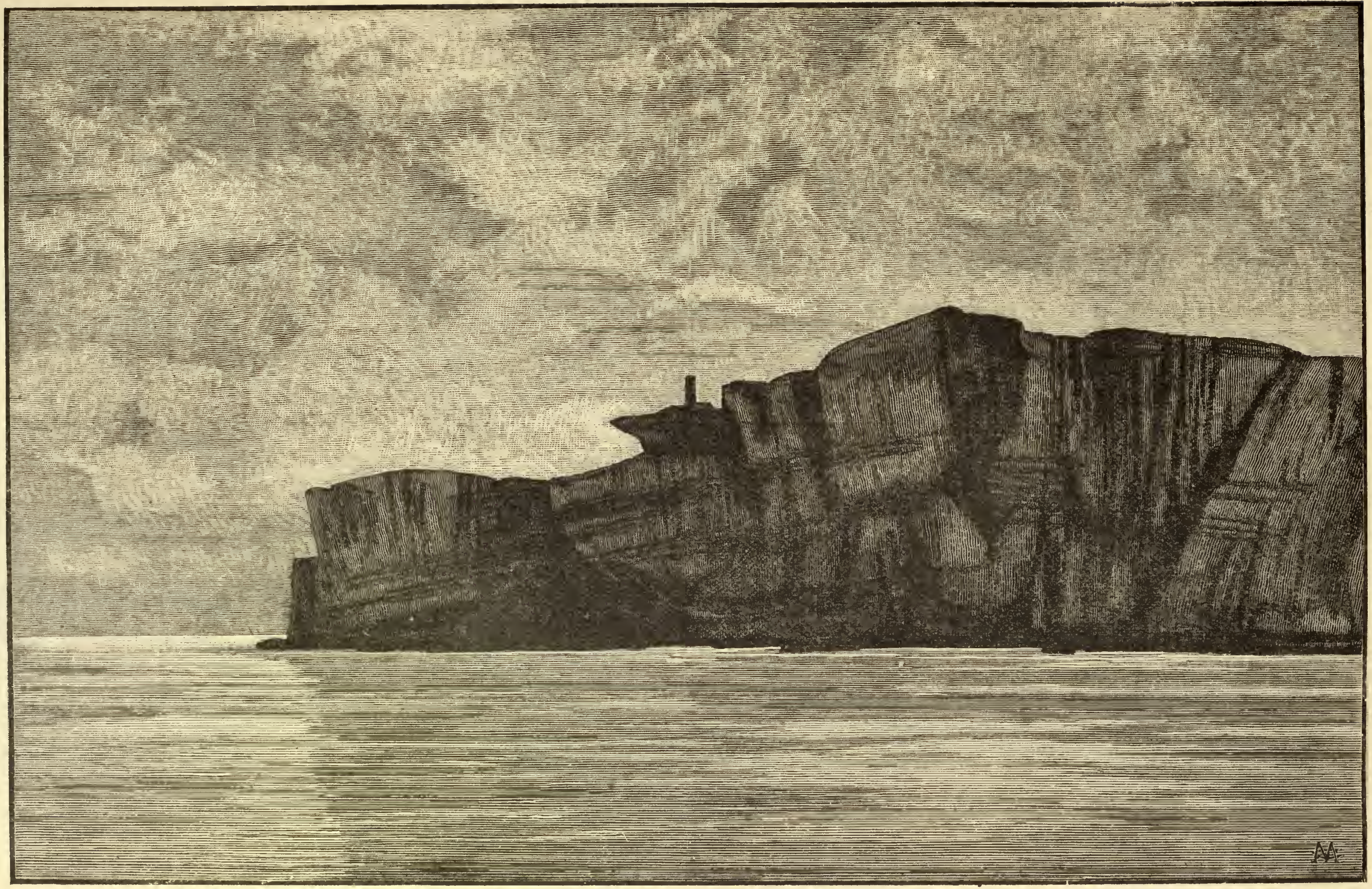
THE BISHOP'S VOYAGE ON THE ST. LAWRENCE, VISITATION OF GASPÉ, LABRADOR, AND THE MAGDALEN ISLANDS.

I PROPOSE now to write, for your information, a brief account of my occupations in the Eastern Townships and the Gulf of St. Lawrence during the past summer.

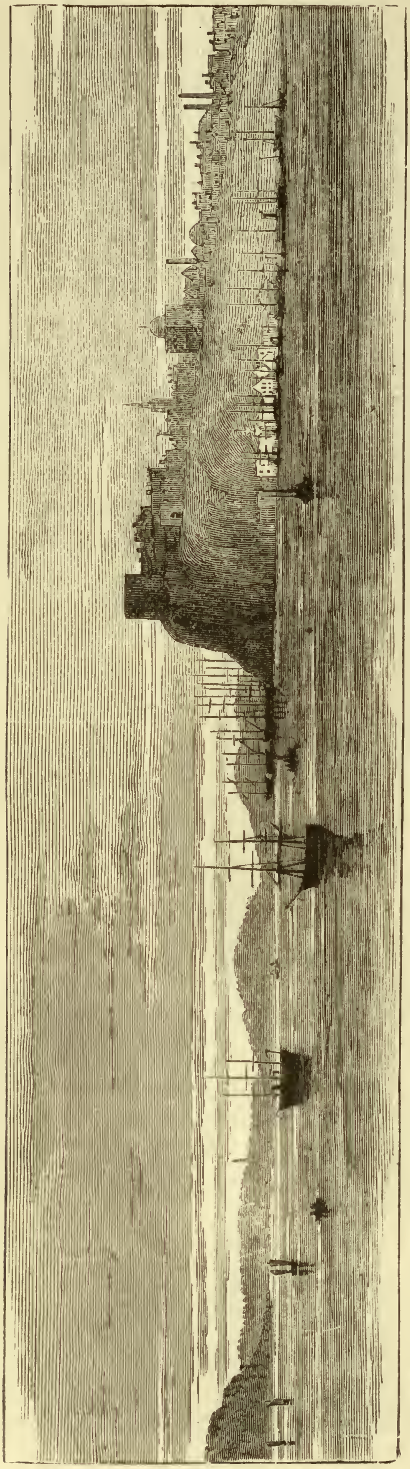
The 3rd of June I spent in Devotional Services, in which the clergy in and around Quebec joined, with those about to be ordained. Mr. Robertson, a student of Bishop's College, was ordained Deacon, and the Rev. George Thompson, of Levis, was ordained Priest, on Trinity Sunday, at Hatley—the Eastern Townships—where Bishop Stewart was the Society's first Missionary. On the same afternoon I drove over to Compton (another of the Society's old Missions, which has now become a self-supporting parish), and took the evening service for the Rector, who was ill.

My visit to this district (during which 179 were confirmed) occupied me until Saturday, June 25, when I returned to Quebec. And on Monday the 27th I went, with the Rev. A. Stevens, Rector of Hatley, as my chaplain, by the Inter-Colonial Railway to Dalhousie, on the Bay of Chaleurs, and from there by steamer to Gaspé, where I expected to meet the Government steamer *La Canadienne*, the commander of which had kindly offered to take me to Labrador. Upon reaching Gaspé, however, I found that the *Canadienne* would not sail for more than a week. This time I determined to utilise; and as the Missions on that coast are all in telegraphic communication, I at once made my appointments, and (visiting first all the stations in the Missions of Gaspé Basin and Sandy Beach) I went through the Missions of Malbay, Cape Cove (where I found the Rev. W. G. Lyster only partially recovered from a broken leg), Shigamata, and New Carlisle; and, having confirmed 275, returned to Gaspé just in time for the *Canadienne*, which was to take me to Labrador.

The Rev. J. Ball, the Missionary, had himself only gone down in the spring, and the preparations for my visit would necessarily be imperfect. I had intended, therefore, to postpone my visit to Labrador. But as the opportunity of going in the Government steamer would enable me to take the two sides of the gulf in the same summer (whereas the Labrador visit usually occupies the summer), and as I wish, if possible,



LIGHTHOUSE AT ENTRANCE TO GASPÉ BAY.



QUEBEC FROM POINT LEVIS.

to attend the meeting of the Bishops at Lambeth next year, I determined to push on; and by the energy and forethought of Mr. Ball, who passed along the coast before me in the Mission boat, leaving letters for me containing the names of all whom he could recommend for confirmation, the incompleteness of the visit was reduced to a minimum.

There are in the Mission three principal centres, Harrington, Mutton Bay, and Bonne Esperance, around which the fishermen congregate. In each of these there are some dozen or so of Church families: the rest are scattered in twos and threes along the coast.

The first point at which we landed was Natashquan, just off the east end of Anticosti. This is a large fishing-station of Robins & Co., of Jersey; most of the fishermen, though, and all the permanent residents, are French. At present, in consequence of the financial difficulties of the firm, the work is being carried on on a very small scale, and we only stayed a few hours.

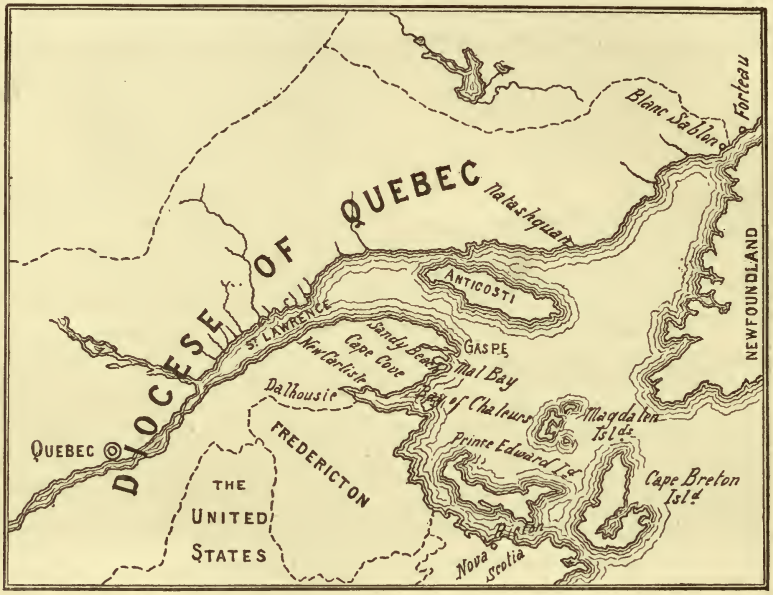
Thirty miles farther on there used to be a great many fisher men at Cosco, but they have all (and wisely) removed to Upper Canada. We did not, therefore, stop here, but passed on (calling at isolated houses) to Harrington, where we had service in the house of Mrs. Bobbit—an enthusiastic member of the Church army, into which she was enlisted in the parish of Dr. Partridge, of Halifax, whither her husband had gone for work during the previous winter. On Sunday we had Morning Service, with a large congregation, at Mutton Bay, in the Mission-house, the upper part of which is fitted up for a church, and went on for Evening Service at St. Augustine's River. From there we went on the next morning to Bonne Esperance, where we gathered the people for Divine service in the house of Mr. John Goddard, of Stick Point, who has been my host, and whose house has been the gathering place on every visit. From here we went on to Blanc Sablon, where the dioceses of Newfoundland and Quebec meet, and where we found Mr. Ball, the Missionary, who had been as far as Forteau, in the diocese of Newfoundland.

After this we passed again over a great part of the route we had already travelled. Nineteen were confirmed on this coast.

QUEBEC FROM THE GRAND TRUNK DEPÔT, LEVIS.

Though the people are few, the Mission is large; and, indeed, it is little that the Missionary can do in so large a field. He can travel up and down but once in the winter, and perhaps twice in the summer. And how sadly his presence is needed will be understood by what came under my own observation with respect to one family on this trip. As I was going down towards the straits I called at a house where lives an excellent family. A daughter had died a week before, just after the Missionary had passed on; a daughter-in-law lay sick in bed in the last stage of consumption. Some 30 miles farther on we found a son delirious from fever. He was a fine young man of about nineteen. On our return journey he was dead. We reached the house of the father and mother just as the sun was going down on Sunday evening. All the family were at home in holiday attire, and as they watched our ship coming through the gold and purple waters of the bay, were in full expectation of a glad Sunday service. The distressing duty of telling the poor parents of the loss of their child now devolved upon me.

The father came down to the shore to meet us, and I said: "I am afraid I have bad news for you." At first he did not realise how bad the news was. When it came home to him, he started, and exclaimed, "Not dead!" The rugged realities of a fisherman's life induce repression rather than demonstrativeness, but his bearing betrayed unmistakably the firmness of a strong man, the patience of a pious man, and the anguish of an affectionate man. His teeth involuntarily clenched, and he gently struck the rock with his staff as he said, "Ah! but it's hard—hard." I then went into the house to the mother; and I had got no further in my tale than "bad news," when she at once divined the whole truth, and a cry broke from her that still rings in my ears, "Oh, my poor Arthur! When did he die?" Brothers and sisters of all ages were there, and their distress, as their cries mingled with those of the mother, was heartrending.



In such a Mission, 300 miles long, the clergyman's ministrations must be inadequate at least; but how desolate the state of these poor people if there were no Missionary at all!

From the coast of Labrador we sailed about 100 miles across the gulf to the Magdalen Islands, which we reached on Thursday, July 28; and on Friday we sailed in the Mission boat with Mr. Norwood, the Missionary, 25 miles up the Lagoon to Grope Isle, where we held service the following morning, returning the same day to the Mission-house on

Grindstone Island. On Sunday morning the church was full at Grindstone Island; and in the afternoon we sailed across the bay 10 miles to Entry Island. There is no church here, but all the inhabitants assembled for service in one of the houses. On Monday we went to Picton in Nova Scotia, and thence to Halifax for the centenary commemoration on August 12, and thence home.

In this visit I have seen more of the gulf than I was ever before able to do in one summer, and with far less of the usual discomforts of travel. Indeed, whilst on board the *Canadienne*, thanks to the uniform kindness and genial companionship of Commander Wakeham, we may be said to have been enjoying a pleasure cruise.

THE LAMBETH CONFERENCE.

THE following circular of invitation to the Lambeth Conference in July next has just been sent to all Bishops of the Anglican Communion throughout the world, about two hundred and ten in number:—

"Lambeth Palace, November 9, 1887.

"Right Reverend and dear Brother,—I am now able to send you definite information with regard to the Conference of Bishops of the Anglican Communion to be held at Lambeth, if God permit, in the summer of next year.

"In accordance with the precedent of 1878, it has been arranged that the Conference shall assemble on Tuesday, July 3, 1888. After four days' session there will be an adjournment, in order that the various Committees appointed by the Conference may have opportunity of deliberation. The Conference will reassemble on Monday, July 23, or Tuesday, July 24, and will conclude its session on Friday, July 27. Information as to the Services to be held in connection with the Conference, and other particulars, will be made public as the time draws near.

"I have received valuable suggestions from my Episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate. These suggestions have been carefully weighed by myself and by the Bishops who have been good enough to co-operate with me in making the preliminary arrangements, and the following are the subjects definitely selected for discussion:—

"1. The Church's practical work in relation to (*a*) Intemperance, (*b*) Purity, (*c*) Care of Emigrants, (*d*) Socialism.

"2. Definite Teaching of the Faith to various classes, and the means thereto.

"3. The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics, and others.

"4. Polygamy of Heathen Converts. Divorce.

"5. Authoritative Standards of Doctrine and Worship.

"6. Mutual relations of Dioceses and Branches of the Anglican Communion.

"May I venture again to invite your earnest prayer that the Divine Head of the Church may be pleased to prosper with His blessing this our endeavour to promote His glory and the advancement of His Kingdom upon earth?

"I remain,
"Your faithful Brother and Servant in Christ,
"EDW. CANTUAR."

A PONDO CHIEF'S SON'S FLIGHT FROM WITCHCRAFT.

ROUND the Mission station of St. Augustine's in Kaffraria is a region occupied by the Pondo tribe of Kaffirs, among whom a convert was but rarely found. One here and there only was baptised. About three years ago a band of loyal Fingoes moved down from the Maclear district into this land of the Pondomise. A remarkable difference has appeared between them. The Fingoes are "red" (*i.e.* smeared with oil and red ochre) like the Pondomise; they believed equally in witchcraft and the power of the witch doctor, and were as ignorant. But the Fingoes have recognised the power of civilised government, and have thus looked more or less naturally to the English for religious guidance, and Mission work has advanced rapidly among them. The Pondomise are wilder, and their recent history chronicles such deeds as their murder of Klas Lutseka and other native chiefs at Tsolo in 1880.

About the time of the Fingo immigration, the Pondo chief Umditshwa and his following left their old place, partly no doubt in consequence of the presence of British rule. But on January 2, 1885, he returned to his own country and settled near St. Cuthbert's. His return there formed a bond between the Mission and the Pondomise. For although, technically and in the eye of the law, he is now simply a private individual, to his own people he will always remain Chief, and whatever cue he gives they will take up.

Less than four weeks after his return he took a remarkable step. He went over to the Mission station of St. Cuthbert's with one of his brothers, bringing his "great son," or heir, Mtshazi, and four other boys, whom he presented to the Missionary, Mr. (now Archdeacon) Gibson, asking him to bring them up. This station, St. Cuthbert's, is really the headquarters of the Mission which bears the name of St. Augustine's. The whole Mission district covers about 5,000 square miles, in which between twenty and thirty native agents (including two in holy orders) are working. Of the fourteen stations in the district, St. Cuthbert's is the largest. There Archdeacon Gibson resides, and the number of Church people is larger than that at St. Augustine's. It was, then, to this place that Umditshwa brought his son to be placed under the care of the Missionary, and taught in the St. Cuthbert's school, one of the eight in the St. Augustine's Mission. The request was totally unexpected, and it was impossible to keep the boys that day, for there was no provision for boarders, but arrangements were made for receiving them within a week, and accordingly they returned on February 2, 1885. From that date, except for their holidays, they lived with the Missionary.

The five boys included the "great son," another son of Umditshwa, and one of his nephews. They were all about fourteen or fifteen years old, and came as "raw" Kaffirs, simply in blankets. Recklessness and idleness were in their blood: what was before them in their English school life?

At first they were placed in a hut alongside of the parsonage, and occupied it for six months. In August, as a few boys were added to them, they moved into a new wattle and daub house with a thatched roof, which had been built for them at the back of the parsonage, just within the garden fence.

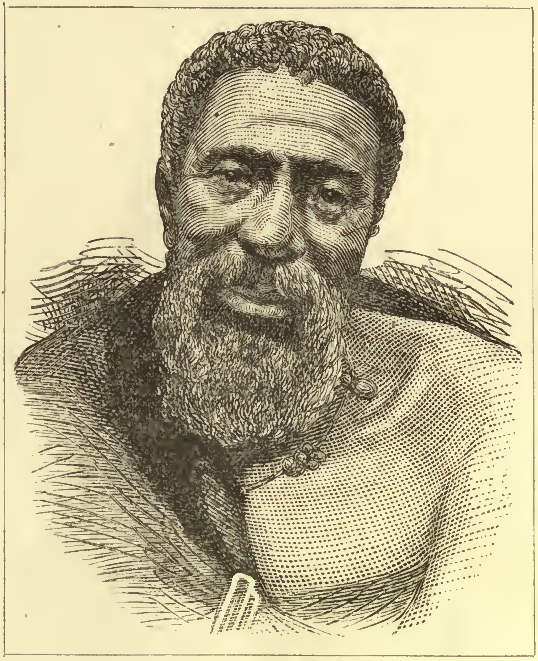
A KAFFIR WITCH DOCTOR.

Their mornings were spent mainly in school, and the schooling included religious teaching. They were from the first placed thus unreservedly under Christian influence, and surrendered themselves to it, so that in time they might come definitely to seek baptism, with how great consequences to their race who can tell? Their afternoons were spent sometimes in manual labour; sometimes they spent them just as they liked, practising their lessons by themselves, bathing, playing singlestick, or amusing themselves in other ways. At evensong they were generally present. After a year's experience of them, Mr. Gibson was able to write in the highest terms of them all, and his letter was printed in the *Mission Field*. He said that they had worked very steadily, and made great progress, especially Mtshazi. The cultivation of industrious habits in a Kaffir, the inheritor of idleness for countless generations, meant not a little. But there was more to be said. They showed themselves to be honest and trustworthy. They very seldom did anything wrong, and when they did, or met with an accident, such as the breakage of anything, they voluntarily reported it, even under circumstances where it could not possibly have been detected, while their growing interest in religion was shown by the fact that although they were allowed to go home from Friday afternoon to Sunday evening in each week—a privilege of which they at first all availed themselves—they began to remain at the Mission very frequently, so as to attend the Sunday services.

A PONDO WIZARD FINDER.

As we said, a few boys were added to the original five. The first fresh applicant was reluctantly admitted, as he was known to be troublesome. After he had been in the school five days he committed his first offence, and as the punishment for it was followed by his running away, he was refused readmission. With that solitary exception, there was no trouble of any sort with them. One of the five, however, left, owing to his people having been "smelt out," or accused of witchcraft, and so having to leave the neighbourhood. Three others were admitted, including a son of each of the chiefs Sami and Umdunyelwa, and one more boarded with the teacher.

So these boys lived on with Mr. Gibson, and their native teacher, Robert Tshele, until in March, 1886, the former had to expose his flock to a severe test, by leaving them for a visit to England on diocesan business. The seven boarders were left in the charge of Tshele; and he with a catechist, Lokwe, who was in charge of the station, had to stand (except for the occasional visits of the Bishop and clergy from the other stations) alone for fifteen months in this position of responsibility. Of the parting we have no record, but there is little need of imagination to call before our minds the feeling of the seven boys, who had learnt so much from the white teacher beyond the wisdom of their own race, who had trusted him, learnt truthfulness, honesty, industry, by being with him, who knew something of the things unseen which animated him and who we cannot doubt loved him. Tshele must have been conscious of the difficulty all Kaffirs have in carrying on such work without a white man's supervision. The Archdeacon must have had an appreciation of the situation keener than all.

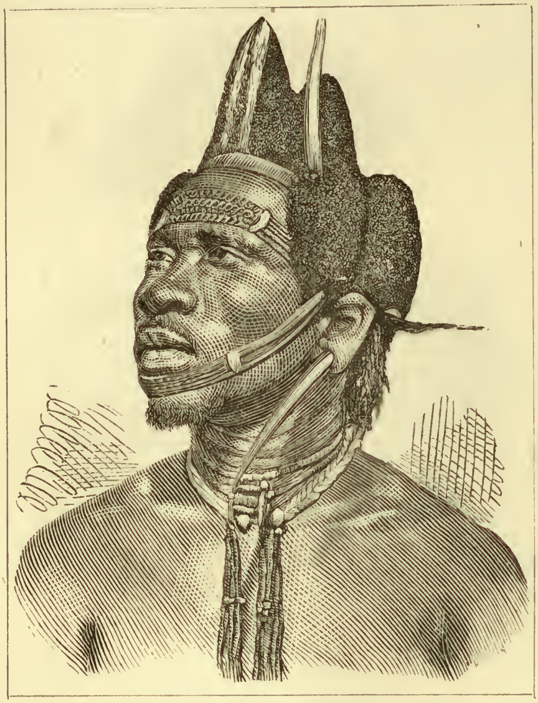


THE GREAT CHIEF, KRELI.

He soon reached England, and told in many places the story of his work in Kaffraria. In December, 1886, he addressed the members of the Society at their monthly meeting, and spoke of the change which was coming over the Kaffir race. Hitherto the Fingoes had shown a willingness to receive Christianity, but the Kaffirs had not till lately. He proved the reality of the religion of the converts by contrasting the idleness of a heathen Kaffir with the industry and the whole moral, physical, and intellectual state of the Christians, and described the gradual rooting of the Church in the land by the training of native clergy, of whom there were already five.

In the meantime, the flock at St. Cuthbert's and the little family of the seven boarders were going on well, under Philip Lokwe and Robert Tshele, but not with unbroken serenity. Two of the younger ones ran away home, on the ground that they were being bullied by the elders. This trouble, however, was got over, and they returned. To the Archdeacon in distant England there came letters, not only from Ishele, but from the boys themselves.

And what of Mtshazi, the chief's "great son," all this time? He had been pre-eminent in industry and general character, but he wrote a letter to his white friend across the seas, in which he said gravely that he was "being killed." To the young fellow himself this belief presented itself irresistibly. He was convinced that his own half-brother was employing spells of witchcraft against him; and, indeed, the Archdeacon heard from another source that this half-brother was trying to murder the heir. After an interval, passed by him, no doubt, in a state of weird apprehension, he wrote again that he was "being killed." The belief in witchcraft forms almost the whole of the religion of his race, and so completely holds their minds that it can hardly be said with them to be a belief in anything in the supernatural as distinct from the natural order of things. To imagine the absence of witchcraft is infinitely harder than to credit any supposed manifestation of it. In fact, such superstitions always die hard. In all lands, even among devout Christian converts, traces of ancestral fears and charms are found to linger long, and Christian Europe itself has shown no great quickness in eradicating such follies. To the lad it was very real. He wrote again, and in this third letter repeated that he was "being killed." There came no fourth. But from Lokwe, the catechist in charge, there came a letter saying that the boy had disappeared, and that no one knew where he had gone. The Archdeacon was in great alarm.



A PONDO WARRIOR.

Where had he gone? It appeared that, unable to live longer with this dread overhanging him, he had taken counsel with his mother, and above all places fearing to go to his father's, had fled with her and his sister to his mother's father, the famous chief Kreli, now resident in Bomvanaland. This news was sent to England.

At length the work here was finished, and Archdeacon Gibson returned to South Africa. Eagerly looked for, a party went out from St. Cuthbert's to meet him at the Kei Road. There were Philip Lokwe, the catechist, Robert Tshele, the teacher, two other of the St. Cuthbert's men, and four of the boarders, who met him there on June 25, 1887.

After mutual greeting the whole party went home to St. Cuthbert's, where the absence of the head of the Mission had at least this advantage, that it showed him where the work was weakest and where it was strongest, supplying him with a test of thoroughness to guide his future plans. But the case of Mtshazi came to the front at once. It had apparently caused no little stir in the neighbourhood. As soon as the Archdeacon's arrival at St. Cuthbert's was known to the Pondomise, their "headman" came to him, and made a formal report of Mtshazi's flight. The case, no doubt, was full of difficulties which we should fail to appreciate. The tribal importance of the matter, and the belief in the reality of the witchcraft, must have made it no simple one. As might have been expected, the counterpart of malicious witchcraft had been resorted to, and "witch-finders" were employed to "smell out" those supposed to have worked ill against Mtshazi. The case, however, seems to have been a peculiarly weak one from the superstitious point of view. The grounds for thinking that the charms had been used were not regarded as strong, and the persons who were "smelt out" were found to be singularly inoffensive. The Archdeacon had several meetings with the Pondomise chiefs on the subject. He then went to Umtata and met Mtshazi and his mother, and discussed the matter with them. For a heathen, the young fellow behaved with moderation.

A KAFFIR WIZARD FINDER.

But, although it was pointed out that the grounds on which he made his charges were frivolous, the belief that evil had been practised against him was firm in his mind, and he absolutely refused to return to his people unless the wizards were sent away. This course was impossible, and neither to St. Cuthbert's nor to his father's would he go, as his terms were not acceded to. These interviews therefore proved abortive.

However, his mother's father, Kreli, with whom he had taken refuge, felt that he was in a difficult position by retaining Umditshwa's son. He was anxious to be rid of the responsibility of keeping the young chief

This was a fortunate element in the case. On August 4, the Archdeacon took with him three of the Pondomise chiefs and three men from St. Cuthbert's, and visited Kreli at his own place. Kreli received him well, killed an ox, and made a feast for the party. The question of Mtshazi was then discussed, and eventually Kreli gave him back, calling him the Archdeacon's "son," only charging him to take good care of him.

And so the party returned, with Mtshazi regained. The young fellow, who must now be seventeen or eighteen years old, is, of course, not improved by his long absence from Christian influences, but he is again entering into the old St. Cuthbert's life, and—the Archdeacon says—is in a fair way to recover his former tone.

ARCHDEACON RANDALL ON PAROCHIAL ASSOCIATIONS.

AT the Oxford Diocesan Conference the Archdeacon of Buckingham (the Ven. I. Leslie Randall) read a paper on the subject of Parochial Missionary Associations. The paper, which is an extremely valuable one, was ordered by the Conference to be printed, and copies of it can be obtained at the Society's office.

The Archdeacon, in urging the necessity for Parochial Associations, says:—

> "I do not see how we can expect that the cause of Foreign Missions can be made to rest upon this foundation, unless the duty of the Church, and therefore of her members, to promote that cause is the subject of very systematic teaching. That systematic teaching must be backed by an intelligent and well-sustained interest in the work of the Mission field. It is vain to expect such interest to flourish under the pabulum supplied by an annual Missionary Meeting or an annual Missionary sermon; particularly if the parson of the parish takes advantage of the presence of a deputation to secure for himself a Sunday holiday. I have heard of such a proceeding. I can hardly suppose that it would happen in this diocese; but, after all, the clergy—even the clergy of the diocese of Oxford—are but men; and when we are concerned with men, we must be prepared to find 'a deal of human nature.' I leave you to judge whether the Missionary spirit in a parish so circumstanced is likely to be very ardent. This, however, is an extreme case. But I maintain that we want more than deputations, and missionary sermons, and one annual meeting. We want some continual and evident token before the eyes of our people that the support of Foreign Missions is *their* work, and that their share in it should be regular, consistent, and continuous. There seems to be no method so likely to enforce this upon their attention as the maintenance of Parochial Associations, though, of course, I am far from supposing that the formation and maintenance of such associations exhaust the resources which might be brought to bear upon this cause; and, so far as I am concerned, I would welcome any well-devised scheme which would promote it. But the advantage of such associations is this: that, if well worked, they bring before all the parishioners the question whether they recognise their duty in this respect, and oblige them to answer aye or no, without the reservations which may easily hang about the decision whether A. or B. will or will not attend the Missionary Meeting in the village school-room, and about the decision at which he arrives when the collecting-bag or plate is presented after the Missionary Sermon. Such associations would insure that no Churchman should *ignorantly* remain outside this essential work of the Church; whereas, at present, I fear we must confess that the great bulk of well-to-do Churchmen do stand outside it."

NORTHERN AUSTRALIA.

IN the northern part of the continent of Australia there is a vast district where much has to be done by the Church. There is the work among the few colonists at Palmerston, which is close to Port Darwin; there are the needs of those employed on the Pine Creek Railway; there are those still left at the gold mines, as well as the Daly Copper Mines; there are a hospital and a gaol to be visited; there are numerous Chinese workmen; and there is the great problem of the aborigines. Politically the enormous district known as "Northern Territory" is included in the colony of "South Australia"; and, informally, a like course is followed in Church matters, as it is placed under the episcopal care of the Bishop of Adelaide, whose diocese is co-extensive with South Australia; his city of Adelaide is one thousand seven hundred miles from Port Darwin, and separated from it by the trackless regions of the centre of the continent.

The Society has made a grant of £300 a year to assist the Australian Church in doing something for this neglected field of work. The Rev. Thomas Ward has sent a report, which we print below. It is about as saddening as it could well be; but what could be expected? Fourteen years of the absence of the ordinances of the Church is likely indeed to depress the spiritual vitality of any little community of English colonists. Still a beginning, however discouraging, is made, and we must hope that the Australian Church, seeing how much there is to be done, will be enabled to enter at once, and in good earnest, upon the many-sided work which is put before it in the Northern Territory. The letter points the wholesome moral of a warning against delay:—

"At the request of the Lord Bishop of Adelaide, I am sending you a short report of the Northern Territory Church, and I wish I could say that all the Christian life and energy one could wish to see was manifest in the small church, though very large district, under my charge.

"The town of Palmerston as surveyed is an immense place. Only the end of the town, however, nearest to the harbour, is built upon, with the exception of a solitary house here and there upon the other allotments. One of these solitary houses is the parsonage, and although only half a mile from the greater number of houses, is too far away to make use of the parsonage study for Church services, or of the land for church building. The land was purchased many years ago. A church is our greatest want, and the clergyman will be greatly checked in his work until one is built. It need not be large nor expensive, as, like the houses here, it would be built of a framework of wood covered with galvanised iron, and should have verandahs. I trust an effort will be made soon, and a church erected, notwithstanding the debt on the parsonage (£450), now being paid off. The Court-house, where we hold the services, is a handsome room, and is made as churchlike as possible on the Sunday. But for many reasons the room is objected to, and a church building is absolutely necessary.

"On arriving in the Territory I was heartily welcomed by the church people, and very kindly entertained by the Government Resident until I had furnished the parsonage. For some months I had good hope for the Church here, but since then have found the work very unsatisfactory and discouraging. In a place like this, however, where those of our Church have had no church for some fourteen years, and have been accustomed, some to go nowhere (until lay services were established after Canon French's visit), and others occasionally to the Wesleyan Chapel; where the climate induces a disinclination for all exercise not absolutely necessary or especially pleasant; where people are often indisposed to leave their lounges and put on warmer clothes to attend service in a warm building; where mothers have difficulty in leaving their young children, as they have only Chinese boys and no trustworthy European nurses—in such a place too much must not be expected in so short a time, after the Territory has been left churchless so long. The work will, I fear, be very discouraging to the clergyman for some time. I have told my Bishop that the time is not in sight when this church will be self-supporting. Meantime its existence depends upon the grant from your venerable Society. There is no present prospect of a large increase of white population, and that is what is wanted.

"There is Sunday-school each Sunday afternoon at the parsonage; 26 children on the roll.

"The Pine Creek Railway passes Southport at a distance of eight miles. When the first section of it is opened, probably in less than a year's time, Southport will cease to be a place; at present there are very few people left there. I pay them an occasional visit.

"I started on a visit to the up-country districts last August, and was absent from Palmerston three weeks. Very few whites have remained in the gold-mining districts, the largest number being at Bridge Creek Mines (about twenty). I held services at Adelaide River Hotel, Pine Creek (in Mr. Jensen's house), Grove Hill, and Bridge Creek Mines, besides evening prayers at houses and hotels where I stayed. The people were hospitable and pleased to receive a visit from a clergyman.

"The Daly Copper Mines I have also visited. We reached them in two days by steam-launch from Palmerston. Held service on Sunday afternoon on our way up the river in the launch. On arriving at the river landing there is a walk of five miles to the mines, where they appear to have large quantities of splendid ore. I had evening prayers the first evening on the mines, and a service the second evening; fourteen miners and visitors were present. At the mines there is only a moving population of a few miners—no women or children—and very little work is being done there now. There was a most incompetent man in charge of our steam-launch, who, on our return, ran us on a reef outside the river's mouth during the night, and for some time we were in great danger.

"At the hospital the twelve beds are usually occupied, and during the rush to the Kimberley goldfields, in Western Australia, many a man (often New Zealand men) came here suffering from fever, only to die and be buried in our miserable cemetery.

"The gaol is at Famine Bay, four miles from Palmerston, principally tenanted by aboriginals and Chinese. Sometimes a number of white sailors who have refused work are there, when I hold service with them.

"Last year I commenced a little work amongst the Chinese by teaching the house boys to read and write English, with a view to religious instruction, at first receiving much help from the gentlemen here. Then an agitation was commenced, because it was said I was enabling the Chinese to displace Europeans in stores and other places, the result of which was that I lost all the promised assistance, and was compelled to make other arrangements. This was to be regretted, as the Chinese merchants had taken, and neatly furnished, a room for the classes to be held in. For some time after this I had them one evening a week at the parsonage; but as their study was interfered with by their masters, and some said if their boys learned English so as to be able to read letters, &c., they would dismiss them, the attendance gradually fell off, and I had to cease teaching them. Now nothing can be done without a Chinese catechist; and as a catechist asks £150 per annum, the Bishop has given up all hope of supplying Palmerston with a catechist at present, as the necessary funds are unobtainable.

"One great question, and one of surpassing difficulty, is—How can the Gospel of our Lord be taught to the thousands upon thousands of North Territory aboriginals? Their very low type of humanity, their utter want of morality, which places their outward life lower than that of the beasts which perish, the fact that they are always roving about and appear incapable of settled life—these and other characteristics render the solution of the question very hard. I have reported respecting this, as far as I have been able to do so, to the Bishop of Adelaide."

EVANGELISTIC WORK IN THE TOWN OF TRICHINOPOLY.

OF the three large groups of the Society's Missions in the Diocese of Madras, the second occupies the two Collectorates of Tanjore and Trichinopoly, with twelve Missions, in which nineteen clergymen and 190 lay agents are at work. Each of these twelve Missions is the centre of work in a group of villages, which in the aggregate number 167. The Mission in the town of Trichinopoly has in this way work going on in twenty-four villages in the neighbourhood, under four clergymen and sixty-six lay agents. The Rev. J. L. Wyatt, who is at present in England on furlough, is at the head of this Mission.

What the character of the evangelistic work in the town of Trichinopoly itself is will be gathered from the following paper by the Rev. V. Gnanamuthu, one of the native clergymen there. It is interesting to notice the way in which the resistance of their heathen fellow-countrymen to Christian truth strikes the mind of a native Christian, and to see that after all it is not very unlike the impression which would be produced on an English evangelist:—

"This branch of the Mission work has been set on foot now for a long time systematically. The available M.D.C. catechists (men specially trained for Mission work, with a view eventually to ordination, in the Theological College at Sullivan's Gardens, Madras), and a few of the vernacular readers, as we call them (men of smaller attainments, but useful by their experience to talk effectually with the common sort of people about Christianity), are set apart to assist the European Missionary and the native clergy in this important work. Their duties are comprised under two heads: (1) To go about, either individually or by twos, in the town and the suburbs, to hold individual conversations on religion, and to read handbills and tracts to the people. The tracts are generally supplied by the Madras Religious Tract and Book Society and the Oxford Mission. There are many well-written tracts and handbills in English also intended for educated Hindus, which we distribute among them. (2) To deliver addresses in Tamil at public meetings held in different centres in the town. In the mornings we go out, as a rule, with handbills, and hold conversations with several people individually, according to the several circumstances of the people and as opportunities offer themselves. Some listen with interest, but those who are engrossed with the concerns of this world turn a deaf ear to what is said. The educated people of this country are an inexplicable riddle. Though many of them are convinced of this only true religion for the salvation of man, it is sad to say that their convictions do not produce conversions. The fetters and shackles of the mighty demon caste are so many, say they, that they cannot shake them off and come out. Public addresses are given in four centres of the town, viz. in the fort at the large gate of the Christ Church compound, in Worriore, in Puthoor, and in Beemanaickanpalayam. In two of these places the meeting is held in the open air, and in the other two in school-rooms. The latter meetings used to be preceded by a procession, accompanied with singing; but now it is not the rule to do so, to avoid the risk of being pelted with stones in the streets. The meetings are opened with prayer, and at times with a reading of a portion of the Word of God. Generally two addresses are given, each of which is preceded and followed by the singing of lyrics. The Hindus and Mohammedans of the ordinary stamp, who attend these meetings, are fond of asking questions, but we generally avoid these, as they usually lead to endless and useless disputations.

"Although there are not yet apparent results, yet there is reason to think that our evangelistic efforts will not be in vain. The preached 'Word of God will not return void' is the sure word of promise. A certain class of Hindus, it would appear, have passed from the stage of perfect indifference to the stage of religious activity of some sort or other. But this activity, it is still sad to say, is at present not one of earnest inquiry after truth, but anti-Christian. Still it is a change. They now know that Christian societies are restless in their efforts to evangelise and convert, with Divine aid, the whole of India, by their varied agencies of itinerant evangelists, distribution of tracts and handbills, evangelistic meetings for giving public addresses, schools for boys and girls, in which religious instruction is freely given, and the zenana women, who go from house to house and teach grown-up women. They are now alarmed lest many of their sons and daughters, their brothers and sisters, may become Christians not long hence; and so they have instituted what are called *samajams* (associations) to preach and propagate their religion after our model. But what shall they preach? They have perhaps found, to their discredit, that Hinduism does not contain anything substantial to satisfy the higher cravings of their nature, and so they have nothing worth preaching about; and therefore they are driven to the hopeless efforts of issuing tracts and handbills after our example, and holding meetings to give addresses in public. But to what purpose? Is it to expound and explain their hitherto hidden Vedas, and their doctrines of salvation? Is it with the love for their brother-man, which yearns for the salvation of his immortal soul? Alas, alas! it is not for these noble purposes. What is there in the Vedas to expound and explain? The great gods extolled in the Vedas are no other than the elements of nature—wind, water, fire! And how will the mighty demon of caste allow them to have love for fellow-man? The one purpose of their preaching is the pouring forth of vile abuse about Christianity and the Christian Missionaries who have done so much good for them, and to offer indignities to the Christians' Saviour and His Holy Book. Poor people! they know not what they do. Their preachers are loose young men, who have no employment, but possess a smattering of English, picked up, perhaps, in some Mission school. These are evidently under the patronage of some bigoted and wealthy Government officials, who inwardly take a great delight, it would appear, in Christianity being abused. There is one such meeting opened quite close to my meeting-place in the Fort Church compound, with the determined object of annoying us. It is conducted by a young Brahmin, at the instigation, I heard, of some high officials. They have their meeting on the same day and at the same hour with mine, which shows clearly their intention. Their preaching is something like the following:—'Christians are a bad people; Christianity an abominable religion; their Bible is a vile book and full of lies; Jesus, a great impostor and a bad man. Missionaries are good people in one way, having spread education in the country, but they are treacherous and cunning; don't heed their persuasions; don't send your children to Mission schools, they will spoil them. There is another system they have now adopted by sending some women to teach our women; already some of our women talk to their husbands, and tell them that Christianity is good. You see the evil effect of the Bible-women; so don't allow these pernicious women an opportunity; drive them away when they come near your houses,' &c. There is no point, no argument, no line of thought, no evidence, either for or against, in their preaching, but random shots at the Christian religion by a rash young man. To keep up attention, and to make up for the shallowness of the preaching, at an interval of every three or five minutes they yell and shout hideously for a few seconds, as did the prophets of Baal on Mount Carmel. Their audience is mostly the students of the colleges and the Hindu National School. These boys, after enjoying themselves awhile with their own preacher, rush up to our meeting, and yell and shout, and so interrupt us. They sometimes go even beyond this: mock us by imitating what we say, personally abuse us to our face, call us bad names, tell us that we bark for being paid, pelt sand, rubbish, and stones at us, and amuse themselves. Such kind of mischief was done us in Beemanaickanpalayam also, and in former days in Tennore and Worriore, in all of which places we have public preaching.

"And now, for the last fortnight, from the beginning of this month (September), a Mohammedan is preaching in various parts of this town, and attracts the attention of people. But what do you think that he is preaching? Is it the Koran? No; he has a Tamil Bible in his hand, and says that he challenges any one to refute him when he says that the Christians' Bible is not the pure Word of God. When asked which is the pure word, he says it is the Koran. When asked where that is to be found, he says not in Tamil! He is very fond of picking out passages of Scripture which seem to contradict each other, but which he is unable to explain, and to conclude on that ground that the Bible is false. He attacks the Hindus even more, and says that they have no Scriptures.

"What can we say about all these? Can we not think of them and regard them as the death struggles of Hinduism and Mohammedanism? May we not hope that after these mad attempts to draw from an empty well, and getting tired of abusing us, they will feel after and find the truth as it is in Jesus, our Lord and Saviour?"

NAZARETH.

ACCOUNT OF THE INAUGURATION BY THE METROPOLITAN OF INDIA OF THE S.P.G. ART AND INDUSTRIAL SCHOOL NEW BUILDINGS AT NAZARETH, TINNEVELLY, SOUTH INDIA, BY THE REV. ARTHUR MARGÖSCHIS.

THIS school was commenced under the auspices of the S.P.G. in 1878, and has been carried on ever since. It had for its nucleus many of the orphans received from Government during the famine, and since then pupils have come from all parts of the country.

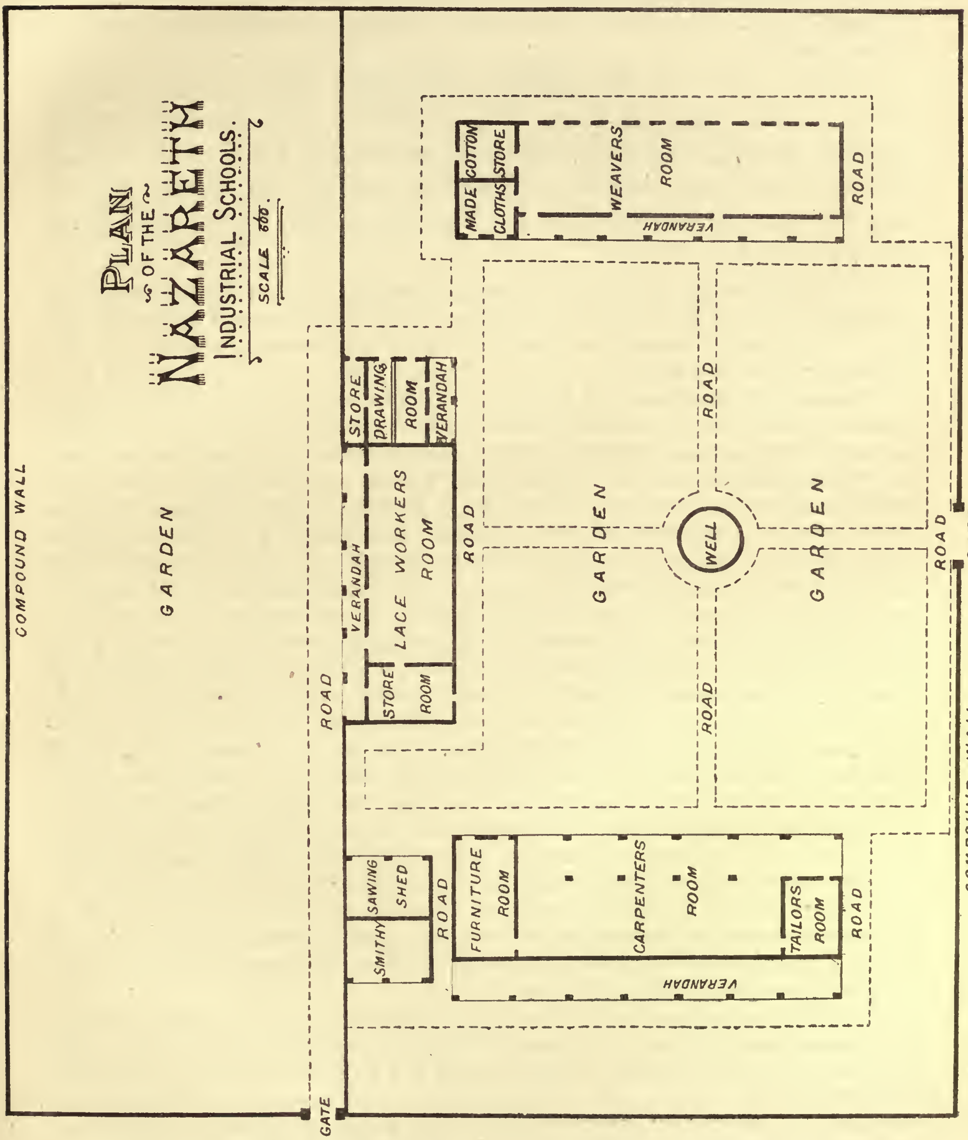
At first carpentry and tailoring were the only trades taught, but weaving and lace-making were soon added, and now drawing, Indian embroidery, and blacksmith's work altogether make up the complement of seven industries in which instruction is given. There are 84 pupils, of whom 28 are girls and 56 boys. The carpenter boys are able to turn out chairs, tables, cots, desks, benches, almirahs, bandy wheels, gymnastic apparatus, spinning wheels, and despatch boxes. Some of these boys also learn blacksmith's work. The tailors are all taught to cut out and to make the usual articles of dress both for Europeans and natives. They also receive special instruction in Mohammedan embroidery work, and are able to work the sewing-machine. Weaving is making progress, and there are now eleven looms at work. The boys make all the cloths worn by the 350 children in the Orphanages, Boarding Schools, and Industrial Schools at Nazareth, and orders come from different parts of the Presidency. Twenty-eight girls are making pillow-lace, for which there is a good demand, and twenty women make embroidery. A drawing class was commenced last year, and ten boys, who have passed the Middle School Examination, receive special instruction from a trained and certificated teacher from the Madras School of Arts.

The idea of learning a trade and working with one's hands for a livelihood is not very popular amongst natives of India, and this is a great obstacle in carrying on an industrial school successfully. It is not necessary to weary our readers with the trouble and difficulties which in the way referred to have been met and overcome by those who are responsible for this school. The pupils are encouraged to make progress in their several industries by being sent up for the Government technical examinations, and the most successful and industrious pupils have each a small banking account, which is added to from time to time, as the scanty funds at the manager's disposal allow. The boys and girls are thus taught thrift and industry from their earliest years.

The following is the last report on the male portion of the institution made by the Government Inspector of Schools:—

"The attendance in the S.P.G. Industrial School, Nazareth, has risen from 40 to 57. This is by far the best industrial school in the division. Under the able management of ———, who thoroughly understands industrial work, and is able to give instruction therein himself, carpentering, blacksmith's work, weaving, and tailoring are taught with singular success. The credit of having established the first technical school in the Mofussil rests with ———, who has added a technical branch to his Industrial School. The teacher, one ———, of the Madras School of Arts, obtained a certificate in drawing in the Middle School and Higher Examination in Science, Arts, and Industries. Only students who have passed the Middle School Examination are admitted. The class (10 in number) is taught the following subjects: (1) freehand drawing; (2) drawing from models; (3) practical linear drawing and carpentry. I propose suggesting the establishment of drawing classes in the different normal schools in the division, and I have no doubt that good teachers will come out of Nazareth."

For some years past the insufficient accommodation of the school, caused by the increase in the industries taught and the pupils who learn, has been a serious drawback. A plan and estimate for new buildings were submitted to Government in 1886, and the Acting Director of Public Instruction, in forwarding the estimate to Government, said: "The manager's attention was drawn by Mr. Grigg" (the Director of Public Instruction) "to the necessity for the construction of the buildings, in consideration of the very satisfactory way in which the school was working." The



building grant applied for was sanctioned by Government, and the new buildings were commenced in January, 1887. They have just been completed, and were opened on the 14th of November, 1887. In the afternoon of that day a procession was formed of St. John's choir and fourteen clergymen, with the Metropolitan and his Chaplain carrying the pastoral staff. A hymn was sung, and the procession wended its way from the Mission-house to the new buildings just completed for the Art and Industrial School.

A special form of service of great beauty followed. It contained the following striking prayer:—

O Thou, Who in Thy home at Nazareth didst sanctify earthly labour, grant that all these Thy children, who follow Thy holy example therein, may work with their hands the thing which is good, that they may have to give to him that needeth, and finally by Thy mercy obtain everlasting life, to the honour and glory of Thy Holy Name for ever and ever. Amen.

An address was given by the Metropolitan on the great benefits to the country to be expected from such institutions as that for which they had opened the new buildings. The Deputy-Inspector of Schools also gave an interesting address, and the proceedings came to a close.

The new buildings consist of four blocks, built in the form of a quadrangle, and consist of carpenter's and blacksmith's shops, drawing, tailoring, weaving, lace-making, and embroidery rooms. The buildings are erected in red brick, and present a bold and well-finished appearance. A garden and a large well occupy the centre of the quadrangle. A bell has been presented by C. E. Phipps, Esq., of Madras, who also gave the ornamental crosses on the buildings. A complete set of apparatus for the blacksmith's shop has been promised by W. Vesey-Baker, Esq., who has most kindly, and at great trouble, superintended the erection of the new buildings from the commencement to the completion. Government give grants towards the salaries of the teachers, and the S.P.G. also help. After nearly nine years' patient waiting, we have now got proper buildings; but, if the school is to become a success, considerable assistance in the way of funds must be obtained. It is being gradually recognised, both by Government and the Missionary Societies, that literary education is overdone in India, and that proper employment* cannot be found for the numerous graduates, and still more numerous undergraduates, who are clamouring for work. The serious part of the affair is that, the supply of these educated men being much greater than the demand, many of them are perforce left unemployed, and "Satan finds some mischief still for idle hands to do" in India as elsewhere. The consequence is that there exist a considerable number of men fairly educated, but unemployed by Government, who are dissatisfied, and have become a troublesome factor in the State. In order to relieve this state of things, the Government of India have recently instituted examinations in science, arts, and industries, and the formation of technical classes in connection with existing colleges and schools is encouraged.

The S.P.G. is the only Church Missionary Society in the South of India which has industrial schools, viz., one at Ramnad, and this at Nazareth. The aid we receive from the S.P.G. is very gratefully acknowledged, and with the many calls on the funds of the Society we cannot expect much, but still we must have more help, even if we have only to exist without enlarging our borders at all. Work like this is not experiment. People who are inclined to be incredulous of Mission work and its practical results can, in the case of an industrial school at any rate, satisfy their doubts and unloose their purse strings. "Work and pray" is the motto of our school. A sum of £2. 10*s*. a year is sufficient to provide for a boy or a girl in the Industrial School at Nazareth.

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* "Proper employment," according to the prevailing idea in India, means employment in the service of Government.

HOME WORK.

Archdeaconry of Berks.—The Centennial Conferences have given a spur in this Archdeaconry, and probably elsewhere, to drawing-room meetings for Missions. During the past month the Rev. E. St. John had such a meeting at his Rectory. It was well attended. A similar meeting was held at Earley, through the kindness of Mr. and Mrs. Porter. It was largely attended. The Archdeacon was in the chair. The meeting was addressed by Dr. Pope, of the Oxford Indian Institute, by the Rev. R. Tomlinson, the Rev. E. Sturges and the Vicar. The alms bag, passed round the room during the singing of the last hymn, gave £8. 8*s.* 4*d.* to the funds of the Society.

A Sunday Afternoon Meeting in the Diocese of Durham.—It has often been felt that, where advisable and possible, it would be well to bring the Society's work and claims before those who could not be reached by an ordinary week-day evening meeting by some other means. With this object, a most successful and interesting Sunday afternoon meeting was held in the School-room, in the parish of Whitburn, in the Diocese of Durham, on Sunday, November 27. There is no afternoon service, except at a district church, and so the room was well filled by all classes of the parishioners, high and low, rich and poor, coming together to hear of the Society's work.

Before the meeting was begun, the boxes were opened (one especially being noticed—that of a little girl in the Sunday School, which contained £1. 16*s.* 2*d.*), and the collecting cards were brought in, making, with the proceeds of the boxes, a total of £9. 11*s.* 4¼*d.* Prayer was then offered and a hymn sung. The Rector, Rev. Dr. Price, then read a statement of what had been done, and urged his people to take a more hearty interest in the great work, and suggested that a Parochial Association should be formed, members of which should bind themselves to contribute not less than five shillings a year to the Society's funds. This suggestion was heartily adopted, and 16 members enrolled themselves, and the Rector promised to keep them supplied with copies of the new edition of the *Mission Field*.

Advantage was taken of the fact that it was the Missionary Sunday at Sunderland, close by, and speakers were invited to address the meeting. The Rev. T. Abraham, who had worked for many years in New Zealand and Australia, gave an interesting account of work in the Colonies, and spoke warmly of the liberality of the Colonial Churches, whilst he urged on the Mother Church the duty of making greater efforts to supply their needs. The Rev. Canon Temple, of Oswaldkirk, made a forcible speech on the responsibility of Christians to the heathen, based on our Lord's command to us to pray—"Thy Kingdom come." Those who pray must also work for the coming of that Kingdom.

The Rector, before pronouncing the Blessing, said he hoped from time to time to have such Sunday afternoon meetings. It was successful in every way, and it was felt that a want had been supplied.

Cannot such meetings be held with advantage in other places?

The Bishop of Durham on Mohammedanism.—Speaking on October 9 at the Society's anniversary at Stockton-on-Tees, the Bishop said that wherever Mohammedanism took the place of idolatry and fetish worship, it was an enormous step in advance. As an ultimate religion it is a different thing. In civilised nations Mohammedanism had been the very reverse of a success. In classical times Asia Minor was one of the most civilised parts of the world, but Mohammedanism has made it a scene of desolation.

THE ANNIVERSARY AT NORTHAMPTON.—At this meeting, which was held on November 28, the Archdeacon of Northampton presided, and in his opening address alluded to the documents which dealt with the progress of early Christianity in Britain, and said they knew the name of the apostolic man who converted Northamptonshire to the faith of Christ. It was Chad, the first Bishop of Lichfield, who travelled this part of the kingdom of Mercia on foot, and brought the Mercians to obedience to the Saviour. And were they at that time of day, when they had so much reason for thankfulness to the early Christian missionaries, to be indifferent to those who had as yet no knowledge of Christ, or were in danger of forgetting Him? When they remembered them as destitute, should they be there that night and not be zealous and enthusiastic in the cause of that most noble Society?

THE DEAN OF LICHFIELD ON THE COMPARATIVE PROGRESS OF ANCIENT AND MODERN MISSIONS.—Presiding at the Lichfield anniversary on December 12, the Dean said that the Society looked specially, in the first instance, to the Christian interests of our Colonies, and when we came to consider the extent of the British Empire at the present time, both in respect of population and area, we ought to remember for what purpose it had been given to us. Surely for the great purpose of spreading wider the knowledge of the Gospel of Christ. Therefore he earnestly hoped that this dear old Society would not suffer for want of funds, and that it would be supported by the enthusiasm and the generosity of Christian people in this country, so that it might be able to accomplish the great work which God had given it to do. It was sometimes said that people were discouraged at the slow progress made by Christianity. He had heard people say that the results seemed to be small in proportion to the efforts being made, but he thought we should question the truth of that statement. It was quite true that in the earliest ages of Christianity the Christian religion did begin to move by leaps and bounds, and there could be no doubt that multitudes were brought to Christianity, but we ought not to judge of the progress of Christianity by that very early period. If we wished to judge dispassionately we ought to go to a later period. Supposing we took the third century, as we had some means of estimating the progress of Christianity during that period. Cornelius, Bishop of Rome, about the middle of the century, was particularly interested in the subject, and from inquiries he ascertained the number of widows and orphans who were supported by Christians at that time, and he arrived at the conclusion that the number of Christians in the whole population of Rome was something like one in fifteen. In the same way St. Chrysostom discovered a rather better proportion at Antioch than Cornelius had discovered at Rome. The result was that about that time the Christians of the known world were something like one in twenty of the population. What was the proportion at the present time? The population of the world was now estimated at 1,430 millions, and of this number 430 millions are Christians, or very nearly one-third of the whole. If Christians would only put forth their energies, and labour and work, and especially pray, more and more, he saw no reason why we might not, even before the end of the present century, bring about such a result that half the population of the world would be Christians. Some people might think those somewhat Quixotic views on his part, but he thought we ought to be a little Quixotic; we ought not to be content to go on in the same groove; we ought to look forward and take a much higher view. He thought that this century had been very much marked in the providence of God by the vast increase in Christian missions. See what the dear old Church of England was doing now compared with 100 years ago. No one could look upon what had been done by both clergy and laity without being convinced that the spirit of God was now moving the Church of England in a remarkable way.

THE CHILDREN'S CORNER.

A MISSIONARY in Borneo, the Rev. W. Howell, sends us an account of the old tradition of the Dyaks about the Flood. Nearly every race in the world is found to have some story about the Flood handed down from father to son to the present day. Mr. Howell says that the Dyaks respect traditions, or old stories passed on from generation to generation, for these are the guides for their conduct in life. But it is curious that they have more faith in books or things written, although they have no books or writings whatever. They say that their fathers once wrote and read, but that all that is now lost and gone. However, this is their tradition about the Flood:—

"One day about twenty or thirty children went out to play as usual some distance from their long house. The country was in a peaceful state, and they had no fear of any headtakers ambushing about. But to the great astonishment of everybody, a great snake called Nabau carried away one of them quite suddenly. How it was the children could not see him in his ambuscade only the gods can tell. The beast was so big he might have swallowed another boy if he hadn't made his escape. All the other boys ran hard for their lives, and never thought of rescuing their friend, as Nabau wanted two or three more. They ran so fast, so that the tails of their waist cloths were straight (*i.e.* at right angles to their backs.) When the sad news reached the house the signal of alarm was at once given, which soon brought warriors from different places, with their spears, swords, and shields. Everybody expected a desperate fight. They thought there must be a big force of the once conquered enemy near. They were more than surprised to know at last that they were going to attack Nabau. The feeling of revenge made everybody's blood boil. Immediately Nabau's body was broken into pieces, which they cooked and ate.

"Whilst the flesh was being cooked, strange to say, it spoke in the saucepan, 'Gurong, gurong ngampoh ka Langgong: gurak, gurak, ngampoh ka lebak.' The sound 'gurong, gurong,' will overflood the Langgong mountain; the sound 'gurak, gurak,' will fill all valleys. Nobody knew what the language meant, but went on cooking. It was rather a late dinner, feasting on strange flesh. Hardly anybody had properly chewed his betel leaves when a heavy rain fell most suddenly—generally taken as the sign of blood having been shed after a fierce contest. The next day a general holiday was kept by all, as was the custom. The rain continued to be incessant till the third day, which made everybody anxious. In a week's time all the hills were overflooded. In a fortnight's time all the mountains were covered except one, the Tiang Laju, or the Swift Post or Pillar. Those that chanced to escape thither were saved."

This tradition seems to have worked wonderfully into the minds of the Dyaks. Of course we cannot say whether the story has anything really to do with the Flood in the days of Noah. Some traditions which are derived from the history of the Flood which floated the ark have been strangely changed as they have been passed on. This story probably only goes back to some flood in Borneo. Whatever its origin is, it has led the Dyaks to expect that any unjust deeds done by them will provoke their gods to send a flood to destroy their "paddy" fields. If anything is done which the elders condemn or "taboo," then the guilty person or persons have to make an offering immediately. Having to make this offering often runs a man shamefully into debt, for it means that he has to pay the price of killing so many pigs! This is the Dyak idea of an offering for sin; this is the way in which they hope to escape sin's guilt.

A FEW months ago we printed a very good suggestion about Missionary boxes in connection with birthdays. The proposal is, that in each family there should be a Missionary box for birthday offerings, and that each member of the family should on his or her birthday make a thank-offering to God proportioned to the number of years of life then completed. Of course it is left to each family to decide upon the amount to be reckoned for each year. It may be fixed at one penny, twopence, sixpence, or any sum. Taking it at one penny, then each member of the family will on his or her birthday place so many pence in the box, corresponding in number to his or her age on that day.

The idea has now taken shape, and special labels have been printed for these birthday boxes. These will be gladly sent from the Society's office.

A WELL-KNOWN farmer in Buckinghamshire gives us a proof of how no amount of hard work need interfere with the duty of helping on the Missionary cause. Late in November last a Missionary meeting was held in a small out-of-the-way village where this farmer rented some land, his own dwelling-house being some sixteen miles away, and, as usual, he put in an appearance at the meeting; but in order to be present he had had no easy task, for after rising early, according to his habit, and attending to his home farm, he drove to the market some four miles distant, and then back to dinner, and went round his farm again, after which, in spite of the weather being cold and miserable, he started on his drive of sixteen miles, and duly reached the meeting by the time it began. He put up that night in this village, but was off again by four o'clock next morning in order to be home by the time his men would come to work.

REVIEWS.

Are Foreign Missions doing any good? An Inquiry into the Social Effects of Christian Missions. (Kegan Paul, Trench, & Co.)

Dedicated fitly to a typical layman, the Speaker of the House of Commons, this little volume of 48 pages tersely arrays its testimony for the value of Christian Missions. The strongest evidence is of course that given by speakers and writers who would be least likely to appreciate Missionary endeavour on the score of religious benefits alone. Secular newspapers, official reports, indisputable statistics, and impartial observers are found to testify to the wonderful fruits of Missionary work as to intellectual activity, social habits, purity, and the prevailing moral standard, wherever its influence has been felt.

The Apostle of the Indians of Guiana. A Memoir of the Life and Labours of the Rev. W. H. Brett, B.D., for 40 years a Missionary in British Guiana. By the Rev. F. P. L. Josa, Rector of Holy Trinity, Essequibo. London: Wells Gardner, Darton, & Co.

The work of the Church in the Diocese of Guiana has not been prominently brought before the Church at home; the Clergy, from the octogenarian Bishop downwards, have been content to labour quietly and assiduously; they have not been in the habit of coming frequently to England, and their wants and work have not been ever recurrent topics in Missionary publications. Nevertheless, it is the truth that in no portion of the globe has nobler or more successful work been done; nowhere at the present time is there so open a field or a greater variety of races amenable to the Missionary's influence. Mr. Brett, by his patient labour, in spite of long years which brought no result, and of difficulties before which even some of his colleagues retreated, was the means of bringing to God four distinct nations, and of seeing their peoples living in peace and amity, who, at the commencement of his labours, never met without bloodshed. And yet Mr. Brett was almost unheard of beyond the limits of his work and the circle of his friends, and he spent his last days in England, not in indigence, but in obscurity. Truly the Church knows nothing of its greatest men. In Mr. Josa he has a worthy biographer, one who knew him well, and who is carrying on with equal perseverance and ability a similar work among the polyglot races whom the necessities of the labour market bring from India and China to the sugar plantations of British Guiana. The book must find a place in the library of every one who wishes to know what manner of men are working for the Church in foreign lands.

NOTES OF THE MONTH.

ONE of the most powerful appeals ever made for the Missionary cause was made on Sunday, December 11, by Canon Liddon, in St. Paul's Cathedral. We wish that we could have printed the sermon at length. It was, however, well reported in the *Church Times*, and from that journal we quote the following passages. The text was, "No man cometh unto the Father but by Me."—St. John xiv. 6.

"If when Christians had been free to do their best for their Master's cause, Missionary enterprise has at any time slackened, it has been because the real nature of the claims of Christ has been lost sight of. Missionary enterprise is at once wasteful and impertinent if the Christian religion, instead of being necessary for every child of Adam, is only suited, we will say, to the western world at a particular stage of civilisation. And if all religions are partly true and partly false, and the choice between them is to be settled, not by recognising any universal necessity of man or any decisive proof of a clear mandate of God, but by considering what is called the 'genius' of a particular people, then Christianity has been mistaken in a vital matter and from the very first. If we have not lost part and lot in the spirit of St. Paul we should not deem the antiquity and vast empire of Buddhism, or the aggressive and more modern religion of the false prophet Mahomet, any reason which should deter us from doing what we may to rescue races, some of them more highly endowed by nature than ourselves, from the tyranny of these and other errors. Be the genius of these people what it may, we, like St. Paul, are debtors both to the Greeks and to the barbarians; we owe the Gospel to them, but especially do we owe it to that loving and gracious Saviour, Who, without any claim or merit of ours, has called us out of darkness into His marvellous light, and has bidden us go into all the world and preach the Gospel to every creature.

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"It is urged that Missionary work, like charity, should begin at home. 'Look at your great cities!'—so an anonymous correspondent wrote only last week—'Look at London before you busy yourselves about the needs of distant populations.'

"A religion issuing from the mind and heart of the Universal Father must be adapted to the needs of every one of His rational creatures; and to say that there are any stages of their development for which it is less adapted than some false creed which would fain support it is to deny that our Lord Jesus Christ is what He claims to be—the Saviour of the world. But are those who thus object to Christian missions always and entirely sincere? Is it not the case that when the Church takes their advice and is enabled to restore Christian faith and life in a particular English parish, district, or diocese, to something like a primitive standard of fervour and excellence, she is apt to be cautioned against thinking too much of any such success, while two-thirds of the world are not Christians? And yet if we ask them to help Foreign Missions they plead their absorbing interest in Home Missions! To such critics we cannot afford to listen. Time flies, and our Master's bidding is plain and imperative. Some of you will remember an occurrence which took place during the Second Punic War. It has often been referred to as showing how from very early days the Roman people possessed what is called the instinct of Empire. When the victorious

Carthaginian general, Hannibal, was in the heart of Italy, and threatening Rome itself, the Senate despatched a fleet and army to Spain that they might, by laying siege to Saguntum, deal a deadly blow to Hannibal in his rear; and this bold venture was abundantly justified by the result. Now every heathen land is the Saguntum of the Christian Church, and if it be true that some spiritual Hannibal is ravaging possessions which had long owned her sway, or even threatening ruin in this or that of her ancient homes, still she owes the Gospel of salvation to all the world.

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"It is sometimes said that England best does her duty to heathen lands by conferring upon them the blessings of civilisation, by which is meant all those material improvements in human life which European science and industry have so largely multiplied. Certainly it is not my duty or my inclination to depreciate these great advantages; but, unhappily, our civilisation is accompanied by an alloy of evil which we cannot ignore. We cannot forget what has been the moral meaning of the sale of some British drug, or of the arrival of a British ship's company at a pagan port; or of the methods of capitalists in savage lands. There is no need further to lift the veil. All those who have looked into these matters must know that England owes a debt to more pagan lands than one, not merely that of the glorious Gospel, but also some sort of moral reparation for evils which those who bore her name have too often carried with them into pagan lands and homes.

"I ask you to give your generous support to the Society for the Propagation of the Gospel. . . . With a history that now approaches the completion of its second century, it has necessarily done more than any other body for the expansion of our portion of the kingdom of Christ . . . and you will not, we feel sure, be found wanting in an effort which must command the sympathy of every man and woman who sincerely believes that through our Lord Jesus Christ alone is there real approach to the Father of spirits."

WE must acknowledge the warm welcome which the new series of the *Mission Field* has received, as evidenced in numerous kindly letters sent to us, and also by an increase in the monthly circulation. The prepayments for the year indicate that the number of copies sold will be three times as numerous as hitherto.

ON the subject of Bazaars, and the cognate (though very distinct) one of Sales of Work, there has been a desire for some expression of the mind of the Society. The Standing Committee have accordingly, after careful deliberation, adopted the following resolution:—

"That while recognising the advantage to the Society of meetings organised by its friends for the sale of work and other articles, which, in addition to the funds obtained, enable those of small means to help by personal labour, the Standing Committee are of opinion that the objects of excitement which are sometimes added to such sales ought to be discouraged, since they are alien from the spirit of self-denial by which the Gospel is best propagated."

ON the Feast of the Epiphany the Ven. Henry James Matthew, M.A. (lately Archdeacon of Lahore), was consecrated in Westminster Abbey as Bishop of Lahore. The consecrating prelates were the Archbishop of Canterbury, the Bishops of Lichfield and Bedford, and by Bishop Bromby. The sermon was preached by the Rev. Canon Burrows.

BY the death of the Right Rev. Vincent William Ryan, D.D., there has passed away the first Bishop of Mauritius, who was consecrated to that See in 1854, which he held until 1868. Bishop Ryan was born in the year 1816. On his return to England he became Archdeacon of Suffolk, and after holding other preferments, was presented to the Rectory of Stanhope in 1883. The present Bishop of Mauritius is the fourth holder of the See.

IN the poorest of the Australian Dioceses, that of Perth, there has been hearty thanksgiving to the great Head of the Church for the blessings of the first century of the Colonial Episcopate, and £40 has been sent to the Society which has so largely helped the Colonial Church to grow.

Many other Colonial Dioceses have expressed their thanksgiving in the same way. From Wellington, in New Zealand, £22. 10*s*. has been received.

AN interesting addition to the trusts held by the Society has been made by the foundation of a scholarship at St. Augustine's College, Canterbury, to which the Society is to present. The generous founder is the Rev. William Wallace, M.A., Vicar of St. Luke's, Stepney.

IN Advent, 1886, Bishop Caldwell ordained sixteen native clergymen. The Advent season of 1887 has seen the admission of nine more natives of India to holy orders by him. There are, therefore, now nearly seventy native clergymen in the Society's Missions in Madras. The high standard of examination, as well as the careful preparation and testing of the candidates' vocation, lead us to regard this body of native clergymen with great thankfulness. The Church has, indeed, taken root in Southern India, and possesses clergymen who, we may trust, will work well for her strengthening and her growth.

SUGGESTED SUBJECTS FOR PRAYER.

CARRYING on the plan which we began last month, we append a short list of ends to which intercession may well be directed:—

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July next.

For Japan, and for blessing on the educational, the female, and all branches of the work there, and on the movement in the province of Shimosa towards Christianity.

For the native clergymen ordained last Advent by Bishop Caldwell, and for the native ministry of India.

For the vacant See of Nova Scotia, and the direction of those with whom rests the choice of the future Bishop.

MONTHLY MEETINGS.

The monthly meeting of the Society was held at 19 Delahay Street on Friday, December 16, at 2 P.M., the Rev. B. Compton in the chair.

1. After prayers, the minutes of the last Meeting were read.

2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to November 30th :—

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c.	£32,020	£10,369
Legacies	9,998	25
Dividends, &c.	3,072	4,980
TOTAL RECEIPTS	£45,090	£15,374
PAYMENTS	£86,010	£15,091

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to November 30th, in five consecutive years, compare as follows:—1883, £32,847; 1884, £30,385; 1885, £30,885; 1886, £29,830; 1887, £32,020.

3. It was announced that the following members of the Standing Committee would retire in February under Bye-law 7—viz.: *by seniority*, General Gillilan, Rev. J. W. Festing, and General Nicolls; and *by paucity of attendance*, Sir C. A. Turner, C.I.E., the Rev. Dr. Forrest, and H. C. Saunders, Esq., Q.C.; and that there will be three other vacancies to fill—viz., that caused by the decease of W. Trotter, Esq., and by the resignation of Sir Bryan Robinson and Sir W. H. White, C.B.

4. It was announced that the Standing Committee would propose at the meeting in January, for re-election in February, the Rev. J. W. Festing, the Rev. Dr. Forrest, and General Gillilan; for election, Sir Frederick J. Goldsmid, C.B., K.C.S.I., Admiral the Right Hon. Sir Astley Cooper Key, G.C.B., the Rev. J. C. Edghill, D.D., Chaplain-General to the Forces; and, to supply the vacancies caused by death and resignation, the Rev. A. T. Brinckman, Rev. Canon A. J. Mason, and H. C. Saunders, Esq., Q.C.

5. Power was given to affix the Corporate Seal to various documents.

6. The Rev. J. J. Priestley, from the Diocese of Bombay, addressed the members.

7. All the candidates proposed at the meeting in October were elected into the Corporation. The following were proposed for election at the meeting in February 1888:—

Herbert Cowie, Esq., 1 Osborne Villas, Stoke Damarel, Devonport; Rev. E. R. Iremonger, Goodworth Clatford, Andover; Rev. R. S. Routh, Longstock, Stockbridge; Rev. W. Harrison, Wherwell, Andover; Rev. A. Boyd Carpenter, 1 Montagu Place, Russell Square, W.C.; Rev. G. Palmes, Elstow, Newark; Rev. H. T. Dudley, Bradwell, Sheffield; Rev. W. H. Draper, Alfreton; Rev. W. Fox, Stanton-by-Dale, Nottingham; Rev. W. Stapylton, Barlborough, Chesterfield; Admiral J. N. Strange, North Hill, Windlesham, Bagshot; J. A. Scott, Esq., 54 St. James's Street, S.W.; Rev. G. Blamire Brown, Chalgrove, Wallingford; Rev. J. L. Cotton, Aston Rowant, Tetsworth; Rev. Hilgrove Code, Pyrton, Tetsworth; Rev. Arthur Preedy, 10 Wyndham Square, Plymouth; Rev. H. C. M. Barton, Mudeford, Christchurch, Hants; F. Gregory, Esq., 79 Shrewsbury Road, Birkenhead; E. Montague Brown, Esq., Northampton; and Rev. R. H. Hart-Davis, Dunsden, Reading.

Another monthly meeting of the Society was held at 19 Delahay Street on Friday, January 20, at 2 P.M.

The Lord Bishop of Lichfield (chair). There were also present the Bishop of Colchester, the Bishop of Antigua, Rev. B. Belcher, W. Calvert, Esq., Q.C., and the Rev. B. Compton, *Vice-Presidents.* Archdeacon Burney, C. Churchill, Esq., J. M. Clabon, Esq., Canon Elwyn, Rev. J. W. Festing, General Gillilan, J. A. Kyndersley, Esq., Rev. G. Lewis, General Lowry, C.B., General Maclagan, General Nicolls, Archdeacon Randall, H. C. Saunders, Esq., Q.C., General Sawyer, General Tremenheere, C.B., Rev. H. W. Williams, S. Wreford, Esq., *Members of the Standing Committee*; Rev. G. T. Cull Bennett, J. Boodle, Esq., Rev. J. A. Boodle, Rev. Canon Cooke, R. N. Cust, Esq., Rev. T. Darling, Rev. H. J. Day, H. De

Tatham, Esq., T. Dunn, Esq., Rev. J. T. Foster, Rev. J. Fraser, Sir F. Goldsmid Rev. R. Harvey, Rev. R. S. Hassard, Rev. T. Hill, Rev. S. Coode Hore, Rev, Dr. Jones, H. Lawrence, Esq., Rev. J. Maconechy, Rev. J. H. Masters, Rev. Dr. May, Rev. F. F. Mazuchelli, Rev. F. R. Napier, Rev. Canon A. R. Pennington, E. Pennington, Esq., Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. H. Rowley, Rev. G. Thompson, F. Wood, Esq., Rev. J. L. Wyatt, *Members of the Society.*

1. After prayers, the minutes of the last Meeting were read.

2. On behalf of the Standing Committee, nine persons were proposed for election in February as members of the Standing Committee, in accordance with previous notice (*vide supra.*)

3. It was announced that the Standing Committee would propose at the February meeting the following for election as Vice-Presidents of the Society :—The Bishops of Lahore and Bathurst, Bishop French, Bishop Blyth, of Jerusalem, Archdeacon Earle, General Sir Lintorn Simmons, G.C.B., Canon Burrows, and Prebendary Frampton.

4. The appointment of Canon Cadman, the Rev. Dr. Robinson Thornton, Canon Curteis, Professor Fuller, and Canon Mason, by the Archbishops of Canterbury and York and the Bishop of London, to be the Board of Examiners, was announced.

5. Dr. Robert Cust gave notice that he would move at the next meeting :—" That the appointment of a Board of Missions will not be conducive to the object, which we all have at heart, the extension of Missionary operations."

The Rev. J. Priestley Foster gave notice that he would move at the next quarterly meeting—(1) To add to Byelaw 14, as an additional paragraph : " That four times in each year the Incorporated Members resident in each diocese be called together at some convenient centre, by the Organising Secretary thereof, for prayer and consultation." (2) To move for a return of the payments made in the way of salary to the Organising Secretary or Secretaries in each diocese for each of the last six years. (3) To add to Byelaw 35, " And that all the expenses of and payments to Deputations, and the salary of the Organising Secretary in connection with each diocese, be presented in a properly tabulated form in such Annual Report."

6. The Rev. J. W. Stenson, from the Diocese of Bloemfontein, addressed the members.

7. All the candidates proposed at the meeting in November were elected into the Corporation. The following were proposed for election in March :—

The Rev. H. T. Williamson, Bredwardine, Hereford ; Rev. E. W. Pownall, 57 Park Street, Grosvenor Square, W. ; Rev. James Bell, North Somercotes, Grimsby ; Rev. E. M. FitzGerald, St. Paul's, Walsall ; Rev. W. G. Cazalet, Bentworth, Alton, Hants ; Rev. S. M. Middlemore-Whithard, Upton Helions, Crediton ; Colonel E. A. Noel, Elston, Newark ; Rev. Dr. Oliver, St. Mary's, Ealing ; Rev. G. D. D. Watt, Milly Lodge, Park Road, Forest Hill ; Rev. A. R. Evans, Newton-in-the-Isle, Wisbech ; Rev. S. K. Tahourdin, 5 Queen's Villas, Osborne Road, Windsor, Rev. Thomas Waters, Staverton, Daventry.

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REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, D. J. Flynn, F. H. T. Hoppuer, and A. Logsdail, of the diocese of *Calcutta ;* John A. Colbeck, of *Rangoon* ; A. Margoschis, of *Madras* : R. Balavendrum, C. W. Fowler, W. H. Gomes, F. W. Leggatt, and J. Perham, of *Singapore* ; W. Brereton, of *North China* ; J. Baker, R. M. Clark, J. F. Curlewis, and F. Greenwood, of *Capetown* ; T. J. Cooper, S. W. Cox, and C. Taberer, of *Grahamstown* ; A. G. S. Gibson and P. Masiza, of *St. John's* ; J. Jackson, C. Johnson, and S. M. Samuelson, of *Zululand* ; E. Shears and T. Taylor, of *Maritzburg* ; E. W. Stenson, of *Bloemfontein* ; E. O. McMahon, of *Madagascar* ; G. N. Woodd, of *Sydney* ; C. E. Groser, of *Perth* ; W. B. Armstrong and J. W. Millidge, of *Fredericton* ; J. B. Debbage, of *Quebec* ; R. Lonsdell, J. W. Pyke, E. G. Sutton, and T. A. Young, of *Montreal* ; W. H. Lowry, of *Rupert's Land* ; E. Paske Smith, of *Saskatchewan* ; H. H. Hamilton and H. Harper, of *Nova Scotia* ; G. S. Chamberlain and T. P. Quintin, of *Newfoundland* ; F. L. Quick, of *Guiana* ; H. F. Crofton, of *Nassau*, and H. Melville, of the *Windward Islands.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

MARCH 1, 1888.

THE SUPPORT OF MISSIONS A RELIGIOUS DUTY.

BY THE REV. W. H. HUTCHINGS, RECTOR OF KIRBY MISPERTON.

THE last half of the nineteenth century has been called "The era of Christian Missions." If at the commencement of the present reign the S.P.G. could report that there were 7 Colonial bishops, 172 clergy, and 81 lay agents, and that £22,325 was the Society's income; and if in the Jubilee year of Queen Victoria the same Society could boast of 75 bishops, 595 clergy, and 1,700 lay assistants, and an income of £109,765, certainly the above description of the later part of this century, given by a writer in the *Quarterly Review*, is a just and accurate one. Of the results of this vast organisation and large expenditure I am not about to treat. Readers of the *Mission Field* may be able to form some conclusions for themselves, whether recent Missionary labours present "the story of a lamentable failure," or may be congratulated on having achieved sober and solid success. Instead of endorsing the language of despair, they may be inclined to fall in with the estimate of the Bishop of Ripon, who calls the age "great" which has produced "martyrs and heroes in the fields of discovery and benevolence and missionary enterprise," such, for instance, as "Patteson and Hannington."

In this paper I shall endeavour to point out some of the grounds upon which the duty of supporting Christian Missions may be based. If one hundred and twenty millions of money are spent in drink and twelve millions in tobacco annually, whilst only a little more than one million is devoted to Foreign Missions, it is certainly arguable that the nation at large is not unduly alive to the obligation of propagating the Faith. From time to time it is not without service to review our convictions. Fervour depends upon a vital grasp of Truth. If our personal hold upon the Verities of the Faith be feeble, our efforts to spread the Kingdom of Christ will soon become relaxed. Examine for a moment the question—*Why is it a religious duty of every Christian to be, directly or indirectly, a missionary?* I say, *religious* duty—for there are other grounds, touching only on the natural sphere, powerful in their degree, upon which the extension of Christianity might be urged; Christianity brings with it the blessings of civilisation. It has become "the foundress of international rights"; it quickens and stimulates the moral and intellectual capacities of man; it is the source of national stability and of progress. The first answer to the question is this: we possess a Divine Revelation, a gift which we not only hold for our own benefit, but with which we have been put in trust for the benefit of others. Zeal for the propagation of the Gospel must depend upon your estimate of the Gospel. Do you regard Christianity as the Absolute Religion, the final Revelation of God to man, or only as one religion amongst others, all of which have more or less truth in them? If, on comparing Christianity with other religious systems, it appears to you to be only a question of the difference between good and better, and not of that between true and false, you will find it difficult to excite in yourself much ardour for Missionary work. If, again, Christianity is viewed as a religion which only suits certain races or intellectual conditions, the religion of the *élite* of mankind, the religion suited to "the highest European civilisation," then the attempt to convert the African or Indian will be at best but a tentative process which may meet with insurmountable ethnologic difficulties. Our standpoint is, that we are in possession of a "Divine Communication," a revelation of Truths which God has vouchsafed to us, beyond the ordinary ways of His Providence—Truths which the human reason could not have discovered, and which are beyond measure precious to the human race. In other words, that God has made known to us the *way of Salvation.* We rejoice in the birth and manifestation of the Saviour, not of a nation, or of a quarter of the globe, but of mankind. No one can read the New Testament and the accounts of the first missionary journeys of Apostles, without seeing that *they* thought Christianity to be the only *true* religion, the only religion which met the needs of fallen men. St. Peter says of Christ, "Neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved." St. Paul says there can be no other "foundation" than that of Christ, no other "Mediator," Revealer of, Reconciler to, and Intercessor with the Father, no other "Gospel." If the Son of God became man and died on the Cross for all men and rose again, the Religion which is based on these Truths must claim a monopoly amongst whatever systems of religion the mind of man might have devised;

and it becomes the duty of all who are living in the light of this Divine Revelation to seek to bring it within the reach of the rest of the world.

But further, the Truth of Christ was not only enshrined in the pages of a Book: it was first committed to the care of a Divine Society, the Church. The Church received from the Spirit of Christ the two treasures of grace and truth, but with the distinct command—and with the power from on high necessary for such an achievement—to impart them to others, to go and make disciples of all nations. Either, then, Christ was commanding an impossibility, or the notion that racial distinction is a permanent obstacle to the spread of this supernatural organisation is fallacious. The quarter of the globe from which Christianity came, and its first adherents, afford a sufficient answer to the mistaken idea that only the cultivated European is a fit disciple of this refined religion, the Gospel which had for one of its characteristics that it was to be preached "to the poor."

The Church of Christ is to be known everywhere by four *notes*, one of which is catholicity, and this one was chosen from the earliest times as the title of the Church. In the account of "The Martyrdom of Polycarp," and in the Epistles of St. Ignatius, the Church is called "the Catholic Church.' Catholicity is the genius of the Church. The term, I am aware, is not confined to the notion of geographical extent, but applies also to the completeness of the Church's teaching and powers. Still, the name "Catholic" conveys also the idea of a Mission to the *whole human race*, extending through all time and reaching to all nations. This is not an accident, but an integral feature of the Church. Christianity is a religion which, whilst retaining identity in all that is essential, is able to adapt itself to all races and all conditions of men. The Church from the small beginning of a few fishermen was to expand, like the grain of mustard seed, and spread its far-reaching branches over the earth; whilst its penetrative energy was to permeate humanity, like the leaven which gradually leavened the three measures of meal. The charter of the Church, "Go, make disciples of all nations," is a command which He only could give who could read the future, and the fulfilment of which, though as yet but partial, is an evidence of the truth of Christianity.

We Christians think it not only necessary to believe in Christ but to obey His precepts, and the command to go and teach all nations is binding upon us all. It was the consciousness that these words of Christ applied not only to Apostles, but have a meaning for all time, which some hundred years ago stirred the soul of the village cobbler, William Carey, who, though not a member of the Church, was faithful to whatever light he had, and who, when missionary zeal was at a low ebb, gave himself to the work of converting India, and casting out sparks of fire from the flame of love for Christ which glowed in his own soul, kindled others with some measure of his enthusiasm and ardour. If it is a duty to obey the commands of Christ, it is a sin to neglect them. The vocation to become a Missionary is probably a rare one, but the obligation of supporting Missions is binding upon *all* who acknowledge Christ as their Saviour and Master.

On these two grounds—our possession of the Final, the Absolute Revelation of God to man, the only way of Salvation; and on the distinct command of our Lord to disciple all nations, given to that Divine Society which therefore bears the name of Catholic—I found the duty of doing all in our power to propagate the Faith. It appears to me that the matter of results must be left in Higher Hands—given the command, our part is to carry it out.

If it be said that this is a dry way of enforcing the duty of sending out to the heathen the Gospel of Christ, and that something more than intellectual convictions is necessary for re-animating Missionary ardour, and that there are motives which belong to the devotional and affective sphere in which enthusiasm is apt to have its birth which are far more potent—I fully admit all this. But the duty of aiding Missions has in the present day to be vindicated, as well as impressed on the hearts of the faithful, and therefore the attempt to give some *rationale* of the obligation may not be without its use. The glory of God, devotion to Christ, the love of souls, are the *stimuli amoris*—motives which reach deeper than the vestibule of the understanding; they penetrate the heart. "Gloria Dei" is a motive which grows not old. It gives a vigour and a freshness to human endeavour, and raises it up into the sphere of the eternal, above the reach of failure. Whatever may be the outward success of the work, where this motive is present its inward is insured. But what does it mean? To seek the glory of God is to seek to make Him known, served, loved now by His rational creatures, and His Presence enjoyed by them eternally hereafter. This is the aim of all Missionary labour. Again, devotion to our Lord is its sustaining power. Missions are the reflection of the Mission of God the Son to a fallen world —"as My Father hath sent Me, even so send I you." Though Christ *potentially* lived and died for all, the merits of His Life and Passion, to be realised, depend upon their application to the needs of humanity. Personal love, then, for our Lord should arouse in its members a longing to do something to make His Name known upon earth, His saving health among all nations, that He may see of the travail of His Soul and be satisfied. It was this love of Christ which was the moving force of St. Paul's missionary labours and sufferings; and where the interests of Christian Missions are allowed to languish, whether it be in a Church, a parish, or a soul, there it will be found that the love of Christ has grown cold. It was the love of Christ which the

Holy Ghost shed abroad in the hearts of the Apostles on the Day of Pentecost; and the tongue of fire was the emblem of the instrument which He would employ so that the "sound" of the Apostles may go into all the earth and their words unto the end of the world, and of that burning love which is "strong as death," and which Jesus came to send on the earth and was "straitened" until it was kindled. Again, the sense of the value of the soul, its capacities for communion with God, for eternal bliss or endless loss: as it is "the mainspring of spiritual effort," so is it the stimulant of Missionary enterprise. We need not believe that "the innumerable multitudes of the heathen will perish everlastingly" if they are "unconverted." The Church has never taught that the whole heathen world, unless Christianised, will be condemned. The heathen have a law in their hearts by which they will be judged. But whatever may be the view which is taken of their salvability, we know that they are left without the knowledge and grace which has been graciously given to us, that they are ignorant of the way of Salvation, and that they cannot attain to a *super*-natural end without the possession of the *super*-natural life. The soul of the African or Indian is as precious in the sight of Christ as that of the European. It is our duty, who have the light, to extend it to those who sit in darkness and the shadow of death. It is not for us to speculate as to their ultimate condition, if left in error and without the grace of the Incarnation, but to strive to bring all nations to the knowledge and love of Christ. St. Paul's description of the Gentiles is sufficiently terrible—"without hope and without God in the world." Let us seek, then, to carry to the heathen the hope which is "full of immortality," and to make God known to them as He has revealed Himself in and through Christ to us.

I have thus ventured to indicate some of the motives and grounds upon which the duty of aiding Missions appears to me to rest. The root-thought of all is this—if everything which God gives to us we hold in trust for the benefit of others—and the continuance of the gift appears to depend upon its right employment—then this law must hold good in the highest gift of all, Divine truth, the Gospel, which according to the command of Christ was to "be preached to all nations." Moreover, those who have grasped the truth about the nature of sin, its malice and hatefulness, will long to bring the only remedy for sin, the grace of the Redeemer, within the reach of the heathen; that they may have the power to overcome the evil which is in their nature, and to imitate Him who is the Pattern of humanity, the Sinless and Perfect Christ. The gift of revealed truth which we have received is one which all men stand in need of, and no amount of education or civilisation can supply its place. "Freely ye have received, freely give."

SASKATCHEWAN.

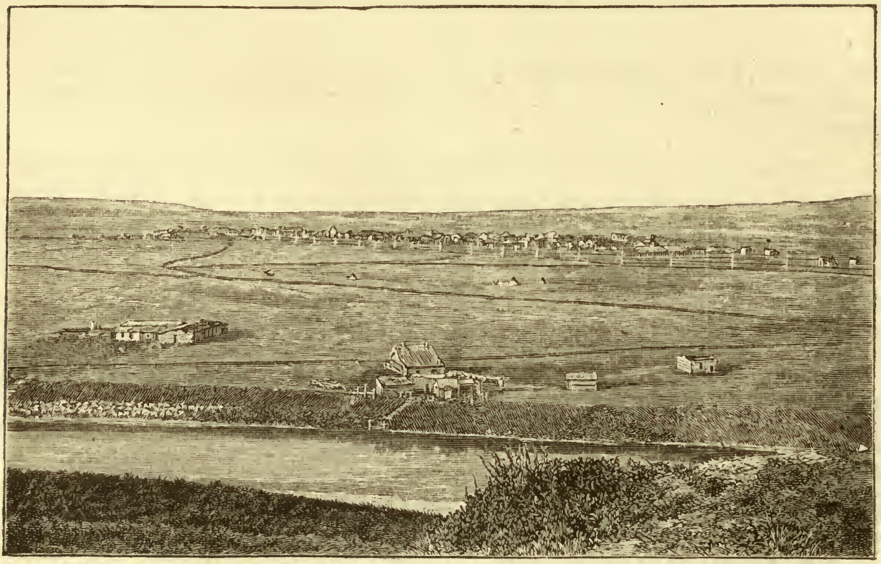
REVIEW OF THE SOCIETY'S MISSIONS BY THE LORD BISHOP OF THE DIOCESE.

RECOGNISING more and more clearly as time passes, and my opportunities for forming an opinion on the subject increase, the immense value of the Society's help in Colonial Church work, and the utter impossibility of carrying it on in a sustained and systematic manner if we did not know that we could absolutely rely on the grants the Society makes the various Dioceses from year to year, I gladly comply with your request to give an account of the work and condition of my Diocese in so far as it is affected by the Society's kind and constant help.

My consecration, as you are aware, did not take place until August 7th. Owing, however, to the fact that no one had been appointed administrator, and that there was no provision in the Constitution of the Provincial or Diocesan Synods for such an appointment, it became necessary for me to enter upon the administration of the Diocese as soon as I was nominated. And you can, I am sure, readily understand that, in assuming the weighty responsibilities God had laid upon me, I resolved to try and resume the various threads of the work just where they had fallen from the late Bishop's hands, to carry it on as it would have gone on if he had lived, and to make no changes but those that were absolutely necessary.

I wrote you about my first visit to the Diocese which occurred in April and May, and I have written from time to time since. As I have now seen all the Missions aided by the S.P.G. in the Diocese once, and some of them twice, I propose to give a brief account of each, and then briefly to emphasise our wants.

Calgary, as you already know, became self-supporting on October 1st. Rev. E. Paske Smith retains his grant from the S.P.G., and is labouring among the settlers in the vicinity of the town, Fish Creek, and High River. He has also visited Banff and



RAILWAY OVER THE PLAINS OF CALGARY.

Anthracite as often as he could, and he has gone a few times to the Blind Man Settlement, on the Red Deer and Blind Man Rivers, about 100 miles north of Calgary. His knowledge of the country and the people are of great service to him, but it is impossible for ministrations that are spread over such an area, as the mention of the places indicates, to accomplish much; and, as we are all the time aiming at self-support, it is a great mistake to give a clergyman a very large district having various centres with strong local and sometimes conflicting interests. If Mr. Smith could confine his efforts to the three or four settlements that are within reasonable reach from his residence, about three miles south of Calgary, his hands would still be very full; but then he could, I think, accomplish something of a permanent character. There is a church at Fish Creek, but it has not been finished. Steps are being taken to erect churches at Banff, Anthracite, and the Blind Man.

I hear matters are going on nicely at Calgary under the new rector, who continues, I am told, to win golden opinions.

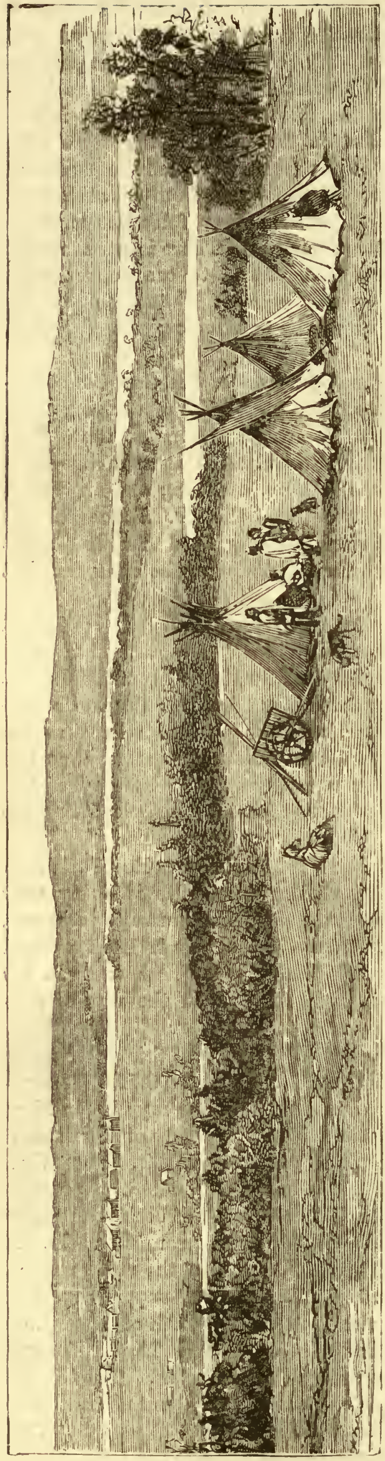
Lethbridge is a town in Southern Alberta, the head-quarters of the Galt Coal Company. Three or four years ago it had no existence, now it is quite a thriving little place, the terminus of a narrow gauge railway that runs to Dunmore or the C.P.R. The out-put of coal last summer was 200 tons per day. Rev. E. Matheson has done excellent work since he was placed there by the late Bishop. During the autumn a handsome brick church was erected, towards the cost of which the S.P.C.K. most kindly voted £80 sterling. All the Society's conditions having been complied with, this grant has been paid, and the church is now ready for consecration. It will be consecrated at my next visit, some time in February.

Besides contributing liberally towards the erection and furnishing of their church, the members of the congregation are, by my desire, making up £50 per annum towards their clergyman's stipend. They have also contributed $15, being their Jubilee offertory, to the Church House, and I have lately received $12 as the offertory for the S.P.G. on the Day of Intercession. No doubt it will soon be possible to reduce the grant at present made from the S.P.G. funds towards Mr. Matheson's stipend, as his congregation may soon be expected to contribute a larger sum. I have asked Mr. Matheson to do what he can to supply the means of grace to the few people along the railway between Dunmore and Lethbridge.

Macleod is a town also in Southern Alberta, on the Old Man River. Rev. R. Hilton, who was admitted to the priesthood in September, resides here. He is doing very well. A new church, to replace the one that was destroyed by fire about two years ago, has just been built, and is ready for consecration. The Church people have worked with a will under Mr. Hilton's direction; they are contributing now towards his stipend, and it may be confidently expected will soon do more in the way of self-support than has hitherto been possible.

Pincher Creek, a large settlement, the village of which is about thirty-two miles from Macleod, receives a monthly visit from Mr. Hilton, Rev. S. Trivett, C.M.S. Missionary, at the Blood Reserve, also taking service once a month. During my visit in May, I asked the people to raise $620 per annum towards the stipend of a resident clergyman, and I stated my intention of trying to get £100 from the S.P.G. Recently I have had a letter from one of the wardens enclosing a list of subscribers who promise in the aggregate $540. Since my visit, the debt on the church has been reduced by $200, and will shortly be reduced by $160 more. It is a most promising field. A resident clergyman is absolutely necessary, and, if we could only get the right man, I am, as I said to you in July, confident the Mission would soon be self-supporting.

Edmonton.—During my visit to this place, which is 200 miles north of Calgary, on the north bank of the North Saskatchewan, I confirmed eleven persons. The Missionary, the Rev. Canon Newton, Ph.D., has been there upwards of twelve years. The town of Edmonton has grown since he settled there, so that his house is now about nine miles on one side of the town, and the church rather more than a mile on the other side. This greatly retards the progress of the work. I am hoping soon to divide the Mission, as,



BATTLEFORD, FROM GOVERNMENT HOUSE.

owing to the scattered settlement, there is quite enough work for two men. I have just had the promise of a free site for the church in a central location. If the church were only well-placed, it would greatly improve the condition of things. During my visit, I submitted a proposition to the people looking to a division of the work —the proposition embraced large and systematic support from the people—but I am still awaiting their decision.

St. Catharine's and St. Paul's, Prince Albert, are two parishes under the charge of your Missionary, Rev. Canon Flett; the first named about six, the latter about thirteen, miles from Emmanuel College, of which Canon Flett is a professor and teacher. The majority of the people of these two parishes are half-breeds and natives of the country who are warmly attached to their Church, but have never been very strongly urged, and are not likely, without a good deal of pressure, to do much towards her support. St. Catharine's, the larger of the two parishes, has a church edifice, and one is in course of erection in St. Paul's, to be completed, I am told, this year. During my recent visit, I confirmed twenty-five persons in the former, and twenty-nine in the latter, parish.

St. Andrew's and St. John's, Prince Albert.—These two parishes are on the south branch of the Saskatchewan River, about sixteen miles from the town. They are under a Catechist, a Mr. John Massie, a nephew of the late Bishop, who placed him there. They receive visits from one of the clergy in Prince Albert. Mr. Massie is now working under the direction of Archdeacon J. A. Mackey, Warden of Emmanuel College. St. Andrew's has a church. At St. John's, about six miles down the river, services are held in the school-house. Mr. Massie appears to be an excellent young man, and his services are greatly appreciated.

Battleford.—Rev. J. F. Pritchard has done faithful and excellent work since he has been in charge. I spent two Sundays in August at Battleford, and, while there, consecrated the pretty little church, which cost about $2,700, nearly the whole of which was raised there, and confirmed eighteen persons. The congregation is raising $280 by the envelope system towards Mr. Pritchard's stipend. Mr. Pritchard holds monthly services at the Bresaylor Settlement, twenty-five miles from Battleford, under an arrangement made during my visit, and he has been very helpful among the Indians on the different Reserves in the neighbourhood since there has been a vacancy in the C.M.S. work on them.

While at Battleford, I accompanied Mr. Pritchard to the Bresaylor Settlement, and conducted Divine Service and administered Holy Baptism there.

Sarcee Reserve.—Since my visit in September, I have been able to induce the Indian Department to appoint Mr. Inkster school-master on the Reserve. I am hoping in the spring to carry out my idea of moving Mr. Inkster to a Mission among the Crees, and to get a vigorous man who will try to learn their language to take up this Sarcee work.

[The Bishop then proceeds to speak in detail of the use made of the money granted by the Society, after which he proceeds to set forth the further needs of his immense Diocese.]

In conclusion, I am encouraged by you to set forth our wants. We want:—1. £150 for the stipend of a clergyman for Banff and Anthracite (see my letter of July last). 2. £150 for a clergyman for the Blind Man Settlement (halfway between Calgary and Edmonton—*i.e.*, about 100 miles from each place). There are a number of settlers at that place; the majority are Church people, and they have promised to do all they can. 3. £100 for a clergyman to reside at Edmonton, leaving the outside work to Canon Newton. Total £400. And then, I am very anxious for a special grant towards the Collegiate or High School I desire to start at Calgary. It will be a thoroughly Church of England school, where Church principles will be as faithfully taught as it is possible to teach them. The school is an absolute necessity, and is being looked forward to with great interest. I hope to raise funds for it this summer.

I am aware that these wants will look very formidable. I can only say I want the Church to take her true place in the west. If we do not minister to our people, we shall lose them, whereas, if we help them at first, they will soon be able to carry on a vigorous work with little or no outside aid.

REWARRI.

REPORT OF THE REV. T. WILLIAMS, THE SOCIETY'S MISSIONARY AT REWARRI, IN THE DIOCESE OF LAHORE—INCREASED PREACHING AND PASTORAL WORK: BRAHMIN VILLAGES: VISITS OF STROLLING EVANGELISTS: APPLICATIONS FOR BAPTISM: WORK AT SARSA, HISSAR, HANSI, AND BHIWANI: STUDY OF THE KORAN AND VEDA.

In my Rewarri work, as I pass it under review, I choose out four things to remark upon: (1) The increase in the routine of our preaching and pastoral work; (2) the discovery of more Brahmin villages; (3) the visits of strolling evangelists; and (4) the applications for baptism.

(1) *The Increase of our Preaching and Pastoral Routine of Work.*—Three times instead of twice a week we occupy our preaching place in the town itself. A better knowledge of and power over the language, as well as the Koranic and Vedic studies, call for greater frequency in our bazaar preaching. I wish I had a better sort of audience.

With a higher sort of preaching, one more authoritative than they have yet been used to, one ought to expect a better class of hearers—hearers who will come to hear and not to cavil. I think I shall get them. Some special means, I feel, must be devised for getting at the better classes. In the villages my hearers are always the highest in rank, the lower castes sitting outside my immediate circle of hearers. Special visits are not made to the quarters of the low castes, as used to be done in the Deccan. This course I have taken up because it seemed to come to me here naturally, and it is undoubtedly the right one, for, as it is, *all* hear; but to visit the parts inhabited by low castes alone simply means the exclusion of the higher ones. In our *pastoral* work we have opened up a Thursday evening service in Râmpurâ for our little congregation there, the two services on Sunday not being attended by the Râmpurâ Christians as they should be. I am bound also to add that at this evening service the attendance is made unwillingly. It is only through fear of what I should say and do that they *as yet* attend. It is not *really* that they begrudge the time, but it is that they have not a sufficient liking for the *thing*. It is a fact, curious but painful; but I have observed, not only in Râmpurâ but elsewhere, that low castes generally, when baptised into Christianity, are, in the presence of their caste fellows, even, not to mention members of higher castes, *ashamed* of being known to be Christians. This fact is *curious*, I say, because one would have thought that they would feel that by becoming Christians they were raised in the social scale. It is painful, too, because it demonstrates only too clearly, wherever it exists, that those particular individuals certainly were not baptised—rather were not moved to ask for or to permit baptism—from a true appreciation of Christianity as such.

(2) *The Discovery of Brahmin Villages.*—During these two months I have alighted upon three purely Brahmin villages, Mahinavas, Tahina, and Rajawas. Before actually conversing with the people themselves in their village I did not know this, and in each case I was much interested and delighted, for here the question, "When the country becomes Christian what will you do with the Brahmins?" receives a complete answer, which is "They will, as a body, become farmers." Over and over again Brahmins have themselves asked me—following me out from the village simply to do so—"Saheb, what shall we do if we give up our caste work?" At such times I suggest their becoming teachers and railway or Government employés, for at such times it does not strike me to suggest their becoming jamindars (farmers), and that because I know they would deem it beneath them. But here circumstances have actually solved the question by showing that, as a matter of fact, thousands of Brahmins are farmers—actually with their own hands doing their field work, not as overlookers but as labourers. I have noticed, however, that while they show a greater readiness to talk and discuss, they are not a whit more lettered than the ordinary Ahîr, Iât, or Gujar jamindar. I rebuke them for this, and they reply that after working all day in the field they have no mind to learn. We need not trouble ourselves, therefore, on this score, for when other means fail the Brahmin becomes a farmer, and differs only in name from the ordinary one.

(3) *The Visits of Strolling Evangelists.*—There seems to be forming now a practice of men once following the vagrant life of fakeers or beiragees still following that life as Christians. In my opinion this is a practice that will do more harm than good. They come and expect the Missionary to entertain them as long as they choose to stay, and to pay their expenses from this unto the next Mission station. I must say that I endeavour to get as much work as possible from them as long as they do stay, and find indeed that this, while a legitimate method, is also the best for inducing them to cut their visit short, for steady hard work they have no mind for. Lately, however, we were visited by a stroller of a different sort. By extraction he is a Goanese, *i.e.* a Roman Catholic, and one who, himself or his progenitors, came from Goa on the Malabar coast. Nearly two years ago he set out to visit Mecca and Medina in the guise of a Muhammedan. He successfully carried out his purpose, and also visited Jerusalem, and Bethlehem, and Kerbela,

and Bagdad. His account fully confirms Captain Burton's in all that the latter says of Mecca and Medina. In particular I was much interested in his account of Mahomet's burial-place. Captain Burton had said that there there was kept an open tomb for our Lord. This youth (for he is quite a young man) says the same, that there are five tombs—first, Mahomet's, the highest; second, Khadeeja's, Mahomet's first wife; third, Abu Becr's, the successor of Mahomet; and fourth, Omar's, the successor of Abu Becr; and that there there is an open tomb kept ready for our Lord (their Isa Masih) when He shall come again, and as the Muhammedans believe die. His accounts were very interesting and instructive for our people, and the fact of the Muhammedans keeping a tomb open for our Lord I have made the very utmost use of, as showing in a very striking way that, while Mahomet is dead, Jesus is yet alive. The consequences of this simple fact, believed in strenuously by all Muhammedans, may be pressed home, and have very telling effects. I have seen them so to have. I have never found a "stroller" so useful as this one has been.

(4) *Applications for Baptism.*—I have no adult baptisms to record; but that is not because I have not the opportunity of baptising, but because I refuse to baptise until I am satisfied of the sincerity of the applicant. My experience has been such as that I am now pretty well able to tell whether the motives be right or not. Of the applications I have had some are yet on trial, and some have been rejected altogether. Of the latter class was that of a Muhammedan, an inhabitant of Kalanûr, a large village chiefly occupied by Rajputs, on the road between Bhiwani and Rohlak. The applicant was a farmer, and getting a comfortable living. But ere long it became evident that he calculated on being provided for by the Mission, and consequently I informed him I could not baptise him. It was not that his knowledge was not good. On the contrary, it was unusually satisfactory. It may be that eventually that knowledge will give birth to an irresistible faith, when, whether provided for or not, the man will from the truest motives demand baptism. Again, I have had applications from two Moulvies, which, as yet, I have not been able to comply with.

In the one case I have sent the man to Delhi, with a note to Winter telling him the circumstances. At Rewarri the man could not be accommodated, so as to give him time to prove his sincerity, without his co-religionists becoming aware of it, and stopping the supplies upon which he wholly depended. They would immediately, too, have begun active persecution, which so long as his baptism was uncertain and future prospects indefinite, he was unwilling to undergo. Another Moulvie, from whom I had an application five days ago, I hope to meet at Bhiwani next week. Besides these I have had an application from a Sikh rejoicing in the notorious name of Dhuleep Singh. His history is interesting. A few years ago the wife of the Deputy Commissioner of Sarsa at the time was very kind to this boy and his blind brother, now a student in the Law Classes at Lahore. She taught them English, and I am told read the Bible with them. At the time there does not seem to have been much to encourage her, and perhaps she now thinks it has been in vain. So far as even the blind boy goes it certainly has not been in vain, for though not a Christian I know that his attitude towards Christianity is that of one who, while he has not the courage to come out, still believes it to be the only true religion. His brother, too, certainly shows an earnest desire for baptism, and his wife, too, is ready to come out with him. We have a form for Catechumens lately drawn up, and Dhuleep declares himself prepared to promise and perform all that that form requires from him. Still I hesitate to baptise him, and am resolved to test him longer. I do hope he will turn out sincere. His application was first made several months ago, and urgent letters have been received from him begging for no further delay. One such genuine case is worth a thousand insincere ones.

I shall now describe what we are doing in each of the chief centres of my district.

SARSA.

I have paid this place one good visit during this interval. I have been twice, but one visit was very short. It is here that Dhuleep Singh, the inquirer of whom I made mention last time, now lives. His baptism has not yet taken place, and it will be some time before it can, for I was not at all satisfied with what I saw of him. He attends the hospital by way of preparing himself for the post of a Government vaccinator. At night he stays with our Christian agents, but during the day his contact with the native doctor in charge of the hospital has apparently an ill effect upon him. The said doctor is a very intelligent person, and professes to be, like Justin of old, a searcher after truth. He seeks the society of our agents, but is so filled with the conceit of subjecting all religions to examination, that as yet I perceive no drifting towards Christianity, while his influence upon Dhuleep Singh has, as I say, a bad effect. However, since he is a relative of Ramchandra, the most influential convert the Delhi Mission has ever had, and since he associates freely with our agents, I venture to hope he will ere long decide for Christianity.

I was much pleased with the influence our agents seem to have acquired in and about Sarsa. There is a toleration—nay, even a kindness—shown them that speaks well for the *activity* with which the work has been done, as well as for the *spirit* in which it has been done. In using the word "activity," I do not wish it to be taken quite as we English take it. The natives, especially Mission agents, have no "activity" in our sense of the word. I here use it only relatively, as meaning that in my absence the work is not done quite so perfunctorily and meagrely as is too often the case.

The Muhammadî element of the population is becoming markedly hostile. This is a good sign. Jackson, our agent, has a pretty good knowledge of the contents of the Koran, and knows how to use it. His boldness on two or three occasions pleased me. I repeat here what I have said so often, that a good knowledge of the Koran itself in Arabic gives to a Mission agent the whiphandle in discussion with Muhammadîs. Most of these are ignorant as well of the Koran as of the Gospel. The only thing they manifest is a bitter, unreasoning hatred of Christianity. Nothing saddened me so much as the visit to a Muhammadî village called Futehpoor, four cos. to the east of Sarsa. The people were formerly fragments of a tribe called Rains. They received us surlily, and met what we said by asserting that our copies of the Koran were untrue, and our quotations therefore wrong. Upon our challenging them to bring their own Korans to compare with ours, their only reply was to rise and leave us, so that we soon found ourselves the only ones sitting there.

In the Sarsa bazaar they seldom provoke a discussion. Indeed, I can only account for their dumbness, both there and at Rewarri, by something like a *mot d'ordre* having been given to Muhammadîs generally to shun discussion. Only once, while at Sarsa this quarter, had I anything like a discussion, and to show what these discussions are like I will give a *résumé* of this one. The two men who from the first have taken the lead in discussions with Muhammadîs made the assertion that Mahomet had been prophesied by Moses, and at my demand gave a mutilated version of Moses' prophecy of our Lord. They were told that that prophecy did not refer to Mahomet, but to the Messiah. They pretended to accept this, and required from me a repetition of the statement, ostentatiously calling the attention of the bystanders to my repetition of it. Thereupon I was asked to state whether Moses was anything more than a prophet. I at once saw the drift of the request, and said that Moses was certainly only a prophet, and not in any sense divine. Upon this I was challenged to state whether Moses did not say that the One who should come should be *like* Moses. I admitted it. It was amusing to see the gleam of triumph that shot across the questioner's face. Looking round, he called all to witness that the Padre Sahib said that the Messiah was *like* Moses, and that Moses was but a man, so that the Padre himself admitted that the Messiah was a man. Putting on a look of astonishment, I asserted that of course He was man, and challenged him or any one to say whether it had ever been heard that a Christian said that Jesus was not man! He looked fairly puzzled, and blurted out—"Then, why do you say He is Khuda?" My reply that He was

Khuda too—truly man and truly God—seemed to let in a flood of light. He said no more, nor did his companions. He was thoroughly unprepared for this view of the doctrine of the Messiah's Divinity. The same misapprehension as to what the Divine Sonship of our Lord means runs throughout the Koran. I have marked eighteen places in that book where Mahomet asserts the impossibility of God's having a son, while he shows in each case, by the remarks he makes, that he wholly misconceived the doctrine.

Sarsa is my most distant centre. Next in distance, fifty-one miles down the railway, nearer Rewarri, is

HISSAR.

While Sarsa is mainly Hindu, Hissar is wholly dominated by Muhammadî. It is somewhat larger than Sarsa, and notwithstanding this we have, I am sorry to say, no agent stationed here. My last visit here was chiefly marked by Mr. Dease, the District Postmaster, accompanying us to the bazaar, and standing up with us while we preached, though he himself took no active part in the preaching. A fact like this is worth recording, because it is so very, very seldom done. Government officials, even men who are known to be religious, and who regularly, in the absence of a clergyman, take the Church services, rarely —very rarely—show their sympathies with us in our work so far as to stand up side by side with us in our bazaar addresses. Mr. Dease has a brother a missionary. On this occasion there was no cavilling nor discussion. We had our say undisturbed from first to last. Mr. Dease was known, and is a large man. Whether this was the cause of the absence of cavil or no I cannot say.

HANSI.

I had a week's preaching here in the town itself and the surrounding villages. Availing myself of the Deputy Commissioner's standing permission, I put up in the Government bungalow, which is well situated both as to the town and the country, for roads radiate from it in all directions. Jackson from Sarsa was with me. Villages that had been visited previously were revisited, and the people received us gladly. On my previous visit I had been accompanied by agents whose language was more Urdu than Hindu. Jackson speaks very good Hindu, and the people were especially pleased at hearing the strange news told in their own tongue. The matter appeared to them naturally closer and more real. This was especially the case at Dhana, where the Skinner estate possesses a very fine bungalow. We had quite an assortment of nationalities and of religions before us. There were Jâts, Ahirs, Baniyas, Muhammadîs, and all belonging to the village, and yet all listened, as I say, gladly.

Our town preachings were marked first by the number of tracts that Jackson sold, he having sold in one day more than he has sold at all in Sarsa from the day he first went there up to the present time; and, secondly, they were marked by a host of formal visits from the pundits of the place, headed by their ablest scholar, a man who, in spite of the jet blackness of his face, had a most intelligent expression of countenance. Our meeting was attended by no cavilling whatsoever, and I was allowed to answer uninterruptedly their questions, and to state my own views generally as boldly as I chose.

S'autwan and Hamîd from Rewarri spent a week at Hansi in the middle of September, and their report shows that they were well received.

Again, twenty-three miles nearer Rewarri, on the same railway, is Bhiwani, which is again fifty-two miles from Rewarri.

BHIWANI.

During this quarter we did get an agent, who, with Hussor as helper, should prosecute the work here. He is, however, an old man, and this, combined with very defective knowledge and want of zeal, renders the amount of work done and influence exercised well-nigh *nil*. I hope in November to get a better one in his place—a younger, better prepared, and more zealous man, for the town is by some thousands larger than Rewarri, and is the largest town excepting Delhi in a radius of 100 miles from Bhiwani. It is clear, therefore, how important a thing it is that we should have energetic work done there. The place has been visited twice by me within the quarter. On the former occasion there was a larger Mela at a place called Bhagot (for Bhâgavat), where there is a temple to Mahâdeva. It is about 27 miles from Bhiwani, and the journey for 17 miles is by river. I was amused at the numbers that were there from Bhiwani. For two or three days the road from the station was simply thronged by the multitude returning. Of course this was my text, and one of my most pertinent questions was: Why, since there were so many temples to Mahâdeva in Bhiwani, should the people go to the trouble and expense of forsaking these for that? Was Mahâdeva here other than the Mahâdeva there? and if so, was that the mightier? The absurdity of the thing was evident to all, and my question, instead of exciting a stormy defence of the Mela, simply elicited the reply: "True, true!" But this visit to Bhiwani is a memorable one for the lurid light in which it proved to be the occasion of exhibiting and exposing Hinduism to me. It came about thus:—

There are a few members of the Arya Samâj in Bhiwani, and amongst them is the native assistant surgeon in charge of the hospital. In conversation, or rather discussion, with him, it was asserted that

Dayânanda Saraswatî was superior to the pundits that have preceded him for many hundred years, and, as an instance, reference was made to his interpretation of the 19th Mantra of the 23rd book of the Yajur Veda—a Mantra that Dayânanda had, amongst several others, inserted in his Prayer Book. This Mantra the doctor asserted had been wrongly and grossly explained by Mahîdhara, who for about 300 years has been regarded as the authoritative expositor of the Yajur Veda. The doctor added that Dayânanda gave us the authority for his rendering the S′atapatha Brâhmana. I replied that I had at Rewarri the Yajur Veda itself, with Mahîdhara's Commentary; that I had also the S′atapatha Brâhmana, and also the book next in authority to the S′atapatha, viz., the Sûtras of Kâtyâyana; and I promised that as soon as I got home I would examine them all. I did so, and the first result was the confirmation of Mahîdhara, and the condemnation of Dayânanda as a man who wilfully mistranslates the Vedas, and purposely deceives his countrymen. This I knew before, but I was certainly not prepared for the second result of my examination. After reading the said 19th Mantra, to which the doctor had drawn my attention, I was naturally led on to read the following ones successively, until I reached the 32nd. I declare that these thirteen Mantras consist of language and give expression to ideas *beyond conception obscene—they are abominably filthy!* I will quote the epithets used by Professor Hayman Wilson when referring to these same Mantras. It is in his translation of the Rigveda, vol. ii., Introduction, which came into my hands about a month after I had read the said Mantras.

The passage in the Râmâyana to which Wilson refers I had read some 15 years ago, but I then let it pass with the reflection that its disgusting character was possibly due to my not rightly understanding it. As soon as I read this in the Yajur Veda, I recollected that, and at once understood its source, and saw that that source was many times more disgusting than the recital in the Veda. I confess that I was simply amused at meeting with this in the Yajur Veda. Aye, hoping that it might turn out not so bad as at first appeared, I again and again turned to my S′atapatha and Kâtyâyana, so as to make sure that such was the meaning. No Hindu, unless he has wholly broken with his ancestral religion, will dispute the authority of the S′atapatha and Kâtyâyana; and these state the meaning to be that which I point to, *i.e.*, such as is utterly revolting. There is no escape from what they maintain. This effect is well illustrated by the following incident. I had, of course, communicated with the Bhiwani native doctor, informing him of Dayânanda's wilfully wrong exposition, and at my last visit to Bhiwani, a few days ago, took with me the Yajur Veda, the S′atapatha and Kâtyâyana, and showed him that my account was authoritative. The poor man took it to heart very much, but he clung to the hope that my rendering of these authorities might not be the true one, and he ended with telling me that he should ascertain whether it was so or not. Last week the greatest leader of the Arya Samajîs paid me a visit for the express purpose of investigating the matter with me. He spent the best part of a day in the task. It was clear that he had no notion how plainly the subject was dealt with in the authorities he so much revered. The many exclamations he made while reading the S′atapatha and Kâtyâyana now showed my agents (S′autwan and Hamîd, whom I asked to be present for their own satisfaction) that my account of the matter to them had been absolutely true.

The discovery of so much vileness in the most sacred book (the Veda) of the Hindu did certainly shock me, but I am in another way grateful for the powerful weapon it has supplied me with. I little thought when purchasing these three books from Quaritch in London four years ago that they would prove of such service to me. They place me on a vantage ground from which no amount of quibbling and unscrupulous lying on the part of the Hindu can displace me. I trust I may be enabled to make a right and effective use of my advantage to its fullest extent.

REWARRI.

Its neighbourhood is regularly visited, and the larger places, such as Farutchnagar, Bawal, Patowdi, &c., within the Rewarri circle, are also systematically visited by my agents and myself. In the town itself our three days' bazaar preaching are kept up, but the audience is not so good as I think it ought to be. Brahmans keep away because they have so little to say, and for a similar reason the Muhammadîs do not attend as they were wont, their opposition taking the shape of priming Hindus with objections to Christianity, and sending them to stand up against us. On the occasion of the Eed we had a very exciting time at our preaching, for Muhammadîs from Delhi were there with their persistent cavil—cavil which the Muhammadîs here have for the most part abandoned.

I am glad to be able to say that I have finished the Koran a second time, and am most thankful for the insight it has afforded me into Muhammedanism. It should be *dinned into the ears of every missionary to India that he read the Koran in Arabic.* He will then find that he has the Muhammadîs in his power. That little book of Sir William Muir, "The Testimony borne by the Koran to the Old and New Testaments," should be a text-book in every Missionary's hands. I had already begun to draw out for myself this very argument, when I heard of Sir W. Muir's book, and soon got it. I do not think, though, that to one who does not know the value of the Koran, it would be as fully useful.

BLOEMFONTEIN.

FROM this diocese we have received encouraging notes of progress. The Rev. E. W. Stenson reports on his work in Basutoland a great deal for which we may be thankful. When he first went to Basutoland in 1875 there was one, and only one, native Church convert to be found in the whole length and breadth of the land. The twelve years that have passed have not been fruitless. There are now six clergy, who have already made so much way with the natives that they are over-burdened with work. There are five churches filled, and more than filled, for they are too small for their congregations. The actual members of the Church are to be numbered in hundreds, and last, not least, the conduct of the converts has proved an outward justification of the character of work among them.

Mr. Stenson describes with much happiness the beginning and the completion of a new school-chapel at the village of the chief Putsane, near Mohales Hoek, which cost a little over £200, and accommodates a hundred people. The church or chapel was opened on Sunday, November 13, by the Bishop of the Diocese. The Chief, his sons and councillors, all attended, and the gathering was many times too large to find room inside the church.

The chief, Putsane, had furnished food for those who came from a distance—bread, coffee, and four oxen.

At 11 A.M. the choristers, catechists, and clergy went in procession round the outside of the church, singing the hymn, "Onward, Christian Soldiers," in the Sesuto language, and when they reached the door the singing was heartily taken up by the Christians inside. Many of them had come from far to witness and aid in the service, especially the Mafeteng and Orange River congregations, who were there with their catechists, Jonathan and Joshua. It was a most impressive sight, Mr. Stenson says, to see the heathen crowding with the Christians in such large numbers.

After the service of dedication, at which the Bishop preached, his lordship delivered an address to those outside who could not obtain admission, and was most attentively listened to. The next day he travelled to Mafeteng. He was interviewed on the way by the minor chief, Moguète, and also by the more important chief, Mouyake. Both these men can read the Bible; both are heathens; both begged for teachers to be placed at their villages and offered to give substantial help in the way of quarrying stone and building chapels. How deplorable is it that to his statement of such opportunities as these Mr. Stenson should be obliged to add, "We are at present unable to promise them help"!

It is but an instance of what is true in so many places in South Africa. There are, of course, difficulties and discouragements, and troubles and disappointments there as elsewhere. But there can be no doubt that the native Church in South Africa might have been immeasurably larger and stronger than it is by this time if only we had been ready to do what was ready to be done. Even now we are very far indeed from rising to our opportunities, and our opportunities are the measure of our responsibility.

For instance, with regard to the neighbourhood of this new church, Mr. Stenson writes that "the work at Putsane's and all along the line is already one of great importance, and its growth can only be estimated by the means we can afford to supply to meet its needs." The Missionaries, of course, have to look narrowly to what their scanty funds can afford, but is the Church of England to talk of what it can or cannot afford for such work as this? Yet the Society has to look as narrowly, in its turn, to what it can afford.

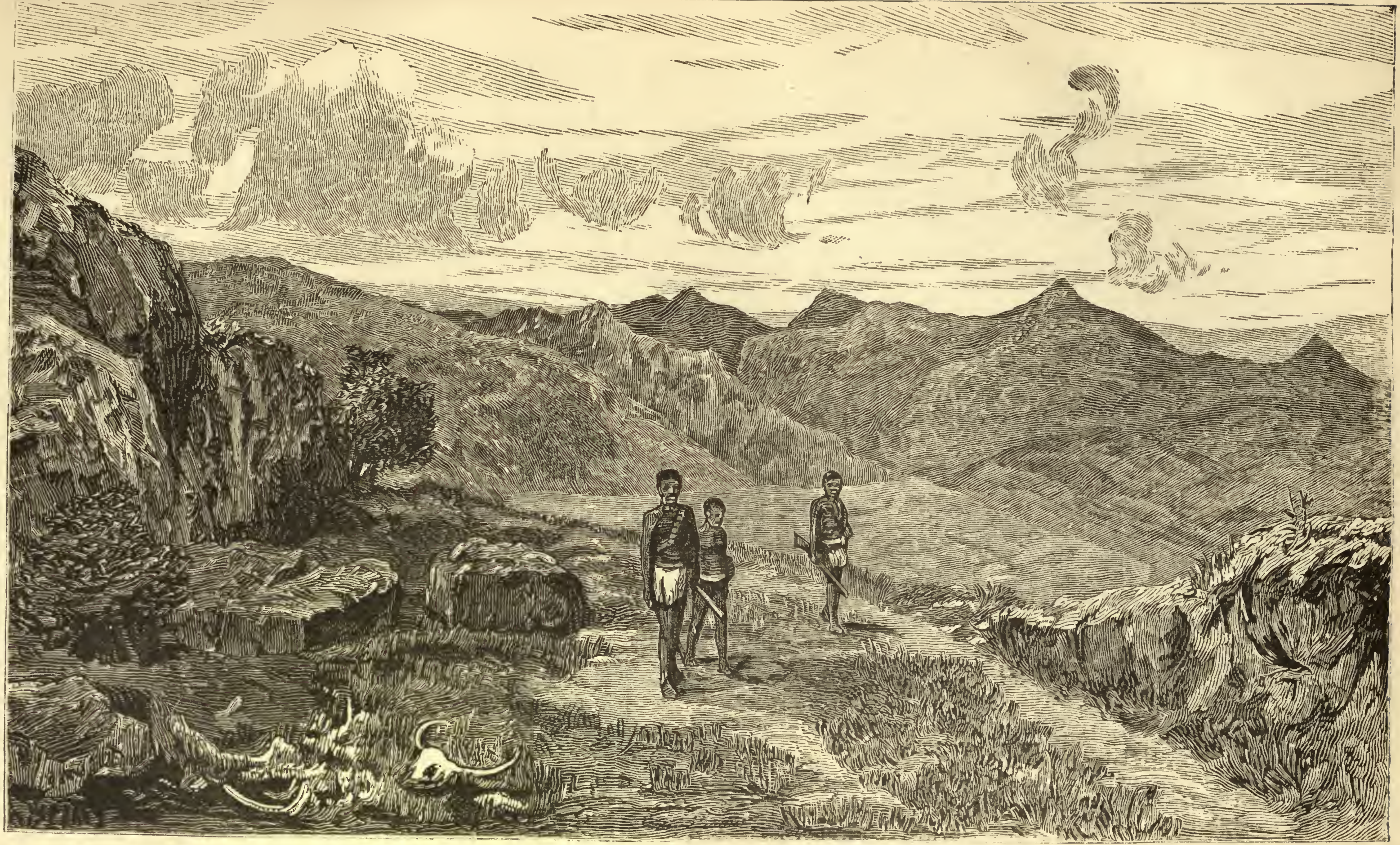
The Mafeteng work Mr. Stenson reports as being in a most prosperous condition. The Bishop baptised eight adults. The church is inconveniently small already for the congregation.

Similar urgent need for using our opportunities is brought home to us by the always welcome reports of the Rev. W. H. R. Bevan, who has done such wonderful work in the extensive Phokoane Mission, where he has laboured for so many years.

The readers, who are acting as catechists and schoolmasters at the different stations, "have all of them been doing thoroughly well, working diligently and living Christian lives, and have been really useful in all ways." The work has been well kept up everywhere.

At the St. Denys out-station, which is in the Free State (Phokoane itself being in Bechuanaland), the work is growing very much, and a large number of converts are being gathered into the Church, through the zeal and diligence of the two readers, Isaac and Abel. At Phokoane last Easter Eve no less than forty adults, besides some children, were baptised, and on Easter Day one hundred and eighty persons communicated. Most of the converts were from the St. Denys out-station.

A part of Mr. Bevan's work has extended across the borders of the diocese of Bloemfontein into the adjoining one of Pretoria. In the



BOUNDARY BETWEEN EAST GRIQUALAND AND BASUTOLAND.

summer of last year Mr. Bevan devoted three months to this part of his work.

"I started on a three months' visitation of the converts under my care in the Transvaal, by the leave of the Bishop of Pretoria; for the work has overstepped the diocesan boundaries, which is very inconvenient. I spent May at St. Mary's (four days' journey, or a hundred miles, from Phokoane), where the converts have built a very good chapel, by leave of the owner of the farm, who is an Englishman, very kind, and wishing well to our work. We have an excellent reader at St. Mary's, by name Wilhem, to whose zeal for the souls of his neighbours and friends the whole work, both there and here at St. James's, is due, under God. The Bishop of Pretoria met me at St. Mary's on Ascension Day and confirmed thirty-five people there. He spent three days with us, to our great refreshment and encouragement. Directly after Pentecost, I left St. Mary's for St. John Baptist's (forty miles off), where I spent the month of June. I found a large and convenient chapel built there since my last visit; but it is not strongly built, and, unless they take care of it, will fall down the next rainy season. We kept the Feast of St. John the Baptist there with great solemnity, observing the three previous days as fasts, and prolonging the Feast for three days, from Friday to Sunday. We did so because the people there, having no resident clergyman, are not able to keep the great Feasts duly.

"This station greatly needs a man to take charge of it. Two young married men there, Philip and Peter, are willing enough to read the service whenever they happen to be at home, but neither of them will make himself responsible for carrying on the Church work regularly. It is very wrong of them to be so careless and indifferent, for we took great pains and went to considerable expense about their education when they were boys, intending and expecting them to help us when they grew up. Now I am spending July at St. James's, the newest of these three Transvaal stations, where we have a most diligent and painstaking man named Thomas, trained by Mr. Deacon. The work here is making a very good beginning under Thomas's care. The converts are not many as yet, but they are simple and earnest; and three-quarters of them are *men*, which is very important, especially at first.

"At the end of this month I hope to go back to Phokoane. More than fifty people have been baptised on this tour, two-thirds of them adults, making about a hundred baptisms altogether in this Mission district in the last four months. There are nearly a hundred and twenty communicants in this part of my district, making, with the hundred and eighty at Phokoane and St. Denys, about three hundred altogether. Another priest is very much needed for this work, now that it has grown so much larger. In 1882 I was responsible for Phokoane alone. Now I have five congregations to look after, or six, if I may include Christiana, which, though it has an excellent deacon in charge under the Bishop of Pretoria, is dependent on me for Celebrations. The best way of working this large district, as far as I can judge, would be to have two clergymen, both living at Phokoane, but taking it by turns to travel among the out-stations, one of them being always at home and the other away, except at Easter, when both would be wanted at headquarters. It is not so much the number of the converts as their being scattered over such a wide range of country, which makes one feel the want of a second clergyman, if they are to be properly cared for and instructed."

Another Missionary of the Bloemfontein diocese, the Rev. John Widdicombe of Thlotse Heights, Basutoland, reports the extension of the work under his care. He speaks of the building of a brick school-chapel at Tsikoane, where the work is undertaken at the earnest and repeated wish of the Chief himself. The place is likely to become a very important one. He also describes the laying of the foundation-stone of the new permanent Mission Church at Thlotse Heights by the Bishop, a ceremony in which several old heathen men evinced great interest.

Such are the reports from the various Missions. People find Missionary reports interesting or uninteresting according to their several tastes; but what can be more soul-stirring to the Church at home than such calls as these to be up and doing? Remarks are often uttered about Missionary work as if it were a kind of experiment or venture, or a Quixotic straining after the realisation of a grand idea. Such remarks are behind the times. A hundred years ago the work may have worn this aspect, and only Churchmen with vigorous faith and fervent zeal may then have been able to rise to the level of spiritual life which aiding it may have required. Thanks to the grace God has given to His servants in past years, the case is a totally different one now. It only needs that a Christian should desire the extension of the kingdom for which his Lord died in order that he should have brought home to him the claims of Foreign Missions to his strenuous endeavour.

THE CHILDREN'S CORNER.

From Zululand the Rev. C. Johnson has sent us a Zulu's touching story of his life's troubles. The title of it is

WHY I AM CALLED "JOB."

I AM now called "Job"—Job Telezi—but that was not always my name, as I am going to tell you. I am a very old man now. I don't know how many years have died since I was born, for we Zulus cannot count our years as you can. Our age we only know by wants. You English are very wise. The Great God has been very good to you, and has shown you many secrets of the earth. Since I have come in contact with you my eyes have been opened to many things. I can now read a little, and I have learnt that all the days of the week, and the weeks of the month, and the months of the year also have names. This year you have named 1887. This is very good and nice. Now we Zulus only date from events, such as the year of the battle of Isandhlwane, or the year of the battle of Doudakusuka. I can't tell you the history of all my life at once. If it were all written down, one man would not be able to carry all the books it would make. What I will relate now is the reason why I am now called Job. The name my mother gave me at my birth was "Indukuana" (*i.e.* a little stick).

It is now a long, long time ago, when I was a little bit of a boy (I was acting as mat-carrier to my eldest brother at the time the Boers under "Pete" were killed at the king's kraal), a white man with two white women came to Zululand, in a wagon drawn by a lot of oxen. He came to the king of the Zulus, Dingane. It was some time before I could understand what this white man was, and what he had come for. But one day, when I was passing by their wagon, I heard them singing. I drew closer and sat down listening. After the singing had stopped, I saw them all, white and blacks (for there were some two or three natives with them), kneel down, and the Indoda (the man) commenced to talk with his hands raised up and with his face looking towards the heavens. I know now that he was praying, but I could not understand it then. After he had finished he called me to him, and spoke to me through the mouth of an interpreter. That was the first time I ever heard about God as a reality. That man was an Umfundisi (Missionary). I heard this same white man once or twice after that, when he was preaching to the king and assembled people, but I could not understand much of what he said. It was his first words, on that first day, that I often remembered, although I did not mind them much at the time. Some time after the Umfundisi * had gone back to his own people, there was a great war between Mpandi (helped by the Dutch Boers) and King Dingane. My old father and three of my brothers were killed, and all the women and children were burned in their huts. I did not see this, for at that time I had been lent by my father to my uncle, a great medicine doctor, to carry his medicines for him, and follow him about wherever he went on professional visits. I could tell you lots about what I saw during the time I was with the doctor, but it would make my tale too long.

I have come in contact with Missionaries since that time, but my heart was hard, and I had heard the witch doctors say the Missionaries were the enemies of the Zulu people, and that if the people and rulers listened to them the Zulu nation would soon become weak, and the white man would come in and take their country from them.

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* Umfundisi (Missionary). This Missionary was the Rev. F. Owen, I believe the first missionary sent by the Church of England to the Zulus. He arrived in Zululand about 1837.

But now I know that those witch doctors lied, and that they could not "smell out" (divine). I can now see how much wiser our king, Cetshwayo, would have been had he taken the advice of the Missionaries; but he turned his back on the messengers of the Great God, and listened to the bad advice of his evil counsellors.

Well, I must not cry for that which cannot be undone, but my heart is sore for my children, who have all been killed in the late wars and disturbances.

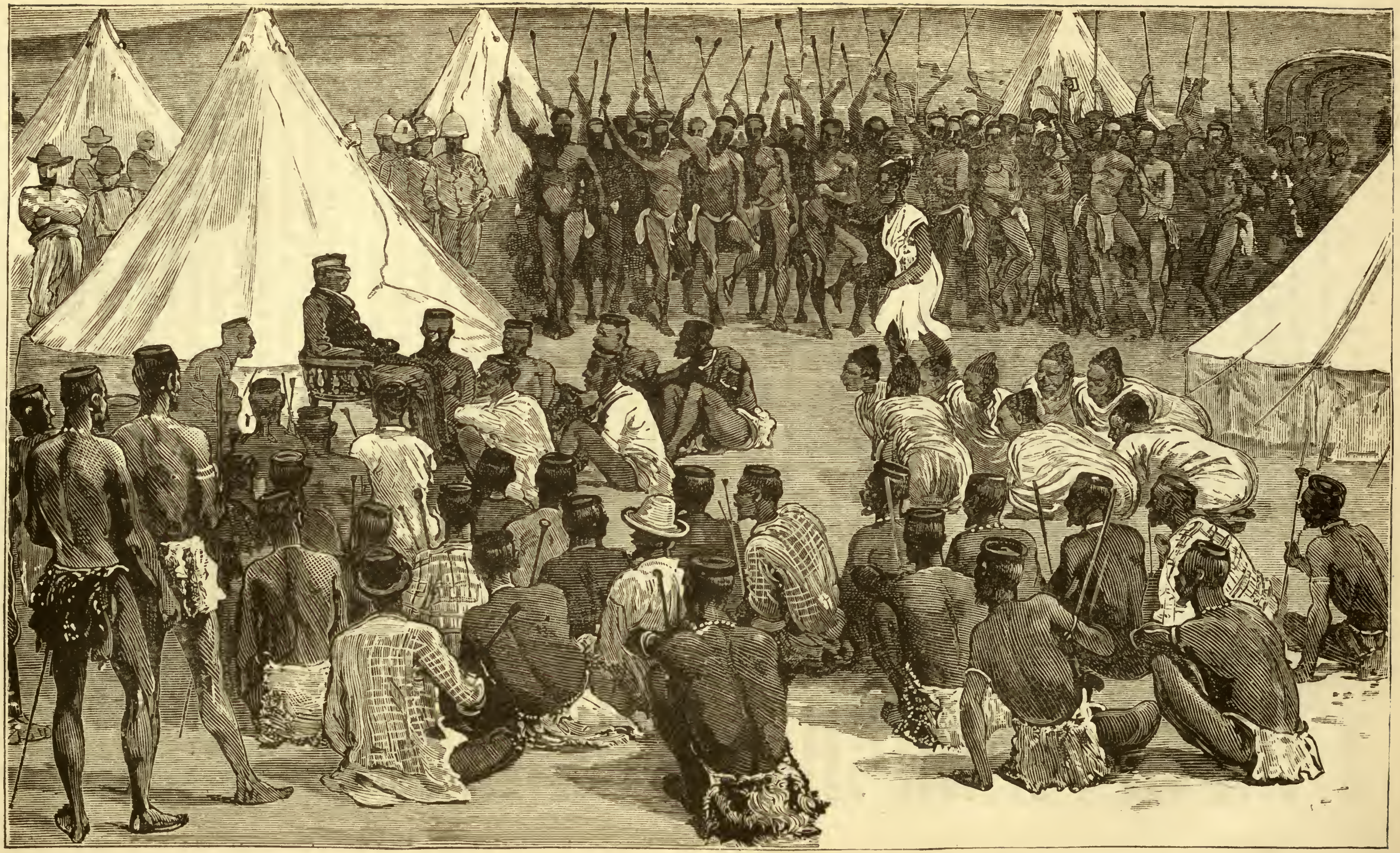
One was wounded at the battle of Isandhlwane; his brother brought him home, but I could not get the bullet out, and he died just as the new moon became visible. My heart was too sore at the time to mind his death much, for I was crying for my two eldest boys, both of whom had fallen at the fight at Rorke's Drift. I know not where their bones are laid. Shall I ever see my children again? They, with thousands and thousands of others, died heathens; they knew not the Great God, because they had never been taught. Will their ignorance of Him shut them out from those redeemed by the good Saviour?

Besides the three children who were killed, I had two more wounded in that war with England, but they were quite recovered by the time that the war was ended by the capture of the Zulu king. No sooner had England retired from Zululand, taking the captive king with them, than the Zulu princes and chiefs commenced to fight amongst themselves, and far more men, women and children were killed than during the war with England, and I, with many others, lost everything, as you will hear.

In the second year after the capture of the king, one of my children, Nosizi (she was my youngest child), became very ill; she had been suffering for over a year from some disease of the chest, but she suddenly got very, very much worse. I thought I could doctor, but my medicines and charms failed entirely; she only got worse. Then I fetched other native doctors, but she still grew worse. At last the child's mother said, "Let us take her to the white-man doctors; the spirits of our dead fathers have forsaken us; my child will die, and then I shall die too." On the same day a Kolwa (native Christian) called at my kraal (village), on his way to the Chief Mnyamane, and he advised us to take our child to the Umfundisi (Missionary) living near Rorke's Drift, in Chief Hlubi's district, and ask him to doctor the child. At first I was very unwilling to go, for I was afraid to leave home while the country was in such a disturbed state; and every one going into Chief Hlubi's district was looked upon with great suspicion by the Usutu party, and everything was in an especial state of excitement just then, in consequence of a report that was going about to the effect that the English were bringing King Cetewayo back again. But three or four days later, as the child was getting worse, I started with her and her mother, and by short stages at last reached the Umfundisi's settlement.

We found the Umfundisi himself away from home, but his wife put us into a hut built for sick patients, and gave us food. Towards evening the Umfundisi returned, and he came and examined our child. While he was doing so, a bell sounded, and he said, "That is calling us to go and appear before our God in His house. We always assemble every morning and evening to worship Him. God is our Father, our Maker and Sustainer. He knows your little girl, Nosizi. He knows how sick she is. Let the woman take care of the child, and you come with me and carry this your sorrow and fear, and lay it before the Great Father which is in heaven. It may be His good will to restore your daughter to health through my ministration, but she is very, very ill."

I went with him, and that was the first time I had been present at a public worship of the great Unkulunkula (God) since the one time, already related at the beginning of this story, when I was a boy.



THE RESTORATION OF CETEWAYO—THE KING RECEIVING A DEPUTATION OF HIS RELATIVES AT INTONGAVENE.

Is my tale getting too long? I could tell you a lot about that time when I first came to the Missionary's settlement, but I will leave it for some other time, should anyone care to hear it.

I stayed until two moons had died. Some days Nosizi was much better; then my heart became light. Other days she was worse, and then my heart became as though it were dead.

When the new moon appeared, news came that active warfare had commenced, and that the king, Cetewayo, who had just been restored, and reinstated as king of the Zulus by the English, had been asking where I was, and why I had not been yet to do homage to him, and that he was very cross on hearing I had left my kraal and was staying in the "Reserve"; and they said he would not believe I had left my kraal because of sickness, and that my enemies (what Zulu is without enemies?) had told the king I was disloyal, and did not want him to be restored as king, and that I was preparing to run away with my family and people, and take refuge with the chief Hlubi. As my child seemed somewhat better when this bad news came, I arose and hurried back home in great fear.

I am an old man and tire with walking many days, and so it was, when I reached my kraal, I felt too tired to start immediately for the king's kraal. Three days I stayed to rest. On the morning of the fourth I started early. I was afraid to allow my sons to follow me, for fear the king should say I wished to make myself out to be a big man. So I only took the son of my sister, a young boy called Matuta, just to carry my sleeping mat and blanket.

My intention was to sleep at the kraal of a relative living near the king's kraal, and go in to the king next morning, and contradict those false reports taken to the king by my enemies, and prove in person how untrue they were.

The sun was hot, and not a breath of air seemed to move; but as it got towards setting a gentle breeze sprung up, and it became pleasant and cool. Twice had I stayed to rest, but though my body was tired my heart began to feel light, and I thanked aloud the spirit of my dead father (Idhlozi-la-Kiti) for taking care of me, for I was now drawing near the kraal of my relation, where I intended to sleep.

While I was still singing praise to and thanking Idhlozi-la-Kiti I saw a man coming towards me at a quick pace, and when he saw me he came on quicker still. Matuta cried out, "It is my father. Why is he running?" The boy was right; it was his father, Utukasa, my sister's husband, with whom I had expected to sleep that night. Bad news he had for me, and was even then on his way to my kraal to warn me. While at the king's kraal that very morning Faku (Ka Ntombele), the man who had been trying to poison the mind of the king against me, had come and had been with the king. What the tale was that Faku had brought to the king Utukasa did not know. But he had heard the king give his consent to Faku's earnest request to the effect that he (Faku) should be allowed to collect an "impi" (a number of soldiers), and eat me up before I could have time to carry my people, cattle, and goods across the border into Hlubi's district. When I heard this my heart died within me. I knew what the king's consent to my being eaten up meant. In the mind of the king I was guilty of disloyalty, and this was his punishment. I knew only too well that now my only chance of saving the lives of myself and all my people and family was to hasten back, and flee across the border into the Reserve before Faku could collect his impi together. I turned back towards home, forgetting my tiredness in anxiety for my family. Before we had gone far on the backward journey the sun went down and darkness came on. We stumbled along as fast as we could, but the morning star was very bright before we reached the big hill from which, had it been daylight, my kraal would have been visible.

Everything was very still. There was no warning of any kind that any evil was at hand, and yet my heart was very sick with dread, as without speaking a word we hurried on.

About a gunshot distance from my kraal, and close to a maize field, grew a clump of large mimosa trees, under the shade of which I have sat with my friends on many a hot summer day. By the time we reached these trees, for the path went right through them, it was just upon daybreak. I had already formed in my mind a plan of action. I would rouse them all up, and send to the kraal of my married children, living close to me, and rouse them up, and make a start all together, cattle and people, for the border, even before the sun rose. This was my plan, but it was never carried out, for no sooner had we reached the mimosa trees when the stillness of the night was broken by a wild and awful shout, the meaning of which I knew only too well. It was the Usutu war-cry. Before I had recovered my presence of mind after the shock of hearing that war-cry, my kraal was blazing in a hundred places before my eyes. My heart is still too sore, and my head too confused, when I try to recollect what took place after this to give a very clear account.

The horrible work of slaughter did not take long. The kraal had been surrounded by the impi, which it seems was all in readiness and eager to "eat me up," even before the king's consent had been obtained; and, according to Zulu custom, the impi had surrounded the kraal during the night, and waited till just upon daybreak, and then, shouting their war-cry "Usutu, Usutu," they rushed simultaneously on the kraal, and set fire to the huts, which are only built of laths covered with grass down to the ground.

I ran on as fast as I could. But what could I, an old man with only a small stick in my hand, do against such a force? I rushed at a man who had his arm raised to stab one of my women as she was forcing her way through the back of a burning hut. In the struggle we both fell into the burning hut, and I cannot remember anything more until I came back to life, and found myself lying down under a tree and Matuta pouring water on my face. I was in great pain, for the fire had burnt all one side of my body. I had fallen on the top of the man I had rushed at, and he had shielded me somewhat from the fire, and my friend Utukasa, who was following close behind me, had come up just in time to pull me out, and had then carried me back to the mimosa trees, where we had remained hidden until the impi had departed, after finishing their work of blood, carrying off all my cattle, goats, and sheep.

My tale is nearly finished. I do not know how many suns rose and set while I was lying ill in the neighbourhood of my burnt kraals, for I was very sick indeed, both in body and mind. I got better at last, and found that I had lost everything, the whole of my family and people, and son's children, for their kraals, three in number close to mine, were attacked and treated in the same manner on the same night.*

I got to the kraal of a friend living on the border, and stayed there in hiding until the moon was dead, and then I bethought me of the wife and child I had left at the settlement of the Umfundisi (Missionary). I started very early one morning, and although there were a great many scouts along the border on the look-out for such as myself wishing to cross the border to seek refuge, by great good fortune I got over without being seen. But my troubles were not over yet.

I reached the Umfundisi's settlement just as the bell had stopped ringing, to call the people to come and worship. The sun was still high in the heavens, so I knew it must be Sunday, for I had learnt, while staying with the Missionary, that on the other days the bell for evening prayer always sounded just at sundown.

I entered God's house, and sat down at the back on a mat. They were singing what I now know to be the evening chant, "God be merciful," &c. Never shall I forget those words, although it was not until night, when I sat by the side of the bed on which lay my last surviving child—the one born to me in my old age—lay dying, that those words of that chant, "God be merciful," &c., carried their true meaning to my hard heart. What right had I to ask God to be merciful? Did He not call me by the mouth of that Missionary when I was a boy? How had I answered to that

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* Indukwana's account of the eating up is not a bit exaggerated. Under the old régime "eating up" was by no means an uncommon punishment, as those who have lived long in this country know only too well. Everything escaping the fire is stabbed. The cattle is generally the reward of the impi.

ZULU AGAINST ZULU—CLOSE QUARTERS.

call? And again, had I but answered to His call when I first came to the Mission-house with my sick child, had I but obeyed and trusted to Him even then, He might have had mercy on me, and saved my children to me in my old age. My heart had been hard and proud, but I was humble enough now.

The Missionary baptised my child that night, and then God took her to Himself. Would that all my other children could have gone in the same way, having first been admitted into the fold of the Good Shepherd.

We buried the little body of this my last child next morning in the little cemetery near to God's house, and I trust that we, my wife and I, may be buried by her side in God's good time.

It was the first Christian burial I had ever seen. The heathen Zulus hurry their dead secretly into the ground before the body is cold, and often before it is quite dead. Of all my children and family (for I was a polygamist) that have died and gone to their long home, my child, my Mary, is the only one at whose death joy and peace mixed with the sorrow and pain of my lonely heart.

All this happened four years ago. After a year's residence here I was admitted as a catechumen. My wife Nondaba was admitted at the same time, and a little less than a year later we were both baptised. I was baptised "Job," for have I not suffered, and has not the great God turned my sorrow into peace?

This is why I am called Job. My wife is called Naomi.

ARRANGEMENTS IN CONNECTION WITH THE LAMBETH CONFERENCE.

THE Society's Annual Sermon, which may be regarded as a preliminary of the Lambeth Conference, will be preached in St. Paul's Cathedral, on Wednesday, June 13. On Tuesday, July 10, a whole-day meeting will be held in St. James's Hall, as was the case in 1878, during the session of the last Lambeth Conference. The Archbishop of Canterbury will preside. The proceedings will commence at 10.30 A.M. and continue until 5 P.M., with an interval from 1 P.M. to 2.30. Sixteen short papers will be read by bishops from all parts of the world, and every branch of our communion will be represented. We hope our country friends will so arrange their visit to London as to enable them to be present at these meetings, which, it is unnecessary to say, possess an altogether unique interest for all who have at heart the progress of the Kingdom of Christ.

NOTES OF THE MONTH.

OUR readers will be rejoiced at seeing the Treasurer's report in the minutes of the Annual Meeting. The collections, subscriptions, and donations for the Society's General Fund in 1887 show an increase of nearly two thousand pounds (£1,961) over the previous year. The total receipts for the General Fund are more than five thousand pounds larger (£5,034), and the gross income of the Society is more than four thousand pounds (£4,053) larger.

We are unwilling, on the one hand, to seem to damp thankfulness by the language of complaint, or, on the other, to appear to regard the Society's present income with satisfaction—whether regard be had to the Church at home or to the enormous claims from abroad. No one can think that the sum of £77,725, under the head of collections, subscriptions and donations to the General Fund from the Church of England, is a satisfactory recognition of the Society's position and needs. Very much more will be needed year by year if the Society is to be enabled to help the Church abroad to seize the great opportunities which this generation is affording.

BLOEMFONTEIN diocese is mourning its loss by the death of the Rev. Richard Keble Champernowne, of St. Saviour's, Thlotse Heights, on December 14. Mr. Champernowne went to the diocese in 1874. His death was sudden. Canon Crisp writes:—

"He had complained of a sick headache the evening before, and on Canon Widdicombe's going to call him the following morning, was found dead, with a smile upon his face; the cause of death was afterwards declared to be apoplexy. The loss of one so single-hearted and devoted is a great grief to us all."

IN the November *Mission Field* it was mentioned that twelve adults were baptised in Christ Church, Mandalay, on September 6. The Rev. Geo. H. Colbeck sent us an account of that joyful occasion. Seven men and five women were baptised by immersion.

"After all had been baptised, and while they were changing their wet garments, the hymn 'In token that thou shalt not fear' was sung. A procession then formed, and the newly baptised knelt at the chancel step while the remainder of the service was said, and received an earnest charge to be true, faithful, and consistent in their new Christian life. After a special benediction upon the new converts, the hymn 'O God, accept my heart this day' was sung, after which a few collects were said at the altar, and the Mission Priest gave the Blessing. A Thanksgiving hymn was then sung, and the service, which was all in Burmese, terminated.

"The men received a copy of the New Testament in their own language, while a white veil was given to each of the women. It is customary for all our Christian women to wear veils in church.

"It may be interesting to friends of Missions to know something of the converts.

"1. *Theodore U To*, a man of 49 years, was formerly Gaing Donk or Buddhist Archdeacon of Tsempanago. He has had the misfortune to be dacoited, *i.e.*, plundered and robbed, no less than seven times since the British army occupied Upper Burmah.

"2 and 3. *Gregory Moung Gyan Goung*, aged 37, and *Urban Moung Monk*, 43, were both 'Tee-byn-daw Mos,' or 'Bearers of the Royal White Umbrellas over King Thee-Baw.'

"4. *Daniel My Po*, 40 years, is a ruby merchant and valuer.

"5. *Anthony Pau Dun*, 39 years, has been our cemetery keeper for many years, and belongs to the hereditary class of 'Theo-pa-ya-zas' or cemetery men.

"6. *Clement Moung Goung*, aged 36, was a 'Sa-dan-pat' or 'Royal Reader' to Min-Dohn-Min. His duty was to read the history of the kingdom to the King at night when His Majesty was sleepless, like King Ahasuerus (Esther vi. 1).

"7. *Basil Moung Hpoo*, aged 19, is an intelligent schoolboy."

The effect of these baptisms in diminishing prejudice among the Burmans may be expected to be marked.

"The Burmans of Mandalay used to have the strange idea that the bottom of the Font was paved with images of Gautama, upon which the persons being baptised had to tread to show their renunciation of the Buddhist faith. Perhaps this erroneous idea has arisen from the fact that candidates for Holy Baptism are required some time previously to make their profession of faith and renunciation of Buddhism and all false religions. Another strange idea used to be that at Christmas time the 'Kalas,' *i.e.*, the foreigners, killed and devoured a little child. These absurd notions will now, it is hoped, be dispelled for ever. Open services, which any Burman can attend; an increasing body of men and women, genuine Burmans, of sober age and judgment, deliberately making their choice of the Christian Faith, must have a great influence upon their neighbours, and this is the hope and prayer of the Missionaries."

In a subsequent letter Mr. Colbeck refers especially to two of the new converts.

"The work here is very hopeful and encouraging. It is increasing, one might almost say daily increasing, so we must have more workers. We are thankful that of our last converts two men have shown such zeal and earnestness that we have appointed them Probationer Catechists; but we ought to have another European Missionary here, especially as you know my brother hopes to take a well-earned furlough next year."

WITH a later letter, dated January 11, Mr. George H. Colbeck sends an account of the work up to Christmas, and says:—

"Do you not rejoice with us for the many blessings that are being poured upon our Mission? Really the movement is marvellous. It is not confined to Mandalay, but the villages in the neighbourhood are coming to us asking for teachers, and we must do something for them. Only yesterday, at our ordinary Evensong, there were large numbers of Burmans standing round the church windows. Our use of the vernacular newspaper is making itself felt; they will print anything we require. Strange to say, the Buddhist Pope sent his congratulations the other day when he heard of our large baptisms. Whatever does this mean? The priests are losing heart, and we expect a great movement amongst them soon. Please excuse more to-day. I enclose one or two copies of our school-feast report. It was a grand success, as you see. On the first day after holidays 119 were present—this is very good; yesterday, 126 present."

A HUNDRED POUNDS was voted by the Society towards the cost of the Bishop of Newfoundland's visitation cruise to the long line of Missions in his diocese, which he can only reach by sea. The Bishop has visited the Missions, but by the generosity of the Rev. J. J. Curling has not wanted the £100. His lordship writes :—

"The voyage was not made in my church ship 'Lavrock,' but in a schooner, the 'Sapper,' belonging to the Rev. J. J. Curling, who, together with the Rev. Lewis Lloyd, Vicar of Wing, in the Diocese of Oxford, accompanied me throughout the cruise. I had intended applying this £100 allowed by the Society for my visitation voyages towards the expense of placing the 'Sapper' in commission for three or four months, and with this view I had drawn the money and placed it to Mr. Curling's credit at the Union Bank. His schooner, however, is one of the Royal Yacht Squadron, and he considers that he is therefore debarred from accepting from the Society any assistance of a pecuniary nature in making a cruise, even though, as in this case, it was of a strictly episcopal character, and though I should otherwise have been obliged to commission my own church ship. He has, accordingly, generously borne the whole expense of the cruise, which, I need hardly say, amounts to more than three times as much as the sum mentioned above."

SUPERSTITION lingers among Christian nations long. The Rev. A. Logsdail, who is one of the Missionaries among the simple Köhls of Chota Nagpore, gives an instance of the way in which the belief in witchcraft furnished an occasion for persecution, at a village called Mattola :—

"While here I heard that a Christian of a neighbouring village had lost eight oxen on the previous day from cholera, so off I went to him, to give whatever comfort I could, and the result was that his brother and his family also became candidates for baptism. Four or five months previous to this visit I had been called out to give some support to the Christian whose oxen had died, and under circumstances which are continually occurring all over Chota Nagpore. Some one gets ill and wastes away, and the Köhls, including many of the Christians too, and the Hindus also, who live in Chota Nagpore, believe that somebody's devil is eating away the life of the sick person. An ojha is consulted, and he sacrifices and makes incantations of one kind and another, and then, according to signs, he fixes upon somebody as the one whose devil is doing this mischief to the sick person. As the signs are to a great extent either seen or not, according to the will of the ojha, it is by no means a difficult thing for him to fix upon any person who has become obnoxious in any way to the powers that be. The zemindar's mother-in-law was sick, and the ojha determined that the devil who was eating away her life was in the person of the Christian's mother-in-law. She was therefore called upon to sacrifice to the devil or to leave the village, and her son-in-law was also told that he must give up Christianity, or leave his house and land, and go. It was under these circumstances that I went out to the village to try and bring the zemindar, or Lal as he is called, to reason. I went to him, and narrated what I had heard from the Christian, and asked him if this were true. He said that it was. I then told him that he could neither lawfully make these Christians sacrifice to the devil, nor turn them out of their land. He said that the village was his, and that these people were his subjects, and that he should do just what he liked with his own subjects. Of course, I reminded him that both he and they were subjects of the British Rajy, and that if he tried force, there was a greater force which could be brought to bear upon him. He said, let the Government do what it might, he should make these people sacrifice, or leave the village. I then called upon the Rev. D. Jasman, and two or three of the principal lay brethren of Soparom and Mattola, whom I had taken with me, individually, and by name, to mark what threats the Lal had used, so that if any harm came to the man they might testify that the Lal was the person who had threatened to use violence. Having heard that there was a Mussulman in another village close by, who was inciting the Hindu zemindar to take the course he was pursuing, and really the cause of the Lal being so extra violent in the matter, I knew that my work was not half done till I had seen him. So to him I went, and he denied having had anything to do in the matter. I had, however, taken the precaution to take a man with me who had heard him say that it was the woman's devil who was killing the Hindu woman. And in the course of the conversation—to use a mild word—which ensued, he convicted himself, whereupon I again called upon my witnesses, and told him that he had better desist from pursuing this affair any further, as, though I wished neither him nor the Lal any harm, I was determined to protect these people from their violence. I left them, and instructed the schoolmaster of Soparom to remain two or three days with the man, so as to support him by his presence, and also be a witness in case of violence. The next day I heard that the Lal was in Ranchi, going the round of all the pleaders to see if he could not in some way carry out his threats, but no one would take up his case."

IN the Diocese of Honolulu there is a great mixture of races. There are the natives, who mainly belong to the American Congregational body, the Japanese, Chinese, South Sea Islanders, the numerous half-castes, and the European and American residents, including considerable numbers of Germans and Scandinavians. The Rev. W. H. Barnes, who is the Missionary at Lahaina and Wailuku on Maui, one of the islands, reports on the work and prospects of work among the several races. Of the Japanese he writes:—

"With these deeply interesting little people I have made a beginning, and have hopes, ere long, of bringing at least half a dozen to Holy Baptism and Confirmation. When once a nucleus has been formed, with the Divine blessing the work will grow. As it appears to be a settled policy of the Hawaiian Government to encourage Japanese immigration, to the exclusion of the Chinese, it is very important that the Church should take up the work. To this end I hope to devote myself to the study of the Japanese tongue, that, as in Honolulu the Rev. A. Mackintosh can speak good Hawaiian and the Rev. H. H. Gowen is progressing with Chinese, there may be a third Missionary able to tell the Japanese in their own tongue the wonderful works of God."

The half-castes, he says, will eventually form the majority of the Church people, and there will be less difficulty in providing for them, because of the unity of their language.

Mr. Barnes adds:—

"I am the only Anglican Missionary on Maui (760 square miles, population 16,000), and on the adjacent islands of Molokai (270 square miles, 2,600 population) and Lanai (150 square miles, population 250) there are none. On Lanai there is no Church organisation whatever, but next week I am hoping to go over in a whale-boat—the channel is twelve miles wide—and will report progress in my next communication."

AMONG the offerings of the Church abroad in connection with the Centenary of the Colonial Episcopate devoted to the Society, mention should be made of £25 from the Diocese of Guiana, which was collected in fourteen churches.

In the letter accompanying this welcome expression of sympathy the Rev. H. J. May tells of the two heavy losses which have befallen the Diocese by the deaths of Canon Veness and the Rev. C. D. Dance:—

"We have lost this month two of our oldest clergy, Canon Veness, Rector of St. Peter's, and the Rev. C. D. Dance, one of your Missionaries and Curate of St. Margaret's, Skeldon, both of whom have done good and honourable and long service in this portion of the Mission field, for both were well advanced in years; and I mention this lest some should put down their deaths to a bad climate only."

THE Rev. Charles Johnson, who sent the deeply interesting story which we print this month in the "Children's Corner," has also sent a report which is valuable in many ways. It shows how the influence—the leaven—of Christianity is working even among the most heathenish of the Zulu tribes, how great the present opportunities are, how valuable even such a small sum as a special grant of £100 from the Society has been, and how grievous is the thought of the checking of the work for the lack of means.

"I have just returned from visiting two of the offshoot stations under my charge, *i.e.* Hlonusas and Mafetleng. I made a longer stay than usual at Hlonusas to superintend the putting on the roof of our little school-church. Hitherto we have held our services in the open air, and the school in a mud hut with nothing but a hole in the wall to act as window. The building we have been putting the roof on is 36ft. by 16ft.

"With the exception of a little outside aid for timber and doors and windows, &c., it has been built by the natives themselves at their own cost. A native catechist named Titus Mtembu is, I am thankful to say, doing a good work there. The school average is between thirty and forty of all ages. As yet there has only been one adult baptised from there; but now, I am glad to say, some seven or eight more have come forward for baptism, and are receiving special instruction, and I trust soon to be able to admit them as catechumens.

"When we first commenced at Hlonusas it was the most heathenish place in this part of Zululand. The chief himself was one of the best known 'rain-doctors' in the whole of this upper district. In time of dearth it was generally to him that the people sent, even from other tribes, beseeching him to make rain for them. Even to within the last two years he used to sacrifice to the 'Amadhlozi' (*i.e.* the spirits of their departed ancestors), and call on them, and deceive himself and the people with the idea that it was the means of bringing rain. But gradually, since this little station has been established and the Gospel has been preached, he has desisted. Last year there was a great dearth of rain; it held off so long that the cattle were dying in great numbers all over the country for want of grass, and no one could do any planting, although long past planting time, and messengers came to him from the neighbouring tribes asking him to make rain for them or they would die; but I am glad to say he resisted the temptation. Shortly afterwards, at his request, I came to hold a service, and found he had collected all his people together to ask for rain from the Great God. (We had special services here at St. Augustine's and at St. Vincent's about the same time, praying for rain.)

"He is not a Christian, of course, and unfortunately polygamy stands between him and Christianity; but I truly believe that God, in His infinite wisdom and power, is gradually drawing him, and in His own good time will open a way and will remove all obstacles to his entrance into the 'Fold.' This work at Hlonusas is one of the four supported by that £100 granted by the S.P.G. in the year before last. As no doubt you are aware, that £100 was divided into four grants by our Bishop, of £25 a year each, towards the support of four teachers at four outside stations. The natives supplement this amount, bringing it up to about £40 a year.

"Two offshoot stations, under my charge, are supported from that S.P.G. grant. (I will give some particulars about the second in a future report.)

"I have four outside, or offshoot, stations under my charge; but there are only stipends provided for two. The other two (which, with St. Augustine's school, makes three places for which teachers are engaged), there is no provision made at all for their stipends, beyond what the natives themselves will contribute.

"Up to our last Synod there was a sum of £2 a month each guaranteed by the Mission to meet the amount guaranteed by the natives. But, owing to the want of funds, the guarantee on the part of the Mission had to be withdrawn. I have not dismissed those teachers yet, as it seems to me to be breaking up and doing away with the very kind of work that ought to be most encouraged. For the last four months I have been scraping together what funds I could collect, and scheming to try and avoid dismissing these teachers of Christianity, and avoid abandoning those little centres of Christian work in that vast wilderness of heathenism, hoping for better times. The amount is not much, viz. £2 a month for each place. I feel that these out-stations, fifteen to twenty miles of each other, are of such great importance in carrying the Gospel to the heathen that it will be simply heartbreaking to be forced to abandon them. Our Bishop thoroughly feels the importance of them, and would wish to start more at those places where the natives are begging for them, and willing to help towards the support of a native catechist, but unfortunately funds, or rather the want of them, will not allow of it. One can only pray that God, in His own good time, will provide the means."

NEW WESTMINSTER, the adjoining Columbia diocese, has a like mixture of work among the civilised and the aboriginals. The Rev. Henry Edwards supplies a happy counterpart to Mr. Sheldon's picture by telling of a place where, though the ministrations of the clergy have necessarily been but scanty, these, and the earnestness of faithful laymen, have preserved religious life.

"From July 10 until August 2 I was away on a journey to visit the white people in the old Cariboo mining district, a work I had undertaken at the request of the Bishop for a month or two months during the last three years, 1885-6-7, there being no resident priest in that district, and the Church members and communicants depending for their yearly communion upon my visit. At the mining towns of Quesnellemouth and Barkerville the Church services have been carried on as well as they could be by two honorary lay readers since 1883, and at the former place by the officer of the Hudson's Bay Company's port, and at the latter place by a gentleman of many offices—telegraph operator, postmaster, coroner, justice of the peace, agent for the express and stage line, &c., &c. At both places I found a little band of communicants, thankful indeed for the blessing of the Sacrament of God's love, and I was able to baptise all the unbaptised children, and to marry those people who desired marriage, on each visit. The lay readers had gathered good congregations, including English Churchpeople, Roman Catholics, Presbyterians, Methodists, Baptists, and Lutherans, who were attending our services regularly. The people are passing through hard times of depression, the old gold mines being nearly worked out, and the quartz mines not yet developed, or they would gladly support their own priest for the whole district, as they formerly did. One pleasing and noticeable feature of the lay readers' work in both towns was the Sunday schools, which are attended by nearly all the children. They gave unmistakable proof of good sound Church teaching by their quick and intelligent answers during catechising. Throughout my journeys to Cariboo I have met with the kindest and most generous hospitality. On one occasion I rode the entire 700 miles at the cost of only some $40 for man and beast, receiving a kind, warm welcome from people along the road of all denominations, my journey stretching over eight weeks.

"On July 10, 11, and 12 we passed through 11° of frost, which for some 200 miles along the waggon road killed nearly all the garden produce. It was curious to plunge straight out of 90° in the shade to a temperature of 69° lower. At other times I passed though huge forest fires, which were burning for miles on each side of the road. The expenses of these journeys are always borne entirely by the people, and one is able generally to bring back a substantial balance for the Diocesan Fund. This year I was able to baptise five children, marry one couple, and take one burial service, besides holding the Sunday services at Quesnelle and Barkerville, and visiting a large number of miners and settlers."

SKERANG is the name of a place in Sarawak (Borneo) where, by the direction of the Bishop of Singapore, the Rev. F. W. Leggatt opened a new Mission on April 28, 1887.

"I chose for my temporary abode a spot on the bank of the river within twenty yards of a long Dyak house, containing 13 families and comprising 75 souls. On the opposite side of the river is a house of 10 families, 54 people in all; and less than a mile away by boat down-river, about half a mile by land from the house on the opposite bank, is another house of 9 families, comprising 49 persons. This represents the whole of the people in my immediate neighbourhood, and all of them were quite ignorant of Christianity when I arrived. I doubt even whether any single one of them ever heard of the existence of it.

"I had brought with me two boats' crews from Banting, and they remained with me five days, being employed in erecting a building of palm-leaves, which should afford me shelter until I could procure a more comfortable, if not a more substantial, abode. This building was about 16 feet square, and raised about 5 feet from the ground.

"While the Banting people were with me (we comprised in ourselves a congregation of ten Christians) I had evening service regularly in the Dyak house here, and addressed a few words to the Skerangs, as I found occasion, at each service. On the Sunday morning (May 1) we had Matins, but it was well-nigh impossible to make myself heard on account of the crowing of cocks, barking and quarrelling of dogs, and various other noises, which seemed to increase when I was addressing the strangers who had assembled for our service.

"I have since given up having services in the Dyak houses, as there are no Christians; but if any of the Dyaks care to do so, I allow them to be present when we have our Matins and Evensong in the Mission-house."

Education, a European friend and adviser, and medical help are things these people have wished very much for. Religious wants they have not felt, and it will remain to be seen how the presence of the Mission with its earthly benefits will give rise to a desire for things more precious.

Mr. Leggatt has visited the villages of the district.

"On Monday, May 16, I left here for a visit to the Dyaks living up-river. During seven days' travelling I visited eighteen villages, scattered perhaps over about fifty miles of river bank. Two of the seven days were spent in walking from one village to another—calling at six in all—and medically treating the people. There was a great demand for medicine wherever I went. When I could get the Dyaks round me of an evening on the verandah, I spoke to them about the object of my residence on the Skerang River, and my visit to them."

SUGGESTED SUBJECTS FOR PRAYER.

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July next.

For the Bishop-elect (Dr. F. Courtney) of Nova Scotia.

For the Society, that blessing may rest upon its work abroad, and that more prayers and alms may be offered in its behalf at home.

For South Africa, that the Church may be enabled to take advantage of the opportunities arising among the native races.

For blessing upon the wonderful opening in Upper Burma.

For Japan, that the Missions of the Church may be enabled to use the great present opportunity.

ANNUAL MEETING.

The annual meeting of the Society was held at 19 Delahay Street on Friday, February 17, at 2 P.M., the Lord Bishop of Carlisle in the chair. There were also present:—The Bishop of Antigua, the Bishop of Colchester, Bishop Perry, the Rev. B. Belcher, the Rev. Canon Cadman, F. Calvert, Esq, Q.C., Rev. B. Compton, *Vice-Presidents*; the Rev. J. W. Ayre, Canon Betham, Rev. J. Bridger, C. Churchill, Esq., J. M. Clabon, Esq., W. C. L. Claypon, Esq., C. M. Clode, Esq., C.B., Canon Elwyn, Hon. and Rev. E. C. Glyn, J. R. Kindersley, Esq., Rev. G. B. Lewis, General Lowry, C.B., General Maclagan, Rev. F. H. Murray, Archdeacon Randall, General Sawyer, A. A. D. L. Strickland, Esq., General Tremenheere, C.B., Rev. H. W. Williams, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, Rev. J. W. Bennett, Rev. H. Brancker, C. J. Bunyon, Esq., Rev. W. S. Cadman, Rev. J. C. Cowd, R. N. Cust, Esq., Rev. T. Darling, Rev. H. J. Day, Dr. De Tatham, T. Dunn, Esq., Rev. J. J. Elkington, Rev. Dr. Finch, Rev. G. R. Fisher, J. F. France, Esq., Rev. W. Furneaux, Sir F. Goldsmid, C.B., K.C.S.I., Rev. F. Goldsmith, Rev. C. Greene, Rev. H. H. Halford-Adcock, Colonel Hardy, Rev. J. N. Heale, Rev. T. W. Herbert, Rev. T. Hill, Rev. S. Coode Hore, H. Houndle, Esq., Rev. W. F. Kelly, H. Laurence, Esq., Rev. J. Maconechy, Rev. J. H. C. McGill, Rev. H. T. Maitland, Rev. F. H. Murray, Rev. E. B. Ottley, Rev. H. Parry, E. Pennington, Esq., Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. C. J. Ridgeway, Rev. H. Rowley, Rev. C. Wyatt-Smith, Rev. Canon Wade, and Rev. A. Wilson, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Auditors' Report for the year 1887 was presented by C. J. Bunyon, Esq.

3. The Treasurers' Report for the year 1887 was presented by A. A. D. L. Strickland, Esq., showing the Society's Receipts, as follows:

	£	*s.*	*d.*
I. GENERAL FUND—			
Collections, Subscriptions, and Donations	77,725	13	3
Legacies	10.323	12	5
Rents, Dividends, &c.	3,954	7	4
TOTAL RECEIPTS FOR THE GENERAL FUND	92.003	13	0
II. SPECIAL FUNDS	17,761	12	3
TOTAL INCOME	109,765	5	3

In addition to the above, the Society's Treasurers had received for Invested Funds, held by the Society as a Corporation for Specific Trusts by request, the sum of £2,480 5*s.* 4*d.*

4. The surviving Vice-Presidents were re-elected, and the following were elected Vice-Presidents for the year:—

The Bishops of Lahore and Bathurst; the Bishop elect of Nova Scotia; Bishop Blyth (Jerusalem and the East); Bishop French (late of Lahore); the Bishops designate of Marlborough and Shrewsbury; General Sir J. Lintorn A. Simmons, G.C.B.; Sir Charles A. Turner, K.C.I.E.; the Rev. Canon H. W. Burrows; and the Rev. Prebendary C. T. Frampton.

5. The Bishops of the Episcopal Church in the United States of America were elected Honorary Associates of the Society for the year.

6. The Rev. Prebendary Kempe, H. Barnett, Esq., A. A. D. L. Strickland, Esq., and H. W. Prescott, Esq., were re-elected Treasurers; C. J. Bunyon, Esq., R. M. Harvey, Esq., The Hon. Egerton Hubbard, and H. Wood, Esq., were re-elected Auditors;

the Rev. H. W. Tucker was re-elected Secretary; W. F. Kemp, Esq., and the Rev. E. P. Sketchley were re-elected Assistant Secretaries; and J. W. Ogle, Esq., M.D., was requested to continue his valuable services as Honorary Consulting Physician.

7. The Secretary announced that the following Vice-Presidents were nominated by the Standing Committee to preside at the monthly meetings in the absence of any Bishop holding an English See:—The Bishop of Colchester, the Rev. B. Compton, and J. G. Talbot, Esq., M.P.

8. The following were declared to be re-elected members of the Standing Committee:—The Rev. J. W. Festing, the Rev. R. W. Forrest, D.D., and General Gillilan, and the following were declared elected: Gen. Sir Frederick J. Goldsmid, C.B., K.C.S.I., Admiral the Right Hon. Sir Astley Cooper Key, G.C.B., the Rev. J. C. Edghill, Chaplain-General of the Forces, the Rev. A. Brinckman, Rev. Canon A. J. Mason, and Herbert Clifford Saunders, Esq., Q.C.

9. The elections of Representatives for the following Dioceses were reported:—*Bath and Wells*, Rev. Preb. Salmon and H. D. Skrine, Esq.; *Canterbury*, Rev. F. H. Murray and S. Wreford, Esq.; *Chester*, Lord Egerton of Tatton and Rev. Canon Feilden; *Chichester*, Rev. Canon Crosse and Ven. Archdeacon J. J. Hannah; *Ely*, Rev. Canon Churton and Rev. Canon Betham; *Exeter*, the Very Rev. the Dean of Exeter and John Shelly, Esq.; *Gloucester and Bristol*, Rev. Canon Mather and John Walker, Esq.; *Peterborough*, S. G. Stopford Sackville, Esq., and Rev. H. Mather; *Rochester*, the Ven. Archdeacon Burney and Rev. R. R. Bristow; *St. David's*, the Very Rev. the Dean of St. David's and Ven. Archdeacon H. De Winton; *Southwell*, Rev. T. H. Freer and Rev. Canon Gray; *Winchester*, Rev. J. Frewen Moor and Rev. W. H. Lucas; *London*, Rev. C. J. Ridgeway (*vice* Rev. W. Panckridge, deceased); *Armagh Province*, B. T. Balfour, Esq., D.L., the Very Rev. Dean Smyly of Derry, J. R. Garstin, Esq., and Ven. Archdeacon W. E. Meade of Armagh; and *Dublin Province*, T. Cooke Trench, Esq., R. U. Penrose Fitzgerald, Esq., M.P., the Ven. Archdeacon H. Jellett of Cloyne, and the Ven. Archdeacon J. G. Scott of Dublin.

10. Resolved that the cordial thanks of the Society be offered to the Treasurers, Auditors, and Honorary Physician for their services during the year.

11. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year by preaching sermons or addressing meetings:—

Rev. T. Abraham; Rev. J. M. Ashley; Rev. C. W. H. Baker; Rev. Canon Barker; Rev. C. R. Baskett; Rev. R. T. Batchelor; Rev. W. Beck; Rev. Brymer Belcher; Rev. W. C. Bell; Rev. W. Benham; Rev. Canon C. J. Betham; Rev. E. B. Bhose; Rev. C. Bice; Rev. G. C. Blaxland; Rev. L. P. Booth; Rev. J. Bridger; Archdeacon Burney; Rev. J. M. Burn-Murdoch; Dean Butcher; Rev. J. Campbell; Rev. H. C. Carlyon; Rev. J. Cave Browne; Rev. W. Clarke; Rev. W. F. Clay, M.D.; Bishop of Colchester; Rev. Astley Cooper; Rev. W. H. Cooper; General Davies; Rev. J. Denton; Rev. J. D'Ombrain; Hon. and Rev. H. Douglas; Rev. P. H. Douglin; Rev. C. E. Drought; Rev. Canon Elwyn; Rev. S. Endle; Rev. J. Fairclough; Rev. E. J. Fessenden; Rev. J. W. Festing; Rev. Dr. R. W. Forrest; Rev. H. J. Foss; Rev. T. W. Fyles; Rev. E. Gedge; Rev. S. Gibbons; Rev. W. E. Glascott; General Sir F. J. Goldsmid, C.B., K.C.S.I.; Sir J. E. Gorst, Q.C., M.P.; Rev. W. A. Hales; Rev. A. W. Hands; Rev. V. E. Harris; Rev. Alfred Hitchins; Rev. F. Hopkins; Rev. W. H. Hutchinson; Bishop of Jerusalem; Rev. F. P. Luigi Josa; Rev. M. Jukes; Bishop of Lahore; Rev. J. Langtry; Rev. W. H. Langworthy; Rev. H. Lawrence; Rev. W. Leeming; General Lowry, C.B.; Rev. Welbore MacCarthy; Rev. J. H. Macfarlane; General Maclagan; Rev. A. A. Maclaren; Rev. G. F. Maclear, D.D.; Rev. R. D'Olier Martin; Rev. G. E. Mason; Rev. H. S. Mather; Bishop Mitchinson; Rev. T. Moore; Bishop of New Westminster; Rev. J. G. Norman; Bishop of Ontario; Rev. H. Overy; Rev. F. W. Pelly; Rev. R. G. Penny; Rev. John Penrose; Bishop of Perth; Rev. Dr. G. U. Pope; Rev. J. J. Priestley; Right Hon. H. C. Raikes, M.P.; Archdeacon J. L. Randall; Bishop of Rangoon; Rev. V. F. Ransome; Rev. Bernard Reynolds; Rev. A. W. L. Rivett; Rev. W. H. Robins; Bishop of Rupertsland; H. C. Saunders, Esq., Q.C.; Rev. C. B. Seifferth; Rev. E. C. Spicer; Rev. T. L. Stanley; Rev. J. W. Stenson; Rev. J. Stephenson; Rev. H. Stokes; Bishop of Sydney; Rev. H. W. Taylor; Rev. J. F. Teakle; Rev. Grant E. Thomas; Rev. D. Trinder; Rev. H. F. Tucker; Rev. L. Tuttiett; Rev. A. B. Vickers; Rev. C. Walford; Rev. W. Allen Whitworth; Rev. T. Williams; Rev. T. W. Windley; Rev. R. F. Winter; Rev. E. E. Wood; Rev. A. Wright; Rev. F. G. Wright; and Rev. J. L. Wyatt.

12. Power was given to affix the Corporate Seal to certain documents relating to a donation to the Society, and the following resolution was adopted:—"That having heard from the Secretary the announcement of the munificent donation of more than £25,000, the meeting desires to record its sense of this grand instance of liberality."

13. A copy of the Regulations was placed upon the table in accordance with Bye-law 32.

14. Read a telegram from the Rev. J. Priestley Foster, stating his inability to attend, and move the resolutions of which he had given notice.

15. Dr. Robert Cust moved:—"That the appointment of a Board of Missions will not be conducive to the object, which we all have at heart, the extension of Missionary operations."

The Secretary reported that the Standing Committee had agreed to recommend to the Society "that it is advisable not to discuss the question" raised in Mr. Cust's motion. On a division the previous question was carried, and Dr. Cust's motion was not put.

16. It was intimated that in future the printed reports of the Monthly Meetings will be inserted in the *Mission Field* one month later in order that the issue of that magazine should not be delayed.

17. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April:—

Rev. M. D. Dimond-Churchward, Northam, Bideford; Rev. Roger Granville, Bideford; Rev. W. B. V. Stead, Huntshaw, Bideford; Rev. A. St. Quentin Sproule, Plymstock, Plymouth; Rev. F. G. Wright, 6 Valletort Place, Stoke, Devonport; Rev. R. H. Boles, St. Breward, Bodmin; Rev. G. D. Cartwright, St. Enoder, Grampound Road; Rev. R. Roberts, Aldwinckle, All Saints', Thrapston; Rev. J. A. Stansbury, Benefield, Oundle; John Stanley Phillips, Esq., 121 Fleet Street, E.C.; Rev. Clement Price, Selly Oak Vicarage, Birmingham; Rev. W. A. Jones, Pedmore, Stourbridge; Hon. and Rev. A. H. T. Massey, All Saints', Bromsgrove; Rev. J. M. Donne, Welland, Malvern Wells; Rev. E. C. D. Fox, Castle Moreton, Tewkesbury; Rev. H. C. Milward, Redditch; Rev. C. J. Hunt, Llandall Lodge, Worcester; Rev. J. P. Driver, St. Mary Magdalene, Worcester; Rev. C. W. N. Ogilvy, Hanbury, Bromsgrove; Rev. J. Garland, Ombersley, Droitwich; Rev. R. T. Perfect, Malvern Wells; Rev. M. Day, Wichenford, Worcester; Rev. J. Townson, Strensham, Tewkesbury; Rev. J. H. Lambert, Leigh, Worcester; Sir H. Foley Vernon, Hanbury Hall, Bromsgrove; J. Middlemore, Esq., Selly Oak, Birmingham; H. Elkington, Esq., Selly Oak, Birmingham; F. Elkington, Esq., Wolverley, Kidderminster; C. E. Swindell, Esq., Pedmore, Stourbridge; E. W. Bernard, Esq., Pedmore, Stourbridge; Rev. Lord Theobald Butler, Clanfield, Horndean, Hants; Rev. W. E. Inchbald, School-house, Kingston-on-Thames; Rev. Canon Collier, Andover, Hants; Rev. George Allen, Shaw, Oldham; Rev. H. F. Gore Booth, 246 Great Clowes Street, Higher Broughton, Manchester; Rev. S. Hailstone, St. Saviour's Mission, Cheetham, Manchester; Rev. R. Hudson, St. John's, Bury, Lancs.; Rev. M. S. Munroe, Little Hulton, Bolton, Lancs.; Rev. L. H. Hearn, Astley Bridge, Bolton; Rev. F. P. Wright, Milnrow, Rochdale; Rev. E. N. Dunne, Hoole, Preston, Lancs.; Rev. J. Barnes, Failsworth, Manchester; Rev. A. Cachemaille, Oldham; Rev. H. Davies, Hamer, Rochdale; Rev. Alfred Stephens, Brightmet, Bolton; Rev. R. Martin, Irlam, Manchester; Rev. C. P. Roberts, St. John's, Longsight, Manchester; Rev. T. D. Morris, Tottington, Bury; Rev. Alfred George, St. Barnabas', Salford, Manchester; Rev. W. Löwenberg, Starkies, Bury; Rev. Philip Lancashire, St. Peter's, Oldham; Rev. T. Lloyd Knapp, St. James's, Oldham; Rev. R. Pyper, Rockbourne, Fordingbridge, Hants; Rev. G. W. Minns, Weston, Southampton; Rev. J. Hector Robinson, Woolton Hill, Newbury; Rev. J. Wallace Kidston, Upton Grey, Winchfield; Rev. W. D. Bodkin, Ringwood; Rev. F. Howlett, East Tisted, Alton, Hants; Thompson Strickland, Esq., 13 Victoria Square, Clifton, Bristol; and Rev. W. H. F. Edge, Tilford, Farnham.

REPORTS RECEIVED.

Reports have been received from the Rev. J. R. Hill, of the diocese of *Calcutta*; James A. Colbeck, of *Rangoon*; J. de Silva, F. H. de Winton, F. D. Edresinghe, E. W. Matthew, F. Mendis, E. F. Miller, A. Vethecan, and H. Wikkramanayaka, of *Colombo*: A. Margöschis, of *Madras*; R. Balavendrum and W. H. Gomes, of *Singapore*; A. Lloyd, of *Japan*; A. A. Dorrell, W. J. R. Morris, B. C. Mortimer, R. G. Nichol, D. E. Robinson, and W. P. G. Schierhout, of *Capetown*; S. W. Cox, A. J. Newton, and W. C. Shaw, of *Grahamstown*; E. L. Coakes and P. Masiza, of *St, John's*; J. Jackson and S. M. Samuelson, of *Zululand*; W. A. Illing, B. Markham, and H. T. A Thompson, of *Maritzburg*; W. H. Ball, H. Crosthwaite, and G. Mitchell, of *Bloemfontein*; C. Clulee, of *Pretoria*; F. H. Baker and J. C. Hands, of *St. Helena*; R. B. Morgan, of *Sierra Leone*; W. F. Tucker, of *North Queensland*; W. H. Barnes, of *Honolulu*; S. J. Hanford and J. H. Talbot, of *Fredericton*; J. Kemp, J. P. Richmond, and H. C. Stuart, of *Quebec*; J. Ambrose, R. F. Brine, S. J. Filleul, and H. Stamer, of *Nova Scotia*; H. Beer, F. W. Greene, F. Jephcott, T. Llwyd, and A. W. Osborne, of *Algoma*; J. Flett, R. Hilton, R. Inkster, E. Matheson, W. Newton, J. F. Pritchard, and E. Paske Smith, of *Saskatchewan*; J. Godden and R. Temple, of *Newfoundland*; A. H. Sheldon, of *Caledonia*; R. Small, of *New Westminster*; H. F. Crofton, F. B. Matthews, and C. W. Smith, of *Nassau*; A. A. Humphreys, of *Antigua*; and C. G. Curtis, Missionary at *Constantinople*.

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

APRIL 2, 1888.

THE ADMINISTRATION OF CHURCH DISCIPLINE IN INDIA, WITH REGARD TO NATIVE CONVERTS FROM HEATHENISM, IN RESPECT OF THE DIFFICULTIES ARISING OUT OF NATIVE CUSTOMS.

BY THE REV. G. U. POPE, D.D., LECTURER IN TAMIL AND TELUGU IN THE UNIVERSITY OF OXFORD.

IT will be felt that the problems, towards the solution of which this paper is a small contribution, are of primary importance, as affecting the very foundations of Christian communities; and that they are also of peculiar interest. They concern the welfare and stability of our missions throughout the world; and they involve a variety of most interesting questions regarding the habits and modes of thought of many families of the human race, and the teachings and tendencies of many and diverse religious systems.

At the outset let me say that I dare not introduce anything into this paper that is not founded on personal experience, and is not connected with the field of missionary work in which it was my privilege to be engaged, and that is South India. I have at this time nothing whatever to offer in regard to any mission work but that among the Tamil-speaking populations in the Madras Diocese. And it is necessary for me to limit carefully the conditions of the problem which I wish to state.

And, firstly, this paper is not necessarily concerned with the work of Evangelists, who are preaching the Gospel among heathen peoples. The theme of the Evangelist is, as of old, "Jesus and the Resurrection."

I have always thought that the Christian missionary—as distinct from the mission priest and pastor—should, as much as possible, confine himself to positive teaching—"heralding" the truth. To exhibit the Divine Master in the glory of His person, the purity of His character, the perfection of His doctrine, and the grandeur of His office as the Everlasting Prophet, Priest, and King of the renewed human family, is the one duty and most glorious privilege of the Evangelist. If there is anyone who is more than another bound and privileged to take a wide and comprehensive view of Christianity, it is the missionary. There is much of this great work in our missions. I am free to say that I wish there were much more; and, perhaps, in some places, of a somewhat different character; but this is not the place to insist upon these topics. It may be safely affirmed that people, to whom the Gospel has been taught in all the length and breadth and depth of its majesty, mystery, and mercy, will be best prepared for any sacrifices of cherished ideas and practices which its ultimate and full reception shall render necessary. The truth shall make men free.

Secondly, it is said, especially with reference to India, that we must wait for the development of the "Indian Church" (*i.e.*, of that branch of the one Holy Catholic Apostolic Church which it is our aim to plant in India) for the settlement of all questions of discipline; and that our consideration of these now is premature, and consequently harmful. Let us ponder carefully what this means, and how far it is pertinent. Certainly, the supporters of our great missionary societies, and the missionaries sent out by the English Church to India, do seek to plant (at least, I hope so), not the Church of England in India, but an Indian Church in full communion with our own; and of this we see the germ growing under the fostering care of the diocesan bishops of our Indian church establishment. In our South Indian missions we have also assistant missionary bishops, whose appointment is provisional, and a goodly array of native priests and deacons. At present, provisionally, we are fostering a child of our Anglican communion.

For this Christian community, thus dependent upon us, we are bound, then, at this stage, to legislate, keeping steadily in view, I submit, the following three axioms:—

I. Nothing in doctrine, institutions, discipline, or practice must be tolerated now which, in an independent national church, would be a hindrance to full and free intercommunion with our own; and, conversely, we must insist, if differences arise, on all such things (and only on such things) as must necessarily through all the ages be one and the same in all branches of the one Holy Catholic and Apostolic Church; saying with the holy Apostle, in reference to existing evils, with which we have to contend, "We have no such custom, neither the churches of God."

II. Even in the present stage, the mission priest and pastor, having the cure of Christian souls, must not sanction or permit what he and his bishop feel to be now injurious to the spiritual life of the people. Individual souls have now to be guarded from poisonous pasturage. An organisation is a great thing, but souls have now to be saved.

III. In our mission church nothing must be tolerated that would hinder the progress of the Gospel, or misrepresent its character among the heathen around. A mission church is peculiarly a "witnessing church"; and we are bound, as its temporary guardians, to see that it bears no false or ambiguous testimony in regard to the Holy Faith.

In these three axioms I have included what I conceive to be the intention of the XXXIVth Article of our Church, which should be carefully, and without prejudice, studied by all connected with Christian missions, in the light of the varied experiences of our various mission fields. It assigns definite limits to our liberty.

Now, anyone reading the annals of the Christian Church in South India, and examining its present condition, will find that, in regard to the problem thus limited, there have been, and are, grave differences between individual missionaries, even in our own communion, in theory and in practice.

And here we must refer to what may be called the principle of "accommodation." When broadly stated, it finds no advocates now in our own communion, though its subtle influence has not been, and is not now, altogether unfelt. This idea led many very eminent Romish missionaries (as may be abundantly verified by reference to the 40 vols. of the *Lettres édifiantes*) to allow among native Christians almost any amount of real Paganism that assumed any appearance of Christianity.*

Of very many of those missionaries no one can speak without testifying admiration of their self-denial, piety, learning, genius, courage, and perseverance; but the blighting influence of this idea of "accommodation" was on all their work. I need not pursue this subject here.

Others, in a very unaccommodating spirit, as it seems to me, have erred in vehemently and indiscriminately condemning things not essentially heathen, and thus interfering with the Christian liberty of their converts. Men differ. Some are hopeful and, as it is said, "easy-going." But, in many cases, easy-going at the outset means very difficult-going in the aftertime. Others are hasty and intemperate in their zeal. I know, from bitter, remorseful experience, how often a zeal, that is not according to knowledge, is apt to hurry the young missionary into rash, cruel, tyrannical action. A young missionary is apt to walk about among the missions, planted before he was born, as if he fancied his walking-stick were an Ithuriel spear.

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* *See* Hough's four ponderous volumes, in which, while there is much prejudice, the facts are indubitable.

The missionary work has its own peculiar trials and temptations. Often does the Great Master say to His followers (and they hear not), "Ye know not what spirit ye are of." And many are toilfully rearing goodly edifices while heavenly watchers sadly say, "They labour in vain that build them." The humble, patient wisdom of a Patteson is a rare gift. Much missionary labour has been, and is now, in a certain sense, being done in vain. An example of this is found in the history of a controversy, which raged (I use the word advisedly) in my own time, with regard to the *kuaumi*. The *kuaumi* is a tuft of hair left at the back of the head by the Hindu, when, according to all but universal custom, the head has been shaved. This looks well, I submit, and gives a finish to the head as viewed from behind. Now it was found that some heathen ideas were, or had been, or might be, appended to this little whimsical survival of the fittest. And it was gravely required in some quarters that all converts should be required to shave it off, or wear their hair as Europeans do. Here was a case the very reverse of "accommodation." Trifles have been exalted into essentials; and our neophytes have at times been "received to very doubtful disputations."

Again, many Eastern races do not eat animal food, or drink intoxicating drinks; and very many Orientals would no more eat beef or pork than we should eat dog's flesh or horse-flesh. This may (though I doubt it) have had a Pagan origin; but it was a mistake to encourage a Hindu to emphasise his conversion by partaking of beefsteaks and a glass of bottled ale. What may be justly deemed national, or peculiar to climate, or to organisation, or to hereditary instincts, need not be interfered with by Christianity. At least, such things require delicate handling.

Dress, diet, and very many personal habits should not be lightly interfered with. The Oriental can often maintain with real effect the superiority—the greater fitness—at least for himself and his people, of his own immemorial usages. That many of these are, more or less, interwoven with heathen ideas is, perhaps, true; but they are not inextricably involved with these, and there is a danger of demanding from those who seek to enter the gates of Salvation more than our Master has empowered us to require. A grave responsibility is thus incurred. Of course, this topic might be enlarged upon. It is a tempting subject. But I refrain; for, in the missions of the Church of England, at least in India, a wise, cautious, and gentle moderation has, for the most part, been exercised.

As, however, I must give a distinctly practical character to this paper, I would mention two things in which the disciplinary laws of our mission churches require, I think, to be defined and uniformly executed. The first is, the law of marriage and divorce; and the other is, the method and the extent to which caste distinctions are observed amongst our native converts. About the first of these I need say little.

I apprehend that little, if any, difference of opinion exists among our Indian missionaries on the subject. But Hindu ideas differ much from our own on these points, and it may be desirable, in view of the peculiarities and fluctuations of secular legislation, to define, announce, and explain, once for all, the Church's unchanging principles and laws on this subject. It is a matter which can never be left, in any of its details, to be decided by future synods. And it is a subject on which no new source of light exists. It is not a thing which comes within the scope of the XXXIVth Article.

The other matter of "caste observances" is even more pressing. It is, and always has been, a burning question; and it is all the more dangerous when it is the smouldering of a hot, but hidden, fire. On this subject I earnestly desire to speak modestly, if decidedly. Some who, I suppose, differ somewhat from me are wiser and holier than I, who dare to speak. But, as an old missionary, I must deliver my soul on a subject that I feel to be of the first importance. Caste (=*casta*, from the Portuguese. The common word is JĀTI, from the Sanskrit JAN, "*be born*") is primarily a diversity of origin—a distinction arising from the history of the formation of man, the four original castes having, according to Hindu teaching, emanated from different parts of the Creator's body. In South India we have mainly representatives of the first of these original castes, the *Brāhmans*; and of the fourth, the *Sūdras*; and, besides these, there are a number of tribes, such as the *Shāṇar, Marravar, Iḍaiyar,* which (whatever may be their origin) claim generally to be Sūdras. And, besides these, are the *Paḻḻar* and *Parraiyar,* which cannot claim any place among Hindu castes, though they are most tenacious of their titles, distinctions, and privileges. There are also leather-dressers, scavengers, &c., who are looked down upon by all others, but are equally jealous of their status.

The Brāhman may be dismissed from our consideration. When he becomes a Christian, he invariably takes off the thread of 108 strands, which he wore as a sign of his caste, hastens to eat with Europeans or any native Christians, and cannot understand how, being a Christian, he can retain any vestige of his Brāhmanhood. Such is the Rev. Nehemiah Ghōri;—and very considerable numbers have been and are Christians of this character. Very severe have been the trials to which these converts (and not a few Sūdras have been confessors in like manner) have been subjected; and, in a great number of cases, have these sufferings been nobly endured. Every case of this kind shakes all Hindu society. Such a convert is clothed with power.

The next to be considered in our South Indian missions are the *Sūdras*, the fourth and lowest caste mentioned in Manu and the Hindu law-books. These are divided into many clans or tribes, according to their occupations, local peculiarities, and histories. These sub-castes have their gradations, contend earnestly for superiority, and hold aloof from one another with scrupulous jealousy. Of those that have become Christians, in and about Tanjore especially, the majority are *Vēḷḷaḷar*, yeomen, originally cultivators, and they take the caste title, *Piḷḷai* (lit. ("child"). This points to a time when, connected with each farm, there were slaves, from whom the "children" of the clan were thus distinguished. It would thus seem to be a mistake to interfere with this and other clan titles of honour. The majority of the native Christians in Tinnevelly are by birth *Shāṇār*. These claim to be Sūdras. Ethnology and archæology must adjust their claims. The less we meddle, as missionaries, with the question the better. It does not much concern us.

If this "caste" among the lower tribes has more of clanship about it than the other, it affects (and this is the real point) to be regulated and maintained on precisely the same principles. It treats others as essentially and hopelessly impure.

The real practical difficulty arises from the existence of large and influential classes whom *Brāhman* and *Sūdra* alike consider to be "outcasts," impure, and degraded. These are chiefly the *Paḷḷar* and *Parriar* tribes. These, as to their origin, are a mixture of aborigines, of persons who have lost caste, and of all who are deemed not to fall within the Hindu fourfold division. Some of these, doubtless, were of servile origin, of lawless habits, of disgusting habits, and of menial and repulsive occupations. When classes of men are styled "reprobate," they often come to justify the title. Very many of these have become Christians, and live in villages or hamlets adjoining those of so-called caste people. The unrivalled Tamil poet and moralist *Tiruvaḷḷuvar* was a Parriah, so was the great poetess *Avvaiyār*.

On the other hand, the Tranquebar Lutheran missionaries, when they ordained some of their best men, refused ordination to the most tried and devoted man in the mission, because he was a *Parriah*! The whole history is in Hough.

Of course, Christianity, education, and the development of things under English rule in the nineteenth century is gradually effacing differences (though unhappily not always distinctions, at least to anything like the same extent) among these various classes. Many "outcasts" are wealthy, intellectual, cultivated, and in a certain way refined. On the whole, the Parriah of these days is not really worse than his neighbours.

It must ever be borne in mind, and it excessively complicates the whole question, that these "outcasts," being divided into many tribes, have their titles, maintain their privileges (some of them very peculiar), and keep others aloof as jealously as they are themselves shunned. They have their own "caste," and rigidly uphold it by heathen methods.

The question arises, how does all this affect the discipline of the

Christian Church? Distinctions of rank exist everywhere, and are tolerated and upheld. Is caste anything more? From the embarrassing and endless question of what this caste is, I turn then to the consideration of its manifestations. And, firstly, Europeans (bishops and priests among them) are often regarded and treated as *Parriahs* because of their diet, and their unrestricted intercourse with all classes, and especially because their food is generally cooked by *Parriahs*. Hence many native Christians, and even native Christian teachers, ordained and unordained, have shrunk, and would shrink (at least, I have good reason to fear so), from touching a glass of water poured out for them by their European pastor, and *à fortiori* by a native priest of any other caste. Perhaps, we can be told on authority that is not so now. It is curious but certain that much of this *caste* exclusiveness is an exaggeration and corruption of ancient Hinduism. Even *Sūdras* in ancient law-books were permitted to cook for Brāhmans.* In Tanjore (in 1852) I found caste maintained by some native Christians more rigidly and offensively than by the surrounding heathen. If you teach a native of India to "honour all men," he will often mentally add, "not if they are of an inferior caste."

Secondly, different classes have required and still require (and the point has been, and is conceded to them, though not now in the Anglican Communion) separate churches; and, in other cases, even separate vessels for the celebration of the Holy Eucharist.

Thirdly, in very many cases Christians of originally different castes refuse to use the same well, or to partake of food cooked, or even touched, by one of different caste. If a *Parriah* were to touch an earthen vessel belonging to a Sūdra, its owner would break it as being utterly polluted.

Fourthly, of course social intercourse does not exist between persons of different castes. I am only speaking of things I have seen and had to contend with. There is nothing new in this paper. And I wish not to go into any abstract or merely literary discussions, but simply to suggest the necessity of inquiring, how is this matter of caste distinctions now being treated? Are our principles sound, and are we acting up to them? For, in many places, the real evil which exists, and is intensely active, is apt almost to escape notice. When the inhabitants of a large village, or clusters of villages, have become Christians in a body, as in Tinnevelly, their feelings with regard to the question are not easily tested, especially when their catechist or native clergyman is of the same caste. Here I have often heard it said, "Do not disturb things that are at rest. In the course of time, these prejudices, childish remains of old customs, will die out." But does evil ever die out? Roots of bitterness, springing up, sooner or later give trouble. Caste has many roots, and these have descended deep into the soil, and it is a plant very congenial to the soil in which it grows, and it derives water and nourishment from very many sources; it will never die out; it will have to be eradicated; and, as Hooker says, "we are not so much to consider the smallness of the spark, as the aptness of things around it to take fire."

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* *See* Rāmabāi's "High-Caste Hindu Woman," p. 5.

If anyone would advise us to wait for the gradual dying out of caste in our native church, I should say:

> "Rusticus exspectat dum defluat amnis, at ille
> Labitur et labetur in omne volubilis aevum."

"It runs, and, as it runs, for ever will run on." You must stop it at its source; or, rather, you must turn it into another channel. Make men feel what the Christian caste is, here and in that higher City of God.

A caste Christian in Tanjore has often argued with me thus: "Christianity was not revealed to lower men but to elevate them. If I eat and associate with a Parriah, in the sight of the heathen I am myself a Parriah." Of course, the answer was: "Tell your heathen friends that the Parriah is himself purified and admitted into the rank of a child of God, a member of Christ, and an heir of heaven. With you he has been adopted into the one family that bears the name of Christ."

Indeed, caste in India, though sometimes affecting to be a mere distinction of tribe or rank, is always and essentially of heathen origin, or arises from an imitation, often exaggerated, of heathen customs; is upheld by treating as unclean what God has cleansed; is always a contradiction of the grand truth which the Incarnation has established, of the recreation of humanity in and by the second Adam; is ever and everywhere a hindrance to the consolidation of our native Christian community into one homogeneous and effective whole; while it is, in its whole influence and essence, the very antithesis of Christian love: and thus is an evil against which we must continually fight. I think this is in the main admitted. But how shall we contend against it? Mere denunciations of evil are not sufficient. If we vehemently denounce caste, and proclaim the incompatibility of caste distinctions with the Divine idea of the Communion of Saints, we shall do incalculable mischief; if meanwhile we connive at the evil, where we are morally certain that it exists.

The full, frequent, and emphatic exposition of the nature and constitution of the Church as the Body of Christ, of Holy Baptism as the sacrament of adoption, and of the significance and reality of the Holy Communion, wherein we eat of one Bread and drink of one Cup, seems to be the first means of expelling this corrupting leaven, which has in it the germs of all schism and heresy. How can a man cling to heathen caste distinctions who believes in the Incarnation? Our creed is the magna charta of humanity. And there are three times when the existence of the evil may be, and I submit always ought to be, sufficiently tested, though I know full well the extreme difficulty of this. These are before baptism of adults, before confirmation and first Communion, and before admission to Holy Orders. To sum up then :—

I. The unequivocal and absolute renunciation of all that is heathen in caste distinctions would seem to be included in the baptismal vow. We should be very sure that at baptism this is understood and acted on.

II. The Holy Communion should be the token, in this sense also, of a reality. We are many and various, but members of One Body, partakers of one Holy Food; and the essential teaching of the Supper of the Lord should not be falsified in the daily life and habits of our people.

III. A native clergyman cannot be true to his ordination vows if he has an atom in him of that on which Hindu caste distinctions are founded. This should be tested before ordination.

And these are the principles by which I deferentially submit the discipline of our native Church in India, in regard to caste, should be regulated.

THE BISHOP OF EXETER ON THE MISSIONARY'S CALL.

PREACHING before the University of Cambridge last January, the Bishop of Exeter showed, by the example of Moses in the house of Pharaoh, how a crisis comes before young men. After indicating the various careers in which their deliberate decision for God may take effect, the Bishop placed the Missionary's life on the highest level of all, making the following appeal :—

"May I take one step more and say, there may be others here whom God in His great love would call to the blessed self-surrender of a Missionary's life? The whole world is open. The cry is borne to us from a hundred shores, 'Come over and help us.' Africa, India, China, Japan, plead with us for that bread of life which we can break them. As the Bishop of a great diocese, I know well the wants of our towns and villages at home; but I am sure it is true of churches as of men, there is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to penury. The Church which rises to the Master's call, 'Go ye into all the world, and preach the Gospel to every creature,' is the Church which will be most blessed at home. And I would venture earnestly to beseech those who are looking forward to the ministry of souls to weigh the competing claims of home and foreign work, and to ask themselves whether God is not calling them to forsake parents and brethren and country for Christ's sake and the Gospel's. The sacrifice is great, but the reward is inexpressibly greater still. Who does not pray that God will raise up among us many more true apostles, who will go forth in the spirit of St. Paul, saying, 'This one thing I do, forgetting those things which are behind; I press towards the mark for the prize of the high calling of God in Christ Jesus'?"

SIR WILLIAM W. HUNTER, K.C.S.I., LL.D., ON THE RELIGIONS OF INDIA.

A PAPER READ BEFORE THE SOCIETY OF ARTS* ON FEBRUARY 24, 1888.

I LATELY read in a newspaper that the average cost of educating each student in a certain college at Oxford is £6,481. The calculation was, from an arithmetical point of view, unassailable. The revenues of the college were correctly given, and when divided by the number of so-called students they showed this enormous expenditure. The ingenious statist had, however, overlooked the fact that the income of that college is not applied to educating students in itself, but to strengthening the teaching staff of the other colleges, or of the University, and to the endowment of research. No one, so far as I am aware, took the trouble to expose the miscalculation, and it passed as an amusing example of the abuse of figures. There is a miscalculation, similar in kind, but fraught with more serious consequences—sometimes heard on English platforms, and reiterated in the Press—which saddens the hearts of thousands of earnest men and women in this country, and which carries discouragement to hundreds of devoted workers in distant lands. When I hear the result of Indian missions estimated by dividing their expenditure among the number of their conversions, and then giving the cost of each new convert at so much per head, the same effect is produced on my mind as by the statement regarding the average expenditure on each of the so-called students at that Oxford college. There may be initial periods of missionary effort among the Polynesian and African races to which a calculation of this sort can be properly applied. On that point I do not presume to offer an opinion. But speaking of the country in regard to which my own experience enables me to speak, the country which in our times forms the great field of missionary labour, I declare that no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the native Christians, unknown among the Mohammedan and Hindu population; but it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam. For this misapplication of statistics the friends of missionary enterprise were originally in some sense responsible. The great outburst of evangelistic effort in India took place during the upheaval of Dissent against lukewarm orthodoxy in England. The first idea of our missionaries was to make converts from the established religions of India, as some of our Dissenting bodies at home hoped to swell their numbers at the expense of the Established Churches of Great Britain. During the past fifty years this idea has been modified. Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects outside the Established Churches is not only consistent with, but has actually proved concurrent with a vast increase of activity and usefulness within those Churches. It has also shown that the progress of Christianity in India is compatible with the progress of Hinduism and Islam. The Missionaries in India have chiefly made their converts, not from the well-instructed Mohammedans and Hindus, but among the more backward races, and from the lower castes, who are destitute of a high faith of their own. There have been many conspicuous exceptions to this rule. But the rule has been so general, and the possibility of common progress is so evident, that a violently aggressive attitude towards the native religions is felt to be unsuitable in India, very much as the old *odium theologicum* between the Established Church and Dissent is felt to be an anachronism in England. In both countries it is the poor that have had the Gospel preached to them. In both countries the leaders of Christian thought have read again the opening words of the first missionary sermon, and recognised that in every nation he that feareth God and worketh righteousness is accepted with Him. In India especially, a religion must be judged, not by its alarms and incursions into other encampments, but by the practical work which it does for its own people. For in India religious organisation plays a part in the social structure which it has long ceased to discharge among the more consolidated nationalities of Europe. The religious bond has to do in India for a dense population—subject to the overwhelming calamities of the tropics, and destitute of any poor-law—what a highly developed system of State relief does for England. It has also to take the place of the innumerable charitable organisations which in England supplement and humanise State relief. The religious bond in India has to exercise the constraining moral influences on a multitude of self-contained communities, which the cumulative force of public opinion exerts in more homogeneous nations. The religious force in India had, until our own days, to supply the motive power of education; nor are signs wanting that it will again assert itself actively in the spread of Indian schools. The religious bond in India forms an important factor in mercantile credit, and tends to concentrate trade within certain communities of joint believers. To sum up, religious organisation in India does the work of public opinion and of poor-law; it forms the basis of private benevolence and of mercantile credit; it supplied until lately the motive power of public instruction. In such a country, I repeat, a religion must stand or fall by what it does for the well-being of its own people. I propose to apply this principle to three great religions of modern India—Mohammedanism, Hinduism, and Christianity. British rule has created a new world in India, with new problems of existence, which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world; what solutions do they offer for its new problems? I am well aware that any theological discussion, or even any expression of my own belief, would be out of place within these walls. But while, in addressing this society, I confine myself to the social results of Christianity in India, I by no means wish to urge my present point of view to the exclusion of its more spiritual aspects. There is a dense and dark mass of fifty millions of human beings in India, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labours does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labours to keep its flock unspotted from the world. In considering the practical aspects of the three religions, it is convenient to begin with the Mohammedans. Islam represents in British India a compact and coherent mass of forty-five millions, who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond. For this vast aggregate a rate of progress has been claimed in a recent discussion in *The Times*, which, if well founded, would have an important political and social significance. We may miss the fine courtesy of St. Paul in the controversy of the Canons; but their appeal to statistics was substantially a just appeal. Any general inferences, however, deduced for the whole of India from the last census are fallacious, for the great Mohammedan provinces lay outside the influence of the famine of 1877. That calamity fell with its full force on the essentially Hindu Presidency of Madras and on the Hindu districts of Bombay. The British Provinces of the Indian continent beyond the famine area of 1877 were seven in number; The Lieutenant-Governorship of Bengal, which contains nearly one half of the whole of the Mohammedans of British India, Assam, the North-Western Provinces, Sind, the Central Province, the Punjab, and Oudh. In the first of these a census was taken in 1872, and another census in 1881, and we can compare the results of those enumerations. In the last two—viz., the Punjab and Oudh—no census was taken in 1872, and the census officers of 1881 declared that in these two provinces *data* did not exist for testing the progress of the religious divisions of the people. Taking the same area of enumeration, and avoiding the pitfalls into which persons unfamiliar with the Indian census are apt to stumble, the facts in the five Indian provinces outside the famine of 1877, and for which we possess comparative *data*, are as follow:—

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* It will be borne in mind that this paper is not written, and does not profess to have been written, from the standpoint of the *Mission Field*. By his official career in India, and his great work, *A Statistical Account of Bengal*, Sir William Hunter has achieved the highest position as an authority on Indian matters.

PROPORTIONATE PROGRESS OF MOHAMMEDANS TO GENERAL POPULATION, FROM 1872 TO 1881.

	Increase of General Population	Increase of Mohammedans
	Per Cent.	Per Cent.
Lieut.-Governorship of Bengal	10·89	10·96
Lieut.-Governorship of the North-Western Provinces (without Oudh)	6·30	7·16
Sind	9·56	9·93
Assam	19·23	19·17
Central Provinces	25·21	18·55

The slight differences (where they exist) may be accounted for by local circumstances. Thus, in the North-Western Provinces, the Musalmans live more in the cities than the Hindus, and they are less influenced by the intense pressure of the population on the soil, which keeps down the increase among the rural inhabitants. In Bengal the Mohammedans chiefly occupy the eastern districts, in which there is still plenty of spare land, and consequently a high normal increase of the population. The census officer for Bengal states that no conversions to Islam on a considerable scale can have taken place since 1872. The census officer for the North-Western Provinces reports in the same sense, but in greater detail. "I have consulted experienced and observant district officers throughout the province," he writes, "and they all agree that there is no active propaganda of Islam to be met." There are, however, many motives apart from conscientious religious conviction, which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, C.S., in a note furnished to me on the subject, writes:—"In this part of India there has been no such thing as a religious conversion from the Hindu to the Musalman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though a small, amount of conversions is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and, I should judge, occurs oftener among females than males. Hindus who have, for one reason or another, lost caste; women who have fallen into an immoral life; men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Years of famine are fruitful in such changes. Children, or women, whose parents or relatives died or deserted them—persons of all ages and both sexes, who were forced by distress into acts which destroyed their *status*—go over to a religion that receives all without distinction." But while the statistics do not indicate any extraordinary increase of the Indian Mahommedans during recent years, they speak in eloquent language of the progress made by Mohammedanism in the past. The popular idea of Islam in India is that of a conquering creed, which set up powerful dynasties, who in their turn converted, more or less by force, the races under their sway. This theory is refuted by the facts. Excluding the frontier province of the Punjab—which, but for the religious revival represented by the Sikh confederacy, ought, in the course of historical events, to have become almost as exclusively Mohammedan as Afghanistan—the part of Northern India which is most strongly Mohammedan is the part most remote from the great centres of Mohammedan rule. In the British Lieutenant-Governorship of the North-Western Provinces and Oudh—which at one period or another of its constitution contained the three Mohammedan capitals of Delhi, Agra, and Lucknow, and in which the Mohammedans were pre-eminently the dominant caste—the proportion of Mohammedans to the general population is under 13½ per cent. In the British Lieutenant-Governorship of Lower Bengal, far remote from the three Mohammedan capitals, the proportion in 1881 was 31 per cent. But the facts come out more clearly if we compare the districts immediately around the ancient Mohammedan capitals with the districts on the outskirts of the Mohammedan empire. In the Delhi district, including the metropolis of the Moghuls, the Mohammedans do not form a fourth of the population; in Agra district, including the Mohammedan capital of Agra, they barely exceed one-tenth. But in Rajshahi district, bordering on the remote Gangetic Delta, the Mohammedans exceed three-fourths of the whole population; and in Maimansinh district, on the furthest limits of Lower Bengal, they amount to two-thirds. Indeed, throughout the seven most eastern and most distant districts of Lower Bengal the Mohammedans form close on 8,000,000 of the 12,000,000 inhabitants, or practically two-thirds of the whole population. The explanation is that in Northern India Islam found itself hemmed in by strongly organised forms of Hinduism of a high type, on which it could make but slight impression. Indeed, Hinduism here reacted so powerfully on Islam that the greatest of the Moghul sovereigns, Akbar, formally renounced the creed of the Prophet, and promulgated a new religion for the empire, constructed out of the rival faiths. But the Mohammedan adventurers and missionaries who penetrated into the swamps and jungles of Lower Bengal found there a population of low castes, very different from the compact Hindu communities of Northern India. To these poor people, fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale, Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal, who brought the Gospel of the unity of God and the equality of man in its sight to a despised and neglected population. The initiatory rite rendered relapse impossible, and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable of supporting the most rapid and densest increase of population. Compulsory conversions are occasionally recorded. But it was not to force that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler idea of the brotherhood of man. It offered to the teeming low-castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation. It succeeded because it deserved to succeed. The proselytes carried, however, their old superstitions into their new faith. Their ancient terror of the unseen malignant powers reasserted itself with an intensity that could not be suppressed, until the white light of Semitic monotheism almost flickered out amid the fuliginous rites of low-caste Hinduism. In the cities, or amid the serene palace life of the Musalman nobles and their religious foundations, maulvis of piety and learning calmly carried on the routine of their faith. But the Mohammedan masses in large parts of Lower Bengal relapsed into something little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam. During the present century one of those religious revivals so characteristic of India has swept across the Mohammedans of Lower Bengal. Itinerant preachers passed from district to district, calling on the people to return to the true faith, and denouncing God's wrath on the indifferent. The Bengal Musalmans have, to a large extent, purged themselves of low-caste superstitions and rural rites. This re-awakening of the old Puritan spirit of Islam has widened the gulf between the Bengali Musalmans and the Hindus. It has also increased the difficulty which the Bengal Mohammedans find in accepting the system of religious toleration imposed by British rule. Apart from temporary disturbing influences, such as the political preaching of Wahabi missionaries, the answer which Islam gives to the modern problems of India differs widely in different provinces. In the North-Western Provinces and Oudh, where the Mohammedans were for centuries the dominant class, they have vigorously vindicated their position in the new world of British India. Finding that the only claim to administrative employment recognised by our Government is the individual's own fitness for the discharge of public duties, they have strenuously qualified themselves for official life. The proportion of Mohammedans in the schools and colleges under the Lieutenant-Governor of the North-Western Provinces and Oudh is in excess of their ratio to the general population. They show also an admirable energy in independent educational efforts, and the great Mohammedan College at Aligarh, founded in our own days by the Musalman nobles and gentry, would do honour to any age or to any country of Islam. Competing successfully with the Hindus at school, the Mohammedans of the North-West and Oudh also compete successfully with them in life. While the Musalmans number under 13½ per cent. of the population in that British Lieutenant-Governorship, they have won for themselves 34 per cent. of the administrative offices. In the superior grades they engross an even larger share. While forming not one-seventh of the population, they have won four-sevenths of the highest judicial and executive posts, open impartially to Mohammedans and Hindus. In Bombay, apart from Sind, the Mohammedans largely belong to the merchant classes. They take fair advantage of State education up to the standard required for their own work in life. While the Mohammedans have thus asserted themselves as the old dominant race in the North-Western Provinces and Oudh, and as practical trading communities in Bombay, the Musalmans in Lower Bengal have fallen behind in the race. In 1871, when they formed 32 per cent. of the population of Lower Bengal, they only numbered 14 per cent. in the schools and 4 per cent. in the colleges. Their inability to adapt themselves to our educational system told heavily against them in life. In 1871 only ninety-two gazetted appointments in Lower Bengal were held by Mohammedans, as against six hundred and eighty-one held by Hindus. From the open professions they had almost disappeared. To take one example. At the beginning of the century nearly the whole of the pleaders of the Calcutta High Court were Mohammedans, and down to 1838 they numbered about as many as the English and the Hindu pleaders put together. But with the introduction of scholastic tests, based on our Indian system of education, the Mohammedans fell out of their hereditary profession, and of the 240 native pleaders admitted from 1852 to 1868 only one was a Musalman. The poverty and discouragement which this state of things wrought among the Bengali Musalmans attracted the earnest consideration of the late Lord Mayo, and in 1871 measures were taken to render our system more congenial to the Mohammedans of Lower Bengal. The result has been to awaken a new vitality among them. Two powerful associations in Calcutta, with branches in the Mohammedan districts, now stimulate and direct local effort. The number of Mohammedans at schools known to the Education Department in Lower Bengal has risen from 28,148 in 1871 to 261,887 in 1881. This enormous increase is chiefly due to the extended sphere of the Education Department itself. But the proportion of Mohammedans at schools in Lower Bengal also rose during the same period from 14 to 24 per cent., an increase of 70 per cent. in ten years. In 1883 they obtained still further concessions from the Education Commission. The position of the Bengali Musalmans in the public service and in the open professions has also improved, although more slowly; for the effects of their new educational activity will bear its full fruits only when the rising generation have established themselves in life. It must also be remembered that the Bengali Musalmans are largely drawn from the peasant class, which does not naturally seek official employment. Broadly speaking, therefore, while the old dominant Mohammedan races of the North-West and Oudh, and the keen merchant Mohammedan communities of Bombay, have vigorously accommodated themselves to the new world of British rule, the Mohammedan masses in Lower Bengal have disclosed a more tardy capacity of adaptation, although they have strong capabilities of adjustment, as proved by their progress since 1871. Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world. This, moreover, in spite of drawbacks arising from the too exclusively religious character of the Mohammedan primary schools. The one object of the young Hindu apart from his home religious training is to get such an education as will fit him for success in life. But with the young Musalman the teaching of the mosque must precede the lessons of the school. Before he is allowed to begin his secular education, he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindus look forward to the public services or the secular professions, a Mohammedan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a Government college the Mohammedan devotes in a madrasa to Arabic and the law and theology of Islam. These differences, in regard to both primary and higher education, heavily weight the Mohammedans in the race of official or professional life. But the sternly religious character of their early teaching gives a vigorous coherence to Islam in India which may yet be productive of great political results. I have spoken at some length of the Musalmans, because, notwithstanding provincial differences, it is possible to deal with Indian Mohammedanism as a whole. But Hinduism is so vast and so various that it is not practicable to treat it comprehensively without overstepping the limit of time allowed me. I shall, therefore, briefly state the main results at which I have arrived, and I respectfully refer those who desire to test my conclusions to the more complete analysis of Hinduism in my *Indian Empire*. Hinduism is a social organisation and religious confederacy. As a social organisation it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as and more philosophical than the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer—with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of Divine power as objects of adoration, with calm indifference as to whether they are worshipped as symbols of the unseen Godhead, or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what for the time being he most reverences or most fears. On this foundation, Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief. Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste, and it asserts, in lofty language, the unapproachable God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life—the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. By this process many castes have risen, such as the Vaisyas of the north and west, the Shahas, Telis, and Tambulis of Eastern Bengal, the goldsmiths of Madras, and the semi-aboriginal warrior tribes, or so-called Rajputs, in numerous parts of India. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others, they have assumed the sacred thread of the Twice-born. But in addition to such individual examples, the constant presentment of a higher caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races outside the pale of Hinduism set up a Hindu priest and a Hindu god, and become recognised as low-caste Hindus. The more energetic or more fortunate of the low-castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity. There is, therefore, a plasticity as well as a rigidity in caste. Its plasticity has enabled Hinduism to adapt itself to widely diverse stages of social progress, and to incorporate the various races which make up the Indian people. Its rigidity has given permanence to the composite body thus formed. Each caste is, in some measure, a trade guild, a mutual insurance society, and a religious sect. But the mass of them are dominated by two ideas—a communal life within the caste itself, and a higher life of ceremonial purity beyond. The work of Hinduism has been to organise the Indian races in every stage of their progress and under many forms of political government. Its plastic conservatism quickly disclosed a capacity of adapting itself to British rule. For a time, indeed, there seemed to be a difficulty. Hinduism makes a social rise dependent upon an increase in ceremonial purity. In the new world of British India, social advancement depends upon individual exertion and secular success. The Hindu system told in favour of ceremonial restraints, the English system told against them. But English education, which created the difficulty, also found an escape from it. For Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow re-marriage, to crossing the Black Water, and to various inhuman rites—the appeal to the Veda has been successfully made. In some cases the custom has been given up, in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change. Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from the higher castes to Christianity, many rise in the scale of ceremonial purity within its own body, and multitudes of the backward races enter its pale.

Hinduism not only grows within itself, but it has also the faculty of putting forth outgrowths in the form of new religious orders, or spiritual brotherhoods. Such religious orders usually recall the Buddhistic type. They start with the reassertion of the unity of God, and with the renunciation of caste. At first they are considered non-orthodox, but in time they become recognised Hindu sects. Some of them, such as the great Vaishnava orders, now form a considerable part of the Hindu population. Hinduism has, therefore, a twofold power of adapting itself to the needs of each age by an internal process of incorporation or adjustment on the basis of caste, and by an external process of throwing off new religious outgrowths, or spiritual brotherhoods. Into the midst of this ancient and powerful organisation a new religious force has in our century thrust itself; a force animated by a profoundly different spirit. Christianity is not, indeed, a new religion in India. Its history in that country dates from a period of over 700 years before the rise of mediæval Hinduism, and a full thousand years before any widespread Indian settlement of Islam. It has been my privilege to relate from local material that marvellous narrative. I have shown how the Christian settlements on the Indian coast of the second and subsequent centuries came, after a time of decay, under Nestorian bishops from the Persian Gulf. How the Nestorian Christians of India were persecuted by the Portuguese and trampled down by the Synod of Diamper in 1599, their venerable missals and church ornaments burned, and their consecrated oil poured out upon the flames. How, on the decline of the Portuguese power, their desolate remnants obtained a new bishop from Antioch, but of the Jacobite branch of the Asiatic Church, and how they have since adhered to the Jacobite rite. How, meanwhile, the Roman Church had entered the field with a splendour of devotion and success, which makes us the more deeply lament her intolerance in the earlier form of Indian Christianity. How the great religious orders of Rome, with the Society of Jesus at their head, built up a true native Church in India by three centuries of unflagging labour and wisely directed zeal, before the heart of England was stirred by the Missionary impulse. How, during the last of these centuries, while the English conscience still remained inert, the Lutheran Church of Europe sent men of power to India. And how, at length, England slowly but surely saw her duty, and the religious bodies of the great English-speaking race, by whatsoever name they may be called, and in whatever land they dwell, girded themselves for a mighty and enduring effort. Although, however, Christianity has a history in India long before the rise of mediæval Hinduism or Islam, yet the historical Christianity of India differed widely from the Missionary Christianity of our day. When the Portuguese landed in India they found the Christians firmly organised as military communities under their spiritual leaders, bishops, or archdeacons and priests, who acted as their representatives in dealing with the Indian princes. In virtue of an ancient charter, the Malabar Christians enjoyed the rights of nobility. They supplied the bodyguards of the local kings. The Portuguese, by a happy chance, landed on the very province of India in which Christians had long formed a respected caste. *O fortunati nimium sua si bona norint.* But instead of consolidating the pre-existing Christian communities, they ground them to pieces under the millstone of the Inquisition, and built up a showy, evanescent rule out of entirely new materials. While, however, the Nestorian Christianity of India was thus of a bygone type, the records of Roman Christianity are pregnant of instruction for our day. The great question with the Jesuit Missionaries, as with our own, was how to adapt the Christianity of Europe to the Indian races without sacrificing essentials of the faith. But the new religious force now at work amid Hinduism is neither the Nestorianism of the patriarchs nor the Catholicism of the popes. The Roman and Syrian Churches still go on calmly with their great task, and claim over 1,600,000 of the 2,148,228 Christians in India. The new disruptive force is Protestant and Anglican Christianity. English Missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the governor of a little

Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur Missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native Press; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college, which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared façade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper-mill, and printing press. They blessed God that during their thirty-eight years of toil they were able to spend more than £50,000 of their own substance on His work. But when two of them had died, and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then the earth contains no truer *campo santo* than that Serampur graveyard. To this dayspring of Missionary labour by private enterprise succeeded a period of organised effort. The charter of 1813, which threw open India to the free commerce of England, also recognised the religious responsibilities of England in the East, and sent out the first English Bishop of Calcutta. The London Missionary Society and the Baptists had already commenced their labours in India. The Church Missionary Society, the Society for the Propagation of the Gospel, the great Nonconformist and Presbyterian Societies, quickly entered the field. Before 1830 nine missionary bodies were at work; in 1881 there were fifty-seven separate Missions, with 601 stations in India and Burmah. Their first task was to prepare the way, by popular instruction, for higher belief. Before the Indian Government awoke to the duty of public instruction a great system of Missionary education had been spread over the land. Since 1854, when the State at length fully realised its responsibilities, the Missionary Schools and Colleges have not only retained their hold on the people, but their attendance has increased threefold. At one time, indeed, it seemed to earnest men as if this great task of Indian education threatened to engross too large a share of Missionary zeal. But during the past twenty years the spiritual force which animates all Missionary work has received a fresh impulse from a movement that recalls the early period of private Missionary effort. It is the private effort, however, not alone of individual men, but of small fraternities animated by a highly concentrated devotion. These little communities, such as the Cowley Brotherhood, the Oxford and the Cambridge Brethren, bring to their work the highest culture of the West. But they also present that type of ascetic zeal and self-renunciation which in India, from the time of Buddha down to the latest movements of Hinduism or Islam, has always formed the popular idea of the Missionary life. The statistical results achieved by these three Missionary periods in India—the period of private effort, the period of great organised societies, and the period of societies side by side with ascetic Brotherhoods—may be thus summarised. In 1851 the Protestant Missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly threefold—to 601. But the number of their Churches, or congregations, had during the same thirty years multiplied from 267 to 4,180, or over fifteenfold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in Mission schools multiplied by threefold—from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only 21 ordained native ministers; by 1881 they had increased to 575, or twenty-sevenfold. The number of native Lay Preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every Missionary station in India and Burmah. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Mohammedans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64·07 per cent. If, therefore, at the beginning of this paper I protested against Missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because religion in India must be judged by the work which it does for its own people. On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organisation not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care, which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low-castes at the very bottom of the social edifice, and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life. On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus to touch liquor is the sign of low-caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless observer should so often arrive at this generalisation. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon grow into a binding custom, and would raise the Christian communities out of the rank of the liquor-drinking castes. I further believe that Christianity in India must distinguish more clearly than heretofore between moral usages binding on the Christian societies of Europe and the essentials of its faith. For example, if a man has had two wives before conversion, it seems to me an inhumanity and an injustice that a change in his personal creed should annul his previous obligations. Such cases are not frequent. But they are generalised by the native critic somewhat as the drunkenness of the Christian servants is generalised by the old Colonel. In this as in other matters Indian Christianity must be more content to work with pre-existing materials and on the basis of historical Indian institutions, to follow, not the example of the Portuguese to the Nestorian Christians, but the pattern of the early Church. The Indian Mission Station reproduces in its best form the most enduring territorial unit of Christian organisation. It is the true *paroikia* of primitive days, neither a parish nor a Diocese, but the Christian community, whether in a city or a district, as differentiated from the surrounding non-Christian population. The early Church did not disdain to borrow the names of its officers, and the methods of appointing its officers, from the municipal and rural institutions of the Roman Empire. Its organisation closely followed the lines of the many friendly and religious societies into which men formed themselves for mutual help, amid the social strain and spreading poverty of that period. In India the religious bond has always been a social *nexus.* The historical institutions of India afford a basis for a great Christian community, as firmly united by internal discipline and mutual help, as was the early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanised by a new spiritual life. The wonderful growth of the native clergy in recent years has done something to bring Christianity closer to native institutions. The appointment of native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organised on the Indian communal basis, and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early Churches united by "the communion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith." I earnestly trust that the Fathers of the Pan-Anglican Church, when they meet in synod next summer, may be led to consider Indian Christianity from this point of view. Meanwhile Christian modes of thought are profoundly influencing Indian opinion in regard to the *status* of woman. It was by no accident that the widows and orphans appear so often as objects of solicitude to the early Church. Their well-being still forms a chief care of the Indian Mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for their women very much as the Hindus solve it—by early marriage. Indeed, the Census Commissioner reported in 1881 "that in the native Christian community early marriages prevail even to a greater extent than among the Hindus." Such a state of things means a disregard of economic laws, which sooner or later must bring its punishment. The ablest Missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the Missionaries may be said to have made female education their own; and ever since the Indian Government accepted this duty the number of girls in Missionary schools has multiplied fivefold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of Missionaries, and by devoted ladies from England and America. The hall-table at which the three Serampur Missionaries held their deliberations is kept sacred as when they sat round it. Two of their chairs stand at either side, the third chair at the foot. But at the head of the table is the chair of honour, in which Mrs. Marshman presided over their conference—the first of many great-hearted Englishwomen who have given their lives and their substance to India. I thank this Society and its distinguished Council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed; but on this as on every platform in England it is allowed to a man to speak as an Englishman. And, speaking as an Englishman, I declare my conviction that English Missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and Imperial rule. And I believe that any falling off in England's Missionary efforts will be a sure sign of swiftly coming national decay.

SPECIAL APPEAL FOR JAPAN.

FEW words should preface Bishop Bickersteth's appeal. It is so strong that little we can say can really add to it. With regard, however, to the sum he asks for, we may express the hope that none will think it large. It refers, as the Bishop states, only to what is needed to develop the *existing* Missions of the Society; but as these include the capital, and a populous seaport, with their out-stations, and the ramifications of the extensive educational work and other agencies, the modest request may be taken to represent what the Bishop feels justified in asking now, in order that the marvellous opportunity offered in Japan may be seized. It is but a temporary opportunity in the life-change of the nation. Now or (humanly speaking) never must the work of evangelising Japan make rapid strides, as indeed it is doing, so far as the restricted means give the Mission power.

With this sum of money the Bishop thinks he can undertake what ought to be undertaken. Of course, there are other vigorous Church Missions in Japan—those of the C.M.S. and the American Episcopal Church—and the Bishop's appeal has reference to those of the S.P.G. alone; but still (as will be seen) the appeal is virtually one in which the Bishop asks for only £21,700 for the evangelisation of a country containing thirty-five millions of a race intellectually and politically likely to take its place in the front rank of the nations of the world in the near future, at the very crisis and turning-point in its national history. Only £21,700! We know too well how much patience and labour are required to raise twenty thousand pounds, but we do not like to think that the Church of England can be slow to give in this case.

We should add that the appeal goes forth, as the Bishop asked that it might, with the cordial endorsement of the Standing Committee of the Society, a Special Fund being opened by the Society's Treasurers for all contributions made in response to it.

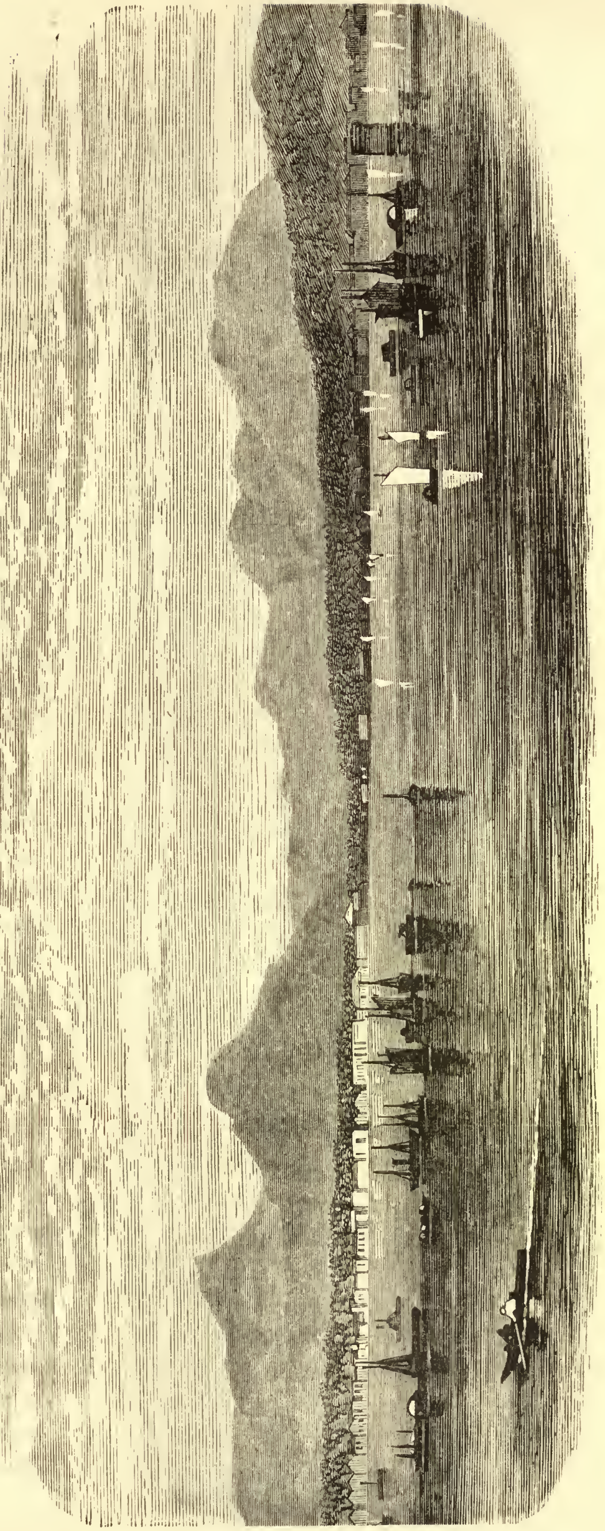
ST. ANDREW'S HOUSE SHIBA, TOKYO,
December 14, 1887.

The year has been an important one in the history of the Church in Japan.

I. Japanese Christians in future days will look back, I believe, with pleasure to the first Synod of their Church in February 1887. It was a freely elected body, in which Europeans and Americans were greatly outnumbered by Japanese. Of the Japanese delegates the majority were men of education. In consequence, questions were discussed on their merits, not results merely accepted on authority. The main decisions arrived at were unanimous. A Japanese Church was organised. A constitution was laid down on the basis of the Holy Scriptures, the Nicene Creed, the Sacraments, and the Three Orders. The Anglican Prayer Book and Articles were retained for present use. Regulations were made for the regular meeting of a Synod and local councils. A Japanese Missionary Society was set on foot. The meeting was looked forward to with some serious apprehension, perhaps, by everyone. With the more thankfulness we now admit that, through the guidance of God's Holy Spirit harmonising the opinions of various minds in accordance, as we trust, with His own will, a large step forward was taken in the onward progress of the Church.

II. The congregation attached to St. Andrew's Church, Shiba, Tokyo, under the experienced hand of the Rev. A. C. Shaw, has made steady progress. In addition to his regular labours in the Theological College, and holding classes of all kinds, Mr. Shaw has also most kindly taken off my hands the troublesome and difficult work of superintending the erection of St. Andrew's House and School, and St. Hilda's House. St. Andrew's House is my own residence when in Tokyo, and the home of a University Mission on the same general lines and principles as became familiar and dear to me in the Cambridge Mission at Delhi. Mr. Cholmondeley, of Oriel College, Oxford, lately curate of Kenwyn, Truro, is its first member. Mr. Madge, Pembroke College, Cambridge, a Lightfoot University Scholar, will, I hope, join him early next year. As Mr. Gardner has accepted my invitation to occupy a room in the Mission-house, the life of a little missionary brotherhood, with its united services and devotions, and hopes and fears shared in common, has already begun to be possible. I cannot but confidently hope that I shall be allowed to bring back at least one other University man as a member of this Mission on my return from the Pan-Anglican Conference. Mr. Cholmondeley and Mr. Gardner are undertaking the superintendence of the two city Churches of the Resurrection and of the Holy Cross, and of two out-stations.

St. Hilda's Mission is an attempt to work out in Japan a scheme of which the Society may remember my laying an outline before it some years ago with a view to a like work in India. I have ventured several times to point out that one reason of the only partial success of some of our Anglican Missions in the East has been the neglect to develop work among men and women *pari passu*. For a long series of years Miss Hoar, of the Ladies' Association, was the only lady missionary in Tokyo connected with our Church. Some two years since she was joined by her cousin, Miss A. Hoar, who has given effective assistance in the large classes of Japanese ladies held five times a week at Mr. Shaw's house. The formation of St. Hilda's Mission, of which the first two members arrived a few days ago, and a third is expected at the end of the month, will now for the first time enable this side of the work to be carried on on a scale proportionate to the work among the men. The mission-house will soon be completed, and is large enough to contain



HIOGO, INLAND SEA, JAPAN.

COAST OF SIKOK, WITH THE CITY OF MARUNGAMI AND CASTLE OF THE DAIMIO, INLAND SEA, JAPAN.

some forty boarders. The member who is on her way from England is a certificated nurse. The staff of this Mission will, I hope, in time to come be raised to six. Teaching, nursing, and training will be the three main objects at which the Mission will aim. By the kind consent of the Bishop of Truro, to whose sympathy and aid I owe very much, all the members of the Mission are Associates of the Community of the Epiphany at Alverton, Truro, and have the help of the daily intercessions of that Community on their behalf.

I also must not fail to notice with grateful thanks that the founding of these two Missions has only been rendered possible through the liberality of the Society, in making a special grant towards the University Mission, and of the Society for Promoting Christian Knowledge in bearing nearly half the cost of St. Hilda's House.

Neither of these sources of income, however, would have been sufficient had they not been supplemented by a large sum collected by the members of the Missionary Guild of St. Paul. This Guild, which has branches in India and Japan, offers regular intercession and collects alms on behalf of this diocese.

The year has also seen a considerable development of Mr. Lloyd's scheme for supplying Christian masters in Japanese Government and municipal schools. In the spring Mr. Lloyd was joined by Mr. Holmes, M.A., of Emmanuel College, Cambridge, and more recently by Mr. Joyce, B.A., of Keble College, Oxford. Mr. Tarbet, M.A., Christ Church, Oxford, has gone to reside for the present at Nagoya, a large city on the East Coast. Mr. Fenton, a certificated schoolmaster, came out early in the year, and is assisting Mr. Lloyd at Tokyo. Mr. Chappell, who was formerly at Tokyo, is now at Gifu, a town near Nagoya.

This scheme, if it is to be adequately fruitful, demands an increase in the staff of Missionaries. Educationalists make openings at which evangelists may enter. From the Church's point of view, their labours are largely thrown away if there is no evangelist to follow them up. Mr. Lloyd will have told you of an interesting movement towards Christianity which has recently taken place among the pupils of the celebrated school of Mr. Fukuzawa, in which he resides and teaches.

The most important change in the general work of the Tokyo Mission during the year has been the union of the theological class, which Mr. Shaw has carried on for many years at Shiba, with the College of St. Paul at Tsukiji. Bishop Williams, the founder of St. Paul's College, has kindly consented to place it under a joint committee of American, English, and Japanese clergy. This secures to our students longer and fuller teaching than it was possible to give them before. Such practical co-operation is the best evidence of the fulness of sympathy which exists between the branches of the Anglican Communion.

In this connection the Society will be interested to hear that some Canadian Churchmen are proposing to support one or more Missionaries in Japan, and have already collected a considerable sum towards this object. I propose to ask them to take entire charge of a particular city and district.

I regret that I have only had the pleasure of welcoming one Missionary during the year on the staff of the Society. The Rev. C. G. Gardner, B.A., of St. Stephen's House, Oxford, arrived in March. He is now filling the place in Tokyo vacated by Mr. Hopper, who returned to England during the spring. Mr. Hopper leaves behind him the record of some years of hard labour in this land for the cause of Christ.

Mr. Gardner spent from April to November in Kobe, doing all that was possible, without a knowledge of the language, to superintend and forward Mr. Foss's work. Mr. Foss himself has just returned, to the great joy of the many in Kobe who own him as their father in the faith. As a result of Mr. and Mrs. Hughes's and Mr. Gardner's labour, he finds a band of no less than fifty to sixty catechumens seeking holy baptism at his hands. The majority of these will probably have been admitted into the fold of Christ before this letter reaches England. With the consent of the Society, Mr. Hughes is to take a well-earned holiday in England next year. He will then have completed ten years of unbroken work in the Mission field. His school was never so flourishing, and has yielded several to the band of catechumens whom I mentioned above.

The year has also seen another very important work entrusted to English Churchwomen. Some eighteen months ago several University professors originated a scheme for establishing a large ladies' college or institute in the capital, and, by the help of the chief ministers of the Government and several wealthy merchants, have since raised a capital of $100,000 to carry it out. This college is to be an educational, not a missionary, institution. At the same time it is the desire of the promoters that the entire control and teaching should be in the hands of Christian ladies. The teaching of Christian doctrine is prohibited within certain official hours; but it is recognised that all lessons may and will be given from a Christian standpoint, and outside the official time no restriction will be placed on the mistresses. The scheme includes a boarding-house under the entire management of the college staff. This and other matters were arranged on the basis of an able minute on the subject drawn up by H.E. Count Yto, the Prime Minister. A large Japanese house has been placed by the Government at the disposal of the institute until more permanent buildings are acquired. In England Canon Gregory most kindly took interest in the proposal. Perhaps no one could have aided it so efficiently. Six ladies, in every way, I believe, highly qualified for their difficult task, have offered themselves for the work during the year. They are to leave England in January.

This movement lies outside the course of Missionary operations. Were it otherwise, many who are supporting it would be debarred from doing so by their official positions. At the same time, in proportion as it is felt how powerful an influence such an institution must exercise on the future domestic life of the highest classes in Japan, it will command the sympathy and prayers of the Society on its behalf.

I must not do more than refer to the journey to Corea which I took in September and October. It was a great pleasure to meet Bishop Scott of North China in Söul, the chief city of the peninsula, and to have him as a fellow-traveller on my return journey to Japan. We have addressed a full letter on the subject of Missions in Corea to the Archbishop of Canterbury. May it not be long before the Church of England is represented by a fully equipped Mission in that oppressed but interesting land!

III. And now what conclusion is to be drawn from this summary view of the present work of the Society in this country?

I cannot hide from myself that, so far as the machinery of Missions is concerned, all is being attempted that is possible—all that it would be right to venture upon with our existing staff and the funds at our disposal. Yet a bare list of what ought to be undertaken in order to render our present work effective and complete will show with what pain of heart this conclusion must be reached.

COREANS.

(*a*) In the first place, then, we need thoroughly educated clergy conversant with the English language and modern modes of thought, not only pious and devoted, but able to deal intelligently with the numerous difficulties which arise in a country which has suddenly been called to enter on an entirely new phase of its existence, and is manfully and perseveringly settling itself to solve its own problems. In the Christian ministry of the near future there should be some at least who would be recognised as leaders of men. The only way, as far as I am aware, of obtaining such men, under the present conditions of life in the Far East, is that the Church should control a complete educational institution of a high order. To develop St. Andrew's School into such an institution would require the addition of at the least two efficient educational Missionaries to our Tokyo staff, and a site with a suitable building. In future years such an institution will give us, by God's blessing, the supply of educated candidates for the ministry which we need. These men when trained must be in part, at all events, supported by the Society for a few years; and there is no reason to doubt that a quarter of a century will not have passed before, in the capital and provinces, by their means, there will have been established a number of independent congregations to whose loyalty and energy the future of the Church in Japan may be safely confided.

(*b*) There is a pressing need of a small increase in the number of evangelistic Missionaries on the English staff of the Society. In this respect St. Andrew's University Mission will, I trust, supply the chief requirement of Tokyo and the surrounding district. I refer now chiefly to Kobe. At Kobe, as far as aggressive evangelistic work is concerned, Mr. Foss is alone; and, alone, it is impossible for him to undertake the new work which lies ready to hand, and naturally springs out of what has already been accomplished by the Mission in that place. Along the shores of the inland sea of Japan—the most beautiful, it is said, of the inland waters of the world—is a series of great cities in none of which, with the exception of Kobe itself and an out-station in the little island of Awayi, has the Society any work at all. From Kobe, Kyoto, the ancient capital of the empire, is immediately accessible by rail. In this great city the Church is not represented. Let the Kobe staff be increased to four, and it would not be long after the language had been learnt before they would be able, following the leadings of God's providence, to establish, under Mr. Foss's direction, centres of Christian work among vast populations which at present we do not touch.

I have already mentioned that Mr. Lloyd is most anxious to obtain the services of evangelistic Missionaries in connection with his educational work. If one man only were available, he thinks that for the present he might travel from school to school where the English teachers are at work, spending a month or two at each place as his services seem required.

(*c*) The Mission at Kobe, like others, cannot efficiently be worked unless the efforts of the Mission clergy are seconded by ladies. At present there is no Missionary lady attached to the Kobe staff. A band of four would be none too many to follow up the work of the clergy.

(*d*) While the country has a large medical school under the charge of Western professors, and its leading physicians have been trained in Europe and America, the training of nurses has hitherto been almost entirely neglected. It is not too much to say that thousands of lives might be saved every year by the adoption of scientific methods of nursing. Such work will be characteristically Christian, and promote the highest ends of the Church. I have mentioned that one member of St. Hilda's Mission is a nurse. It is possible that she will be joined by another before very long, who has been also trained and certificated in a

London hospital. They will need a small hospital of their own in which to train their Japanese pupils. The large site on which St. Hilda's House is being erected will give room for this.

(*e*) Lastly, in no country, I believe, in the world are the people such good listeners as in Japan. I have several times lectured by interpretation to very large audiences, which have afforded me a most respectful hearing for as long as I have desired to speak. The only room at our disposal is one which we hire from time to time at considerable cost. It was originally erected by Buddhists with the view of lecturing against Christianity, but the plan failed. It is not essential to our work, but there would be very real gain in having at our disposal in Tokyo a hall such as, with the help of money from England, has been already erected at Osaka, in which series of lectures and sermons might be given month by month to unbelievers.

An inside estimate which, with Mr. Shaw's assistance, I have made of the expense of erecting the necessary buildings and supporting their additional workers during the term of seven years gives as the required sum £21,700. It is a long list of needs; at the same time it will be noticed that I have only mentioned such objects as naturally present themselves in consequence of the Society having already established Missions in Tokyo and Kobe. In other words, these new efforts are those up to the very threshold of which God's providence has now led us. Half Japan lies to the north of Tokyo, and in this northern half of the country the Society has as yet no work at all. I do not propose at present to undertake any. The first thing is that the Church should enable the Society to place its existing work on a thoroughly satisfactory footing. It is inconceivable that this is beyond the power or self-denial of English Churchmen. Rather I cannot but believe that an appeal on the authority of the Committee to the evangelical grace of love to Christ, and those for whom He died, will before very long yield both the means and the men. Never had the Church a greater opportunity, never was the necessity more pressing, never was it more certain, if the word may be used of spiritual husbandry, that adequate effort will produce a large spiritual harvest.

ESTIMATE FOR SEVEN YEARS.

	£
TOKYO—	
Site and Buildings for the College	2,000
Two Professors, salary £300 per annum	4,200
Additional Evangelistic Missionary in connection with Mr. Lloyd's work, £200 per annum	1,400
Hospital	500
Site and Lecture-hall	2,000
KOBE—	
Site and Clergy-house	900
Three additional Missionaries, salaries £200 per annum	4,200
Mission expenses, £200 per annum	1,400
Ladies' Mission-house	900
Four Ladies' salaries at £150 per annum	4,200
	£21,700

EDWARD BICKERSTETH, Bishop.

THE ABORIGINES OF BRITISH GUIANA.

WRITING on January 8, the Bishop of Guiana sends very important news of the deeply interesting Potaro Mission to the Aboriginal Indians in this diocese. He encloses the report from the Rev. F. L. Quick, the Missionary on the Potaro River, which we print below. We must first quote the Bishop's letter. His Lordship says :—

"I have for some time been anxious to send you a report of the work which is being done in connection with the Potaro Mission in which I have been so materially assisted by the Society, and I have pleasure in forwarding Mr. Quick's letter, which I have only very lately received.

"I have asked Mr. Quick to take a short holiday, and to come to me for a little time in order that we may consider what can be done to meet the most earnest entreaties. Men, or suitable men, and means are wanted everywhere, and we, in this land, occupy no exceptional position. I am throwing in almost everything that comes to me, where no special application is pointed out for me, into this *most promising* missionary enterprise."

Mr. Quick's report is, indeed, one to stir our hearts, as many previous reports of this work have been. The Potaro Mission was opened in 1876, and has had wonderful success from small beginnings. The Potaro River is an important tributary of Essequibo. Mr. Quick addresses his letter to the Bishop as follows :—

"I think you were informed of my intention to visit, some time during the present year, the Upper Potaro and the distant Savannah country for the purpose of deciding what best can be done for the spiritual welfare of the inhabitants of that vast district. I wish now to lay before your Lordship a short account of that visit to the far interior, and my impressions as to the future of the Church there.

"I left Ichoureh on Tuesday, August 30, and on September 2 arrived at Shenabawie, a large Patamuna village on the Shenabon Creek, one and a half day's journey, by boat, above the Kaieteur Falls. At the settlement were assembled many Indians of the Patamuna tribe, and a few Maccusis from the Savannah Plateau beyond. During a stay of ten days I baptized sixteen infants and twelve adults—in all twenty-eight—and married six couples.

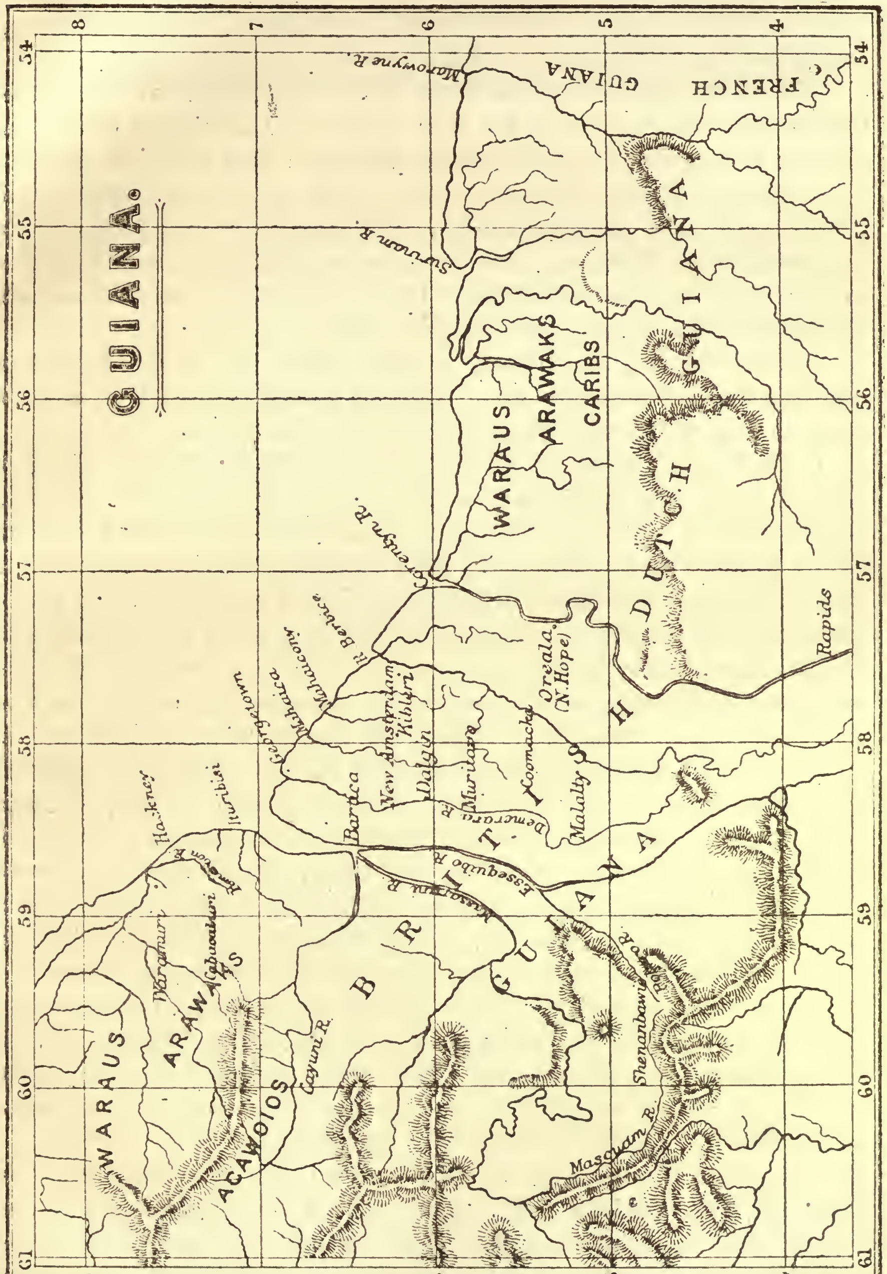
"On Monday, September 12, I left Shenabawie in company with a few Maccusi Indians for their home at Congamuh, a large village not far from the Ireng River, in a south-west direction. For two days we travelled through the forest, and early on the third day passed two small Patamuna settlements, Ariwaparn-toü and Tolobarn-toü, at the beginning of the Savannah. About five hours' journey distant from these last-named inhabited places, and standing well out upon the open plain, is a large Patamuna village, called Enworro-eng, at which we

KAIETEUR FALLS BRITISH GUIANA.

arrived at 4 P.M. of the third day from Shenabawie. Here we were met and welcomed by a large gathering of Indians of the Patamuna tribe. At this village is a large building, similar in shape and architecture to the old church at Ichoureh. In it the people are wont to assemble and commit to memory the Creed, Lord's Prayer, Decalogue, and the Short Catechism from Mr. Brett's Accawoio translation. At 5 P.M. I read Evening Prayer, and explained to those present the reason of my visit into their country.

KAIETEUR FALLS, FROM BELOW.

"The following morning we resumed our journey; and at noon passed the first but small Maccusi settlement; and three hours later arrived at Congamuh, where we were met by upwards of 500 people of the Maccusi, Wapisiana, and Arecuna tribes. At this village, also, there



is a large building similar to, but of neater workmanship than, that noticed at Enworro-eng. During my stay at Congamuh, which extended over a fortnight, daily matins and evensong were read; 389 persons were baptized, and thirty-three marriages solemnised. At Enworro-eng, on my return journey, I baptized nine children.

"Of all the villages or settlements I passed through or visited on the way, Congamuh seems to be the most suitable for a mission station on account of its position as the centre of a large and populous district. Its situation is good and healthy, with a fairly good water supply, and abundance of land for cassava fields. The people are most anxious to be placed under Christian instruction, and are willing to do all they can in the matter of giving assistance to their teacher, and maintaining all the mission buildings in good state of repair.

"Before leaving the village, I gave notice that I had decided to establish a mission station there, and that a teacher should be sent to them as soon as the weather would permit him to travel.

"What struck me most, during my visit to the interior, was the fact that, at apparently well-chosen centres throughout the whole district, large buildings have been erected in which people from time to time gather together and spend much time in committing to memory Mr. Brett's Accawoio translation of the Creed, Lord's Prayer, &c. It seems to me that the craving for ecclesiastical buildings is not a mere imitation of what these people have seen when they have been present during the services at Ichoureh; but the earnest of an inquiring spirit, and the conviction that Christianity alone can supply 'that something' in which they feel their souls stand in need of, but cannot be obtained from their own superstitious belief. In confirmation of this, I would add that deputations from many of these centres awaited on me and prayed that teachers might be sent to them. It is on this account important that the Church should be established in their midst under the guidance of a good catechist. As the Church extends her frontiers, it will become impossible for one clergyman—and he stationed at Ichoureh—to do more than to pay a very hurried visit once a year to the interior. There is work, more than enough for one man, beyond Congamuh. I hope, my Lord, that ere long you will be able to strengthen the hands of the Church in this outlying district, in placing an assistant-clergyman at Congamuh. I would willingly offer my services.

"It seems to me important also that a third catechist should be placed at Shenabawie, as it is a centre for a number of people who are cut off from frequent communication with Ichoureh by the dangerous character of the river during the greater part of the year. Will your Lordship be able to provide a small salary for a third catechist?

"At Ichoureh a parsonage house is being erected, and a harmonium has been purchased for the Mission."

HOME WORK.

IN the parish of Leigh-on-Mendip is an old blind man. A pension of £10 a year was recently obtained for him from a charity for the blind, his poverty constituting a strong claim. He has out of his slender means given the Vicar of his parish £1—ten shillings to be sent to the Society, and ten shillings for local alms. The Vicar says, "He is a poor man, and at first I was disposed to refuse it, but he would have it so. He had (he said) offered it to God as a thank-offering, and it must be so; so I said no more. This is one of the things that help us on the way."

A year ago we mentioned that the *Clerical Theological Reading Society* had given the fines collected from its members during the previous year to the S.P.G. We are glad to say it has done so again. The members fine themselves twopence for each weekday on which they break the rule of studying theology for *at least* one continuous half-hour. The Society seems to be very useful. The Secretary is the Rev. I. Harry Buchanan, Holy Trinity, Ilkeston.

We have now and then mentioned a few other remittances to the Society of an encouraging nature. For instance, we are glad to find that Annesley, a colliery parish in Nottinghamshire, has sent up more than before. The remittance has increased year by year from £25. 5*s.* 3*d.* in 1881 to £55. 17*s.* 10*d.* in 1886, and for 1887 the amount is £62. 8*s.* 3*d.*

AT Marwood in Devonshire an effort was made by the use of quite ordinary means to give greater variety to the Annual Missionary Meeting than is commonly the case in a country parish with a scattered population.

"The proceedings began at 3 P.M. with a small sale of work. In preparation for this, working parties had met periodically at the Rectory, and many gifts had been received both from parishioners and other friends. Tea was provided at 4.30 to suit visitors or more distant parishioners who might wish to return home early. Before a second relay sat down, some of the routine business of the day was transacted and a short address given by the Rector of an adjoining parish. At 6.30 there was a service in church in which were introduced Canticles and special prayers from the Service of Intercession for Missions, and a sermon was preached by the deputation, Canon Greenstock. Meanwhile, the tea-tables were removed and the schoolroom prepared for the evening meeting, which was announced for 7.30. Although many of those who came early had returned home, the room was filled by an audience larger than those of former years. The Rector presided, the other speakers being the Rural Dean and Canon Greenstock.

"The proceedings were not only financially successful, but yet more satisfactory from the warm interest they aroused in the parish."

QUARTERLY MEETINGS.—On February 6 the first quarterly meeting was held in the parish of Brymbo, a colliery district in the diocese of St. Asaph. The Rev. T. Lloyd Williams addressed the meeting, and suggested that, to sustain an interest in Missionary work, a paper should be read *quarterly* by one of the young men. The Vicar and Mr. Clayton supported this idea, the latter stating that they remitted £16 last year to the S.P.G., and he hoped to double it. This is a poor parish, with only one well-to-do family, and they are collecting to build a new church; but mission work still occupies the right place in their hearts.

THE CHILDREN'S CORNER.

FROM the Rev. A. Lloyd of Tokyo, Japan, we have received the following account of a place called Gifu, written by Mr. J. Chappell, who joined the Mission a little while ago:—

"Gifu, the place in which I am now living, is a small town situated in the interior of Japan, one hundred miles from any open port. The nearest foreigner to me is Mr. Tarbet, who is living at a place called Nagoya, twenty-five miles distant.

"I am the first foreigner that has ever lived in the place, and the first most of the people have ever seen; therefore, it can be easily imagined, I am well inspected by them every time I take my walks abroad.

"Here I am engaged as a teacher in the Chu Gakko (middle school), working from three to four hours a day. Of the fifteen Japanese masters, no less than seven of them are, like myself, teachers of English. The students, who number about one hundred and fifty, collect here from all parts of the province.

"A house was procured for me by the head-master shortly after I arrived; so, up to the present, my leisure hours have been chiefly occupied in furnishing and decorating the rooms. Nothing, of course, in the shape of furniture was to be bought here ready made, nor had anyone experience in such things; therefore the only way by which I could make the people understand what I wanted was to give drawings of the things I required. This was very easy; but I had little idea of the sizes things ought to be, which is a very important thing in Japanese houses of my description. These were finally settled, but with a bad result. When the things were brought home, the writing-table was found to be nearly as long as the dining-table, and, my room not being over large, I was forced to have it shortened—much to the maker's disgust, &c. Also a stove that I had brought from Nagoya to be erected in my room was put up so badly (owing to their ignorance) that the house was in great danger of being burnt down. This also had to be taken down and replaced.

"But, in spite of these difficulties, I am at last comfortably settled. Six chairs, a writing-table, dining-table, bookcase, bed, and washstand have been collected, besides several pictures with which the walls are decorated.

"The chief feature of Gifu is the river which flows through it. On its banks, which are very high to prevent the water from overflowing, on summer evenings hundreds of people may be seen collected together, attracted by the peculiar way the men of the town have in catching a certain kind of fish called 'ai' (a species of trout). They catch them by means of cormorants. The birds are put overboard with a string tied round their necks, to prevent them from swallowing the fish, and fastened to the boat. When the owner thinks the bird has caught several he draws it back to the boat, takes it aboard, and withdraws the fish from its mouth. In one night a bird will catch as many as 200. In short, during the four months in which they fish sufficient are caught to provide the family with means of support the remainder of the year. This style of fishing can be traced back for 500 years. People have come from all parts to see it.

"As I am a stranger in the place, and my knowledge of Japanese limited, I have not begun any religious teaching at present. There is one Christian in the place, a Mr. Soga; he was baptized by the Rev. A. Lloyd about a year ago, shortly after he had graduated from Keiokijiku. With his help I hope to do some good here. Several tracts that I brought from Tokyo I find very useful, as Japanese students are very fond of reading English. One of the masters of the school has kindly promised to teach me Japanese, so I hope to begin work within a month or so."

SOME more of our friends have taken up the good plan of having a BIRTHDAY Missionary-box in each family, and have written to the Society for the labels which are specially printed for birthday Missionary-boxes. Each family has a box, and each member of the family makes a thank-offering to God by placing on his or her birthday as many times the amount fixed upon for the family (one penny, threepence, sixpence, a shilling, or whatever it may be) as he or she is years old on that day.

NOTES OF THE MONTH.

ON March 6 the Society received a brief telegram from the Bishop of Rangoon to the effect that the Rev. James A. Colbeck had died of fever. No further news has been received, and sadder news could hardly have been sent to the mother Church. To our poor judgment it seems that scarcely any worker in the Mission field could at the present time be so ill spared. He was in a prominent post, where prosperous work was daily growing in his hands, and there is no one, at present at least, competent to carry on that work. That he was a man of rarest devotion and simplicity, staunch in the faith, and fervent in the work of an evangelist, these are facts known to many both in Burma and in England. He has been in the front of the battle, and always calm and hopeful, living indeed in the presence of the Unseen, and living only for His work. Who will rise up and offer to fill his place? The needed qualifications are such as he possessed, and they are within the reach of ordinary men; for James Alfred Colbeck had no exceptional advantages of birth or education or influential friends. One of a large family, he lost his father when young, and in 1866, being then fifteen years old, he began to earn his bread. Two years later he was sent by friends to the Warminster Mission Home, and in the autumn of 1870 he matriculated at St. Augustine's College, Canterbury. From five years of age "a feeling of duty and love" had cherished in him the desire for a Missionary life. In 1874 he went to India, and was stationed at Mandalay for a year, and was then transferred to Rangoon, where he lived among the natives and Tamil-speaking people. In 1878 he was again moved to Mandalay, where he remained until the autumn of 1879, when all British subjects were compelled by the Government to withdraw. He had already made his influence felt in the highest quarters, and, amid the perils of King Theebaw's ferocious cruelties, he was the means of saving from death, at the risk of his own life, some seventy Burmese men and women.

From his arrival in India Mr. Colbeck had encouraged and assisted a younger brother to prepare himself for Missionary work. He was now joined by his brother, the Rev. John Colbeck, and together they laboured at Moulmein until December 1885, when he returned to Mandalay a few days before the annexation of Upper Burma was proclaimed. "I selected him," wrote the Bishop of Rangoon, "as pre-eminently fitted to undertake this task. He is a Missionary of the highest type. His zeal, his self-denial, and his devotion to his Master and his Master's work are constant lessons to myself, and often stimulate me to try to do more for Christ, and more in Christ's spirit."

Two other brothers have in recent years joined the Missions in Burma, and one, the Rev. George Colbeck, has been working with his brother at Mandalay for more than a year, but on the experienced guidance of him whose removal we deplore everything seemed to depend.

Thankfully he wrote of the happy and fruitful Christmas and Epiphany which he had enjoyed, when nearly 50 adults were baptized, and numbers were coming forward to make their profession of Christianity, and the land was opening on all sides. A letter received since the news of his decease, and dated February 13, has the following: "We had another grand service yesterday, 19 persons, all Burmans, 16 men, 1 woman, and 2 lads, were baptized; 7 others made their profession of faith and desire for Holy Baptism. These 16 men have in their families 58 persons, who will, doubtless, soon follow the lead of their husbands and fathers."

"What is the corollary of all this?" he wrote. "Send more men to Mandalay to gather in the ripening harvest. I am in my fifteenth year of continuous service now, and would like to go home for furlough; but my brother, G. H. Colbeck, is not ready to take whole charge yet, and could not possibly manage all himself. We ought to have two young men, unmarried, and willing to remain so, preparing themselves on the spot for future work here. The Divine Light will, we believe, spread rapidly now, and it would be sad if the growth of the Church were checked for want of workers. I feel that I cannot leave till the Mission staff is strengthened."

The need, great when Mr. Colbeck wrote, is greater by far now that he is removed. Will his appeal be allowed to go without an answer? It may be that these pages will be read by some young priest ministering, but not labouring, in a rural parish, whose demands do not occupy his time nor call forth all the energies and capacities of which he is conscious, or they may touch some clergyman labouring amid a dense population whose numbers weigh down his soul, and their pressing claims preclude study and interfere with his own spiritual growth. From whatever field, and under whatever stress, may God grant that the vacant place may soon be filled by willing soldiers worthy to succeed to him who has so nobly toiled and died in the midst of his work.

AT the February meeting of the Society the course of business necessitated the announcement of a donation from a clergyman of more than £25,000. The Society, though precluded by the donor's wishes from expressing gratitude to him, would not let the occasion pass without recording its sense of this grand instance of liberality. We may indeed be hearty in our thanks to the giver of all good that He has moved His servant so to endeavour to forward the extension of His kingdom, at a time when the opportunities—the crying urgency—of the work abroad are to be paralleled in no previous age. It can surely hardly be necessary to warn our friends that such an extraordinary gift as this can make no sort of difference in the necessity for maintaining and raising the ordinary income of the Society.

ANOTHER noteworthy instance of recent generosity has been the donation—also by a clergyman—of £2,268 as a trust gift to the Society, the income arising from which is to be applied annually to the general purposes of the Society.

EACH year adds to the reputation of the *Official Year Book of the Church of England.* Following similar lines to the previous editions, the volume for 1888 has much that is new. It is a book of reference, and more than a book of reference; for it marshals facts and figures in such eloquent array as will encourage faint-hearted sons of the Church, and make all thank God for these visible tokens of life and strength. Such statements, however, as this wonderful book contains make clearer than ever the magnitude of the work which the Church has to do, both at home and abroad, and the vastness and stubbornness of the mass of ignorance, infidelity, false belief, wickedness, and degradation to be dissipated by the Light to lighten the Gentiles. In no field, of course, can this be more evident than the field of Foreign Missions, which we are glad to see is described with the usual fulness in the Year Book for 1888. The Official Reports of Colonial and Missionary Bishops alone occupy nearly 50 pages.

FROM the Diocese of Caledonia the Rev. A. H. Sheldon reports on his work among both Indians and Europeans. The mischief of neglecting work among the latter is illustrated by such a passage as the following:—

"Amidst many difficulties and discouragements (and there are both), I have yet cause for thankfulness to Almighty God. The work here progresses slowly, but I think surely. I do think that, taking them as a whole, our people try to live their best. Of course there are exceptions, and, when a man is inclined to fall away, there is every inducement to lead him astray. There is an immense floating population on the Pacific coast, and thousands of men who have no settled home, but who have been wandering about from one place to another for the last twenty or thirty or forty years, and who, to begin with, had very little or no religious training or principle. And it is an unhappy fact, but one to be faced boldly, that such men are very seldom brought into the Church. They have been neglected too long. I have in my mind a man who has wandered about in this way for more than thirty years, and during the whole of that time he has never been into a place of worship. But he is only one of many."

THE new *Historical Sketch of Japan* is now published. It is a pamphlet containing thirty-two pages, and is illustrated by a map. The distinguishing feature of this treatise is the fulness with which it describes the earlier history of Japan, and records the endeavours of the Jesuits and others to plant Christianity there. Like the other members of this valuable series, it also narrates at length the story of the work and growth of the Society's Missions.

AMONG many important papers which could not be inserted this month for want of space is one relating to the Jubilee of Bishop Caldwell in India, and reporting his interesting address on the occasion.

A FOREIGN Chaplaincy, or parish work, is wanted by an experienced priest, of twenty-seven years' standing in a Canadian diocese, who is obliged to remove to a warm and dry climate. He was educated at St. Augustine's College, and is interested in Mission work. He is aged 50, and is married, having no family. Address, *Canada*, care of the Rev. H. W. Tucker, 19 Delahay Street, S.W.

SUGGESTED SUBJECTS FOR PRAYER.

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July next.

For the Mandalay Mission, that the work so hopefully begun under the late Rev. James A. Colbeck may not be checked on his passing to rest, but be abundantly fruitful.

For the Diocese of Nova Scotia, and the Bishop-elect, Dr. F. Courtney.

For Japan, that Bishop Bickersteth's plans for the extension of the work may be directed to the winning of the people to the Gospel, and that the Church at home may be moved to do its part in answering the Society's appeal.

For the millions of heathen and Mohammedans in India, and for the Christian Missions in that land.

SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to February* 29.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£5,852*	£1,772
Legacies	1,260	...
Dividends, Rents, &c.	451	647
TOTAL RECEIPTS	£7,563	£2,419
PAYMENTS	£11,256	£4,552

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to end of February, in five consecutive years, compare as follows : 1884, £5,651 ; 1885, £5,179 ; 1886, £6,150 ; 1887, £5,603 ; 1888, £5,852.*

* In addition, the Treasurers have received Securities of the value of £25,296 as "A Thankoffering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD

MAY 1, 1888.

ISLAM.

A PAPER BY SIR F. J. GOLDSMID, C.B., K.C.S.I.*

I HAVE been asked to address you this evening on the subject of Muhammadanism. In so doing, I take for granted the intention that my remarks should bear upon missions to Muhammadans and the merits of the controversy which has recently been raised by a paper read before the Church Congress at Wolverhampton. These two aspects of the general question are certainly full of interest, and invoke considerations of vital importance; and although laymen may only venture to speak of them with diffidence, those of us who have a mite to add to the discussion from personal experiences, will scarcely be justified in keeping their lips altogether closed. Now, I have had experiences such as these, having passed many years of my life among the followers of the so-called prophet of Islam, and mixed with "all sorts and conditions of men" comprised in that particular designation. As an officer in a native regiment of the Madras army—for some seven years performing the duties of adjutant—I was with the sepoys (*sipáhis*) in camp and cantonment when in India; on board ship and ashore, when serving beyond the Indian seas. After thirteen years' service my sphere of action was transferred from the Madras to the Bombay presidency; and from the date of that transfer I had the experience of eighteen to twenty years' association with Muslims in a very wide range. To civil or political employment among Indians in the north-west of India, Persians in the length and breadth of Persia, and Arabs in Arabia and Egypt, I may add, in this interval, a service of many months with English troops. Moreover, not five years ago I had some little to do with Musalman hauzzas on the west coast of Africa. I might almost say that for nearly half a century I have had, more or less, relations with Muhammadans which have kept them constantly before me, in some form or other, and enabled me to make an independent estimate of their character on data quite as trustworthy as can be gathered from books, however able and numerous. Among the sepoys, professional duties rendered intercourse constant and necessary, and natural tastes led me to

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* Read at a meeting of the Society's friends in the Town Hall at Kensington.

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frequent unreserved conversations with the native commissioned and non-commissioned officers on all manner of topics. Among other classes of Indians, I was thrown, generally by duty, into intimate personal relations. For instance, at one time it fell to my lot to submit a scheme of suitable provision for the many members of the once reigning family in Sind—Muhammadans—after the conquest of the province by British troops; at another, one of my particular cares was the organisation and control of schools in the same locality, and I had the satisfaction of sending from my classes the first Sindhi who matriculated at an English university. The nature of my employment in Persia brought me into frequent communication with the higher officials and State dignitaries, while the long journeys of weeks or months in that country, necessitated by the want of European means of locomotion, gave me abundant opportunity to become acquainted with the ways and wants of the peasantry and people. My work in Egypt was also favourable to obtaining a fair insight into the state of all classes of the community. Such, then, is the warrant on which I come before you to speak about Muhammadans and their religion. If its exposition savour of egotism, I trust you will not, on that account, find it superfluous. I am not asserting the power of deciding the question we have to consider, but the possession of certain data which may be useful in arriving at a decision.

Let us take three of the more prominent virtues, or better qualities, of Muhammadans—religious devotion, hospitality, temperance. I will briefly state the result of my observations under each head.

As regards the first, it should be understood that while the religion of which we treat has, like most religions, its nominal as well as real adherents, the bulk of Muhammadans are so far sincere in their profession that they never shrink from an open avowal of faith, or fail to carry their religious convictions about them in daily life. This characteristic is commonly exhibited in the utterance of spontaneous pious ejaculations or use of repeated reverent salutations when conversing with their fellow-men; sometimes in resort to prayer at prescribed hours, regardless of secular occupations and surroundings. It is traceable again in the display of carefully translated passages of the Koran in shops and private dwellings. Those whom I have designated "nominal" Muhammadans, are not so much the thoughtless and indifferent, as oriental free-thinkers, like Súfis and mystics, or men whose principles have been perverted instead of bettered by contact with Western civilisation. They are, in any case, much fewer in proportion to those who in Europe may be fairly called "nominal" Christians; and their existence may reasonably be ignored on the present occasion when reference is made to the millions, in all classes and grades, who actually profess the faith, and are ever ready to repeat with their lips the creed of Islam.

This devotion to their religion, in the form of reverential homage of the Almighty Father, must at once strike the Christian stranger, who finds himself for the first time among Muslims. He recognises in it something apart from the prostrations of the Italian peasant, and Russian *mujik* before the images of saints. There is a solemn earnestness in the simple ritual adopted which does not seem to belong to mere words and genuflexions (especially where the language of prayer—Arabic—is not the language of the worshipper); and however we may lament that such genuine devotion should be turned into channels other than those of truth, yet is the presence of the devout spirit not to be denied or lightly passed over. The votary of Islam is essentially a votary of prayer. One who had some opportunities of judging them in this respect, has thus written his opinion: "It is not with them the mere force of habit, it is the strong impression on their minds that the duty of prayer is so important, that no circumstance can excuse its omission."* I can corroborate the truth of this remark from personal experience, and from instances which have constantly occurred under my own immediate eye. But more than this may be said.

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* See quotation from Lieut. Wood's "Journey to the Source of the Oxus," in a note to Bosworth Smith's "Mohammed and Mohammedanism," p. 195.

I might almost go so far as to assert that the spirit which actuates some professing Christians to neglect their religious observances in deference to social requirements and worldly criticism is comparatively unknown among Muhammadans. Non-attendance at mosques, or failure to respect the prescribed hours of prayer, these shortcomings belong to the individual rather than his advisers. He may be idle, dissolute, and of erratic habits; but he will neither advise others to be irreverent, nor scoff at reverence where it is displayed. Public opinion has nothing to do with the matter, and fashion, as understood by ourselves, is nowhere.

In speaking of hospitality, as exercised by Muhammadans, I refer to that open-handed liberality which is extended to rich and poor alike, and in many cases appears to illustrate a Christian virtue. That a man is a traveller is a sufficient recommendation to admit him to share the camel-hair tent of the Arab upon the plains, or the roomy dwelling-house of the Turkmán Bey within the precincts of the town. Reference to my diaries would supply me with numerous examples of the rule. Two or three days after leaving Baghdad, on my way to Constantinople, I thanked a wealthy Sáiyid who had unexpectedly entertained me at a dinner of many dishes. "Siz musáfir" (you are a traveller), was his curt reply, which I thus interpreted, "It is the law of my religion that I should entertain travellers. You are one; consequently to that law you are indebted, and not to me, in being made my guest." This is not, perhaps, quite so soothing to one's self-esteem as to be led to believe that one's one individual self had influenced the invitation, but I venture to think it is more in accordance with our blessed Saviour's injunction in St. Luke xiv. 12. In any case no return can be contemplated in instances of this kind. We may almost infer that the beautiful passage in the Book of Wisdom, comparing "the hope of the ungodly" to the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth "but for a day," alludes to the hospitality of the period, ignorant of the personality of the many wayfarers to whom it is freely dispensed. And this hospitality—that of the patriarch of old—has left its traces in the East up to the nineteenth century.

Whether the use of wine and intoxicating liquors is absolutely forbidden by the Koran, or whether the treatment of the matter in the text does not give some warrant for supposing that moderation only in these things is intended, are questions which need not be here discussed. There is no doubt that the truly strict and conscientious Muhammadan drinks no wine himself, nor does he expect others to act differently. He is, in respect of meat and drink, frugal and temperate, believing a character so sustained to be in accordance with the dignity and practice of his religion. Thus interpreting his duty, may we not allow him to be acting in the spirit of the ancient Rechabites, who said "we obeyed the voice of Jonadab, the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters." The Wahábí, or Muhammadan of the high and severe school, goes further than his co-religionists in his self-exacting discipline. He would not allow the indulgence of tobacco, narcotic, or stimulant of any kind.

Devotion, hospitality, temperance. These, it will be admitted, are all estimable qualities, and the more so when this devotion may be shown to be often allied to chivalry, this hospitality to charity, and this temperance to honour. The possession of such natural gifts it is which explains things otherwise unintelligible and anomalous, as, for instance, the noble bearing and polished manners of the sons of the desert who have had no schooling for Society, no instruction in drawing-room etiquette; the majestic demeanour which in the same class forbids the notion of traffic and barter, or suggestion of money reward for services performed; the fascination which has been exercised over and described by eminent European writers, and which has induced a high-born daughter of England to abandon the resorts of Western luxuries and civilisation for the scenery and surroundings of a Syrian wilderness.

Let us now look at the reverse side of the picture, and as I have selected three qualities to illustrate the higher traits of Muhammadanism, so will I take the same in illustration of its less comely features. The devout, hospitable and temperate Muhammadan is simple-minded and superstitious, and his simplicity and credulity are open to the action of outer influences. Circumstances may occur to pervert and demoralise his better nature; so that devotion may be fanned into fanaticism; hospitality may be resolved into a treacherous snare; and even temperance may undergo a phase worse than physical drunkenness. It is to be feared that instances to this effect abound—some of old date, others of quite recent occurrence. They may be found, without searching further, in the familiar annals of the Indian Mutiny, or in detached incidents of the Egyptian war. Nor can these be referred to the action of individuals, they are traceable to the religion itself and the interpretations put upon its precepts by an interested and bigoted priesthood. The term *káfir*, or infidel, applied directly to Christians in the 5th chapter of the Koran—but rather reserved for idolaters in ordinary times—regains, at these periods of religious excitement, its full scope and significance, and a demoralisation ensues which debars the exercise of reason. Nor is this feeling exhibited towards outsiders only. There is a fierce fanaticism within the range of Muhammadanism itself, where, independently of sectarian shades of difference, two great divisions exist—as marked as Roman Catholic and Protestant—under the names of Sunni and Shi'ah. These designations, however intelligible and conventional to the masses, are not more satisfactory than those given to many other religious denominations. *Sunniyán*, or, more literally, *ahlu's-sunnah*, "people of the path," are those who prefer strict adherence to certain authorised traditions, and notably to the succession to Muhammad in the person of four *Khalifas*. The Shi'ah, on the other hand, represents the follower of 'Ali, cousin, son-in-law, and legitimate successor of Muhammad. While Turks and Arabs, with the greater part of the Muslim world, are Sunnis, Persians are almost invariably Shi'ahs. The hostility between the two is proverbial, and there is no exaggeration in the statement that the Turkish Sunni is the bitter foe of the Persian Shi'ah. An incident fell under my own observation which I may here relate as offering a pertinent illustration of the fact.

I was travelling post from Teheran to Baghdad in the hot season. The distance is about 520 miles, and, by taking post-horses whenever I could get them, and at any hour of the twenty-four, I managed to complete the journey in eight days. Sixty-five miles a day for eight days successively is fatiguing work, when the hours of sleep and quality of meals are referred, as the hours of travel, to expediency; but it was important for me to get soon to the end of my journey, as I had to push on for Bombay, whence, after a short interval of business, I was to embark for Europe. The mode of travelling on these occasions is to hire, say, three horses, one for oneself, one for a servant, and one for the post-horse groom, who accompanies the convoy, distributing the saddle-bags in the most convenient manner possible. My Persian servant was old, but apparently hardy, and he had been very anxious to accompany me for this particular journey. It did not occur to me that I was, as it were, hurrying the poor man to his grave, rather was it my impression that the greater bodily risk was in my own case. Our last day's journey had arrived, and we rode across the Turko-Persian frontier into the Sultan's dominions. The remaining distance into Baghdad was long, but over a low flat country, which a galloping horse might traverse without impediment of any kind. It so happened that just as we reached the first Turkish caravansera, my faithful Persian fell from his horse senseless. I rushed up, undid the tight collar of his coat, and sought assistance from the occupants of the caravansera. Not a soul responded to my call to help a comrade in distress. The dying man was a Persian Shi'ah: no Sunni cared to help him. All were Sunnis on this side of the frontier, hard, orthodox Sunnis, who had much of the exclusiveness of the Pharisee, with none of the charity of the Samaritan. And so the poor sufferer was left to die, and I had to make the best arrangements available for his burial. Fortunately his home was known to me, and I could communicate with his relatives. But the story is a sad one, and comes back to me as a painful retrospect.

Moreover, a Muhammadan government is never tolerant in reality. It professes toleration, and aims at being on a par with Western Europe in enlightenment and paternal regard for its subjects of all creeds and nationalities: but its acts in this respect are continually at variance with its words. I would not even credit it, collectively, with the good qualities I have asserted for the mass of Muhammadans; although these might belong to an individual member of a Council of State. The constitution of a government of Turks or similar Orientals on the European model is too artificial in character to foster or favour the growth of any genuine virtue. This can be looked for only in a healthier soil, where Truth and Justice are spontaneous and natural products. Here they are forced exotics, springing of foreign seed and under influences imported from without. Were it otherwise, the work of the Christian Missionary in countries such as Turkey and Persia would be greatly facilitated. As it is, the difficulties he has to encounter are immense; more especially under governors with whom money and gifts alone secure consideration. To open a school; to purchase a house or land; to print a book, or any like step he may have to take in the honest discharge of duty, subjects him to annoyance and vexation, ending, perhaps, only in the peremptory stoppage of his work. Redress, if to be got at all, is far off and of a partial kind. He cannot depend upon the support of his own Government, whose local representatives either have no sympathy with his grievances, or no power to act with free judgment upon them; and he knows that official instructions are inspired by expediency as much as equity. Briefly, the devotion, hospitality and temperance, so much to be admired in the character of the true Muslim, uninfluenced by adventitious circumstances, are absorbed and indistinguishable—therefore, inoperative—in the artificial surroundings of a Sublime Porte or minor centres of Muslim administration.

But passing from a collective body to individuals, and analysing the best types available, we shall ever find the Muhammadan wanting in that one essential which distinguishes the Christian—Charity. The late Charles Kingsley, in one of his "Sermons for the Times," describes the "True Gentleman" from this point of view, and were that eloquent writer to have placed in juxta-position a portraiture of the Arab Sheikh—perhaps the noblest embodiment of an Oriental gentleman—the special flaw would have been unavoidably notable. Devotion to the Almighty Giver of all good is a solemn and necessary part of a man's duty to his Creator. But the love of God is too exalted a sentiment to be confined to outer forms of reverence and adoration. It should certainly find expression in the earnestness of public and private prayer; but it should also control the acts, words and motives of the worshippers in every-day life, whether alone or in intercourse with others. As now exhibited, the dignity of the Muslim is that of manhood, irrespective of spiritual life. He is devout because it is man's business to be devout; he is hospitable because it is man's honour to be hospitable; he is temperate because he would not degrade his nature by excess. Further, he is ready to abuse and humble himself before his Maker, but his sacrifice is that of Cain rather than Abel; and he rises from his prostrations without renunciation of one iota of his pride; nay, quite unconscious that such a sentiment is inconsistent with his worship at all. He prays to be guided in the right way, but that right way is to him to remain an orthodox Muslim; whereas the spirit of his prayer should be the "right way" in the sight of God. But it may be well to quote the short first chapter of the Koran, which is, in itself, the prayer of every follower of Islam:*

"Praise be to God, the Lord of all creatures; the most Merciful, the King of the Day of Judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray."

I have taken Sale's translation, without attempting to change a single word. Regarded apart, the prayer might be used by Christians, or by Jews; but in connection with succeeding chapters, and as expounded by commentators, it seems more than probable that, as before stated, the "right way" implies that indicated by Muhammad, while by those who have come under God's displeasure and who "go astray," Christians and Jews are signified, who opposed Muhammad's teaching. In any case, such interpretation is, it is believed, generally accepted at the present day. One commentator endeavours to smooth the difficulty by translating the final clause: "Direct us in the right way, the way of those to whom Thou hast been gracious, against whom Thou art not incensed, and who have not erred." But, practically, the meaning remains the same, and there is no more generalisation in this rendering than in the other. The prayer does not ask forgiveness for ourselves *as we forgive others*, but that we should be kept from the transgressions which others have committed: nor that we should be simply delivered from evil in the abstract, but from the evil which has called down the wrath of heaven upon other of our fellow-creatures. I need not point out the significance of distinction between this and the prayer in common use among all Christians. It may not be quite fair to compare it with the self-gratulatory burst of the Pharisee when found in company of the Publican; but it certainly warrants the hypothesis that, if the Koran entreaty were granted, the words of the Pharisee would be held an appropriate form of thanksgiving.

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* "They esteem it," we find in a footnote to Sale's version, "as the quintessence of the whole Koran, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer."

With qualities, then, which may attract in time of peace and friendliness, or repel and threaten in time of tumult and hostility, how may the Muslim be approached by the Christian Missionary? This is a hard question to answer practically, and to discuss it we have to tread on unusually delicate ground. I do not profess acquaintance with the mode of access adopted by those whose professional calling is the conversion of their fellow-men; but my impression is that the Missionary to Muhammadans has long since given up the aggressive proselytism which had so little good effect upon this people, considered either as individuals or by the million. It is presumed that we rather endeavour now to meet them with logical arguments and vanquish them in controversy. But this is clearly insufficient: there are matters of Christian Belief which cannot be put to the Muslim without most careful preparation, and the success of that preparation depends on the ground in which the seed has to be sown. My suggestion would be to approach him, as it were, through his good qualities; to show that devotion, hospitality, and temperance are virtues not only prized by Christians, but taught in the Christian Scriptures; that in *these respects* we claim no superiority over them; on the contrary, we admit that there are Christians who might take example from Muslims; we might almost ask them to join us in the conduct of benevolent institutions and temperance societies where these qualities, or some of them, are especially enjoined, and so acquire the habit of working with them for the common good. It may be said that much in this way has already been done in India, where Muhammadans as well as Jews, Parsis and Hindus are joint subscribers to, or members of Christian charitable associations: but nothing of the kind has, I think, borne the signet of religion, or implied a special brotherhood of work which, though inapplicable to pagans and idolaters, might be admissible for those who worship the God of Abraham, Isaac and Jacob, and never speak of the Blessed Saviour but with reverence. I cannot—I dare not—go so far as to say that Islam is a form of Christianity, unless we seek in Christianity nothing more than a code of morals; but I do believe that our treatment of it should be as though we sought rather those quasi-links on which to bridge over differences, than those ugly chasms of separation which seem to render connection hopeless.

When the fitting hour arrives, the great question will be broached; and it will be the Christian's duty to indicate why he requires his fellow-worker in deeds of charity to throw aside the faith of his forefathers. The difficulty to be first contended with does not seem to exist in the proposition that the Christian spirit alone can give stability to the Muhammadan virtues. This, I humbly think, may be made self-evident. It should be palpable to Muslims themselves, if explained to them under ordinary rules of common sense. One of their own learned men, Al Birnni, who flourished in the eleventh century of our era, referring to natives of India, writes: "Their state resembles that of Christianity; for it is based upon the principle of doing good and abstaining from evil; as, for instance, absolutely refraining from the infliction of death, throwing one's tunic to the snatcher of one's cloak, turning the one cheek to the smiter of the other, and praying for, and blessing one's enemies. Such, by my life, is a noble rule of conduct!" An opinion thus publicly uttered by an inhabitant of Central Asia, nearly nine hundred years ago, may surely find repetition and echo among his co-religionists of the present day who have had so many more opportunities of knowing and appreciating the qualities of Christians.

No; the great obstacle is not here. It is rather in explaining to the Semitic mind the Doctrine of the Holy Trinity. There is a short chapter in the Koran (LXII) headed "the Declaration of God's Unity." It is one held in particular veneration by Muhammadans, and declared, according to a footnote in Sale, "to be equal in value to a third part of the whole Koran." The following cites the entire chapter: "Say, God is one God; the Eternal God: He begetteth not, neither is He begotten; and there is not any one like unto Him." My own personal experience attests that this is the main subject to be treated in making converts from Islam. I have been spoken to about it by one, or perhaps more than one educated Muhammadan, but no attempt that I may have made to afford an explanation had any successful result. There are two verses in the Athanasian Creed which I have thought useful for argument, but have scarcely felt competent to put into the language of exposition, and in words intelligible to Oriental Muslims. First, the declaration that Each Person of the Holy Trinity is "Incomprehensible." Secondly, the definition of the Christ as "One; not by conversion of the Godhead into flesh; but by taking of the Manhood into God."

Lastly, I will venture to submit a few remarks bearing upon Indian Muhammadans, among whom, it is evident, that not only our English missionaries, but the civil and military officers of our Government—more especially those engaged in the educational department—have a responsible duty to perform, for which account must be rendered to conscience as well as to the State.

According to the printed report of an address delivered at Wolverhampton on the 7th October last, Canon Isaac Taylor asserts that "in India Western civilisation, which is sapping Hinduism, only prepares the way for Islam." I am not in a position to refute this by actual statistics; but I cannot accept, without full proof, the clear inference from this assertion that Government and missionary schools in India (for I class both together as intellectually civilising agencies) turn out a certain number of educated Hindus yearly of whom a certain percentage become Muhammadans. The bare idea seems preposterous, and common sense revolts at such a conclusion. But we are bound to look the question in the face; and if, indeed, the result of our school methods for civilising the Indian mind be so deplorable, we should narrowly search for the cause of mischief, and exclude its possible operation by modifying the system which has hitherto prevailed.

Hindus who become Islamised are, it is believed, chiefly recruited from among the poorer, lower, and less educated classes. For these I see one reason set forth in the paper alluded to why Muhammadanism should have greater attractions: it is because the convert to Islam becomes at once the social equal of his co-religionists. This he cannot be *to the same extent* among European Christians, many of whom are elevated on pedestals and platforms for their native acquaintances, without reference to religious opinion. Here, then, Canon Isaac Taylor may have hit the right nail on the head. The white man is the Brahmin of his own particular world of white and black. It is easy to say to a native of India that caste is not acknowledged in Europe, but the intelligent native will soon perceive that the very fact that it is *not* acknowledged—or that it cannot be defined—makes the shapeless sentiment so difficult to deal with; and he will further arrive at the conclusion that a miscalled phantasma resolves itself into a hard barrier of separation. We *have* castes in Europe, and castes which could not have entered into the original scheme, because wholly opposed to the spirit of Christianity. Assuredly, it were no undignified descent to come down to the level of the converts in so far as regards *colour* distinctions.

Some of the books taught in colleges and schools—or read incidentally in connection with college and school teaching—may lead the Hindu student to view Islam in a brighter light than heretofore; but the lesson to be learnt from these is nothing more than one of toleration. I am not aware that, in the educational curriculum, access is given to works advocating the practice of Islam any more than of Judaism; nor do I know the existence of such works—occupying a recognised position—in the whole field of English literature. The "Hero-worship" of Carlyle might contain a score or so of dangerous pages in the chapter relating to Muhammad and Islam; but these are neutralised by passages in the same chapter where the writer lowers where he had before exalted. For instance, in addition to much personal laudation of Muhammad, he tells us that "Islam means in its way Denial of Self, Annihilation of Self. This is yet the highest wisdom that heaven has revealed to our earth. . . . It was a Reality, direct from the great Heart of Nature. . . . Arab idolatries, Syrian formulas, whatsoever was not equally real, had to go up in flame—mere dead *fuel*, in various senses, for this which was fire." But, on the other hand, we read that the Koran is a "wearisome confused jumble, crude, recondite; endless iterations, long-windedness, entanglement; most crude, recondite;—insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran." This description is hardly calculated to attract the student towards the book which is, as it were, the portable Kaaba or Temple of Islam, held sacred by all Muhammadans. At the same time I am by no means convinced that Carlyle, notwithstanding his high reputation, was quite in his best vein, or fulfilling his fittest office, in passing judgment on matters of religious belief. It was a more natural task for him to analyse the causes of a French Revolution than to fathom the mysteries of Eastern thought. Genius might grapple with the first, while no mind but one imbued with Oriental experiences, such as are gained under Oriental skies, could possibly achieve the full objects of the second. Islam, as it should be comprehended, by one who would make it a theme of *ex-cathedra* teaching, is full of perplexity. The Western mind, not specially prepared for its reception, is almost incapable to appreciate its character and bearings.

Of still more recent works, Mr. Bosworth Smith's charmingly written "Lectures on Muhammad and Muhammadanism" would be read to very little purpose were they taken as aught but an enlightened endeavour to rescue from oblivion and contempt a religion which contained many elements of good, and to place its founder in a truer light than heretofore in the estimation of thinking men. The real danger to my mind of our teaching in India would be in a professor, who, like Gallio, might be wholly indifferent to religious results in the training of his classes, or who, like the Greek philosopher, might encourage a free-thinking spirit, so readily indulged in by Hindus who first awaken to a sense of the hollowness of idol worship. Men of this stamp may turn to bad account books such as those I have named, or indeed any others which may come within their scope of instruction. I alluded to this contingency in a paper which I had the honour of reading before the Wolverhampton Congress last October, a paper showing the tendency towards free-thinking of the Hindu taught in our Government schools. It was necessary on that occasion to exclude Muhammadans and their religion from the argument; and I have endeavoured this evening in some sort to supply the omission. But I do not pretend to have given more than a mere outline of a very large question, nor, indeed, have I been able to carry out my original purpose of reviewing the recent controversy, so as to select those points which throw into relief the merits of the case on either side. There are certainly passages in Canon Isaac Taylor's address to which close and serious attention should be given by all interested and engaged in Mission work. In my own small way I may have unconsciously repeated one or more suggestions which are practically the same as those he put forward. But it does not help the great cause you have at heart to proclaim to our subjects in India—more especially to the many students who read with avidity what is said in the columns of the British press regarding themselves—that a dignitary of the English Church believes "Islam," as a Missionary religion, "to be more successful than Christianity;" that "in India Western civilisation, which is sapping Hinduism, only prepares the way for Islam;" that "Christianity is too spiritual, too lofty" for barbarous times; and that "Islam has done for civilisation more than Christianity."

In thanking you for the patience with which you have listened to me, I venture to quote from the closing paragraph of my Wolverhampton paper:—

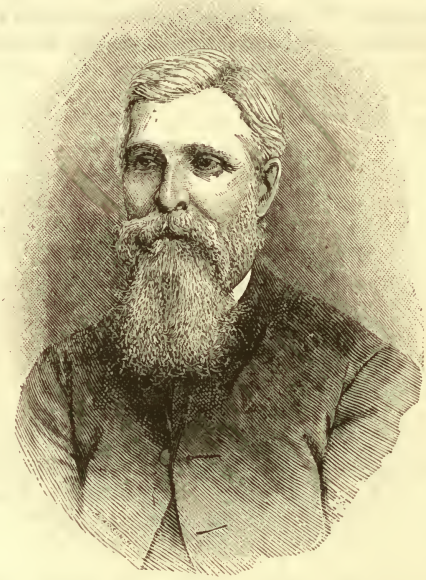
"No Missionaries have, practically, more power or opportunities for good or evil than the covenanted or uncovenanted servants of the Indian Government. They *may not* attempt to proselytise; nor could such work be required from them; but their official position, and frequent intercourse with all classes of the people, must give weight to their non-official words and acts. Their opinions will carry the importance attached to themselves as individuals, and therefore will, in some cases, be accepted as law; their examples will, in like manner, be studied, and often followed and imitated. Indifference to religious matters will most probably be more frequent than opposition, but the first may prove as hurtful as the last in its effect upon a seeker of the truth. On the other hand, one who has a real interest in religion and the spiritual welfare of his fellow-men, may, in a thousand ways, by word or example, confer upon inquirers an untold amount of good. More, very much more, might be said on a state of things any defects in which are rather to be remedied by the State than individuals. Society may do something; but society is composed of discordant elements, thrown together independently of its action. The choice of those elements is the main consideration, and involves a responsibility which should not be lightly exercised."

BISHOP CALDWELL.

ON January 8, Bishop Caldwell reached the fiftieth anniversary of his arrival in India. For Tinnevelly, we need not say, such a Jubilee Commemoration was a happy one, and an occasion for warm congratulations to the veteran Missionary Bishop, with the story of whose life the history of Southern India must always be associated.

His literary work has been durable and great; but not one country only, nor one generation, will honour his name as a Missionary.

Several addresses were presented to the Bishop at Tuticorin, and in reply he delivered the following summary of his life in India:



THE RIGHT REV. R. CALDWELL, D.D., LL.D., MISSIONARY BISHOP, TINNEVELLY, INDIA.

"On the 8th of January, 1838, I arrived in Madras as a Missionary, and have much reason to be thankful for the mercies and blessings I have enjoyed during the fifty years that have since then elapsed. I have had to lament my deficiency in many of those virtues which are so necessary in all who would work for God in this world. But, notwithstanding my various shortcomings, I cannot but be thankful that God has been more gracious to me than I deserved, and that my fifty years of work in India have not, on the whole, been destitute of fruit. I have been permitted in some particulars to see the fruit of my labours and plans, and I trust it may please God to grant that this fruit may remain after I have passed away, and not only remain, but increase in value. Amongst the Jews the Levites had to retire from all work in the sanctuary when they reached their fiftieth year, but that rule did not press hard upon them, for they had their endowments and tithes to fall back upon as long as they lived. In this country most of the servants of Government are bound to retire by the fifty-five years rule, a rule which is supposed to deprive the country prematurely of the services of many competent men. In the Church, Bishops are under no rule as regards age, and hence my fifty years' residence and work in India do not preclude my hoping to continue in the work to which I have given my life as long as it may please God to spare me.

"Born on the 7th of May, 1814, I was not quite twenty-four years of age when I arrived in Madras, and now on the 8th of January, 1888, I am not quite seventy-four. After my arrival in India I resided in Madras for three years and a half. My only work for the first year of my Indian life, and my chief work as long as I remained in Madras, was the acquisition of Tamil. It was my aim to acquire a good knowledge of the so-called High Tamil, or classical tongue, and of the Tamil classics as well as of the spoken language; and the knowledge I then acquired, though not so extensive, or thorough, as I could have wished, has been of the greatest possible use to me ever since. In particular I spared no pains in endeavouring to acquire an accurate pronunciation. Before long, I went to stay at the house of Mr. Drew, a Missionary of the London Missionary Society, a man of culture, and a devoted student of Tamil. His edition of the Kural, a great Tamil classic, though he did not live to complete the work, placed him in the first rank of the European Tamil scholars of that time. It is a surprising thing to me that since his time so few English Missionaries of any Society seem to have cared to acquire any more than a colloquial knowledge of Tamil, though the language is so beautiful in itself, and contains so rich a literature. Dr. Pope is a conspicuous exception among Englishmen. Dr. Graul, who made his mark in Tamil, Dr. Gundent in Malayalam, and Mr. Kittell, in Canarese, were Germans.

"My direct work as a missionary whilst resident in Madras was chiefly amongst domestic servants, but I made myself acquainted with all other work that was then going forward, especially the work of the great Christian schools, such as the schools set on foot by John Anderson, then and long after called Anderson's School, but now known as the Christian College. I conceived that as the masses could only be reached through the vernaculars, so the educated classes could only be reached, or could best be reached, through English schools. I was therefore an advocate of both kinds of work. Whilst in Madras I made the acquaintance of all the eminent men then resident there, including Mr. Anderson, Mr. Tucker, Bishop Cotterill, Mr. Symonds, and Dr. Bower. Dr. Kennett I knew afterwards in Tinnevelly. Amongst laymen I knew General C. A. Browne, Military Secretary to the Government, well known for many years for his Friday evening meetings. About the middle of 1841 I set out from Madras for Tinnevelly, having resolved for various reasons to make Tinnevelly the centre of my Indian work. On my way I visited Pondicherry, Combaconum, Tranquebar, Tanjore, Trichinopoly, the Nilgiris, and Madura. I had the opportunity at Tanjore of making the acquaintance of Mr. Kohlhoff, the second of the name, Swartz's pupil, and at Trichinopoly of the last of the Kohlhoffs. At the Nilgiris I met Bishop Spencer, by whom I was ordained, and whose Missionary Chaplain I afterwards became. I arrived in Tinnevelly in November, 1841, and preached my first sermon on Advent Sunday, November 28, 1841. On looking around in Tinnevelly, in the district of Idaiyangudi, committed to my special care as Missionary, I cannot but notice with thankfulness the progress that has been made. The results of my work in the neighbourhood, though far from being equal to my wishes and aims, have been such as to give me much cause for thankfulness. The western portion of the district developed to such a degree that it was formed into a separate district, that of Radapuram, and this is now included in Idaiyangudi returns. The number of congregations in 1841 was 14; now, in 1887, the number of congregations, or of villages in which congregations, large or small, have been formed, including Radapuram, is 129. The number of Christians in connection with these congregations—that is, of persons under Christian instruction—including Radapuram as before, including catechumens, has risen during the same time from 1,201 to 8,167.

"In Tinnevelly generally the progress during the same period has been equally remarkable. This clearly appears from the retrospect of the Tinnevelly Missions during the 50 years of Queen Victoria's reign, published in connection with the celebration of the Queen's Jubilee. There is a brief statement on record of the strength of the Tinnevelly S.P.G. Mission in 1837: baptized members of congregations 4,352, children in schools 269. The number of girls in the schools was only 6. That was a day of very small things. There are at present in connection with the same Mission 566 congregations, members of congregations 39,577, of whom 29,656 are baptized, the rest being catechumens. Children in school number 8,517, of whom 2,425 are girls. This includes Ramnad. In Mission colleges and schools there are 425 boys, and there are 416 girls in boarding schools. Thus, everything connected with the Mission has increased tenfold during the fifty years of Queen Victoria's reign, and also during the fifty years of my own residence in India. There was a difference between the two periods of fifty years of less than seven months.

"Even before my consecration as Bishop, I had endeavoured to encourage the formation of evangelistic associations for the purpose of endeavouring to bring into the Christian fold those who were still outside; but after my consecration, I set myself to develop this work more systematically in all the districts under my supervision in Tinnevelly and Ramnad. At the same time the great famine of 1877–78 occurred, the greatest famine that has been known in India in modern times, and it seemed to me providential that I had just then been placed in a position in which I could render much efficient help to the sufferers from famine. These two classes of influence, famine relief and evangelistic effort, were simultaneous, and each co-operated with the other. The result was, that on comparing the Census of 1881 with that of 1871, not including Ramnad, a general Census conducted by Government, we found that the gain during those ten years, including C.M.S. congregations, had been 33,070 souls. After every allowance is made for losses, no amount of detraction or unfairness can upset the fact that our numbers were nearly doubled. We never supposed for a moment that all those new people would be likely to remain steadfast to the end of their lives. We called them not 'conversions,' but 'accessions.' We fully expected that some of them at least would get tired in time of the restraints of their new faith, and return to their old ways; but there is nothing in connection with the history of this movement which appears to me more surprising or more gratifying than the fact that the number of such relapses has been so small.

"On the 11th of March, 1877, I was consecrated to the episcopal office in the Cathedral of Calcutta, as assistant to the Bishop of Madras. The consecrating Bishops were the Bishop of Calcutta, Metropolitan of India and Ceylon, the Bishop of Madras, the Bishop of Bombay, and the Bishop of Colombo. Bishop Sargent was consecrated on the same day, also an assistant to the Bishop of Madras. I was appointed by the Bishop of Madras to the special supervision of the S.P.G. Missions in Tinnevelly and Ramnad. The number of natives confirmed by me since my consecration in 1877 is 7,391. The number of persons ordained by me during the same period has been 37 deacons, 17 priests, in all 54. Of these, three were Europeans, one belonging to the Church Missionary Society. Of the natives ordained three belonged to that Society.

"Without allowing my work as a Missionary to suffer I devoted much time from my arrival in Tinnevelly to literary work. In 1842 I joined a Committee for the Revision of the Tamil Version of the Prayer Book. Another revision, in which I also took part, took place in 1872. The principal revision in which I was engaged was that of the Tamil Bible, which was commenced in April, 1858, and was brought to a successful conclusion in April, 1869. Those eleven years were amongst the happiest years of my life. The principal reviser was Dr. Bower, who received from the Archbishop of Canterbury the honorary degree of Doctor of Divinity in recognition of the eminent services he had rendered to the Tamil Church. I regret, however, to add that in 1886 it pleased God to remove him from his life of usefulness on earth. In losing him the Tamil Church sustained what appears up to this time to have been an irreparable loss. He was the first Eurasian on whom the degree of 'D.D.' was conferred. The second was Dr. Kennett, an eminent patristic scholar, who received from the Archbishop of Canterbury the same degree a few years after it had been conferred on Dr. Bower. It is sad to think that those two men have left no successors in the community to which they belonged, and of which, each in his own way, they were such distinguished ornaments.

"From the time of my arrival in India, but especially from the time of my arrival in Tinnevelly, I set myself to the study of Indian Philology, Ethnology, and History. I procured the best books that were attainable, and learnt German that I might be able to make use of the vast stores of Indian learning accumulated by German scholars. My first and largest work was entitled 'A Comparative Grammar of the Dravidian or South Indian Family of Languages.' The first edition of this book, which was speedily exhausted, was brought out in 1856. The second edition was carefully revised, and much enlarged, perhaps too much, so that it has become too expensive for natives to purchase. It contains 608 closely printed octavo pages, the introduction alone comprising 154 pages. This Comparative Grammar of the South Indian Languages has been followed by a Comparative Grammar of the North Indian Languages by Mr. Beames, C.S.; and another Comparative Grammar of great value appeared in 1862, Dr. Bleek's Comparative Grammar of the South African Languages. The natives of India have always shown a great liking for grammatical studies, but they confined themselves to the study of the Grammars of their own languages, without any attempt at comparing their own languages with others, and consequently their philology, not being comparative, has remained unscientific and unprogressive. One of the chief objects I had in view in this work was to point out to the natives how this defect might be supplied.

"My second book was entitled 'A Political and General History of the District of Tinnevelly, from the earliest period to its cession to the English Government in 1801.' This book, though professedly local in its scope, contains some information about each of the dynasties of Southern India. The book was published by the Madras Government at the public expense, besides which they gave me for it, unsolicited, an honorarium of Rs. 1,000. The whole edition was soon disposed of, and it is now out of print. My third book was prepared simultaneously with my second, and was published in the same year, 1881. It was a Mission History, and entitled 'Records of the Early History of the Tinnevelly Mission of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel.' It contained 356 pages, and was published at their own risk by Messrs. Higginbotham and Co. of Madras. My object was to collect and preserve all those records, many of them in manuscript, which seemed to throw light on the early history of so interesting a Mission, but which seemed likely to disappear, and be forgotten. I find also a list of pamphlets, sermons, and papers published by me at various times. These include twenty pamphlets in English, some of which might almost be considered books, four English sermons, and eight Tamil pamphlets. In conjunction with Bishop Sargent I also revised the Tamil Hymn Book, and re-arranged it for Church of England use. This book contains among other hymns my translation into Tamil of 'The Church's one Foundation,' a hymn which has come into very general use throughout the Tamil country.

Tinnevelly is one of the hottest districts in India. It may be said, indeed, that we have no cold weather at all, but only three months of hot weather, and nine months of hotter. It is therefore a very trying climate for Europeans. I have been very thankful for being permitted to hold on so long, doing a little work of various kinds, though I have scarcely ever enjoyed perfect health for a day. I visited England three times for the benefit of my health. My first absence from England was for seventeen years; my second for fifteen years; my third after a stay in India of eight years; returning at the end of 1884. During my first absence from England all the great movements that have taken place in Church and State were commenced and partly developed, and this includes the great Church movement, the great Educational movement, the great Æsthetic movement. It was during the same period that the Railway and the Telegraph appeared, together with a multitude of religious, moral, and material improvements of all kinds which make the era of Queen Victoria the era of progress. My recovery to health even in the climate of England was so slow that I was obliged to stay at home for three years, during which time I visited almost every part of England as a 'deputation.' Strange to say, I was obliged to stay another year by a sunstroke with which I was visited one hot summer's day on the top of a coach in Somersetshire. In 1864, after my return to India, I was visited by a somewhat alarming attack of congestion of the brain, which prevented me for nearly a year from reading, writing, or preaching. This was probably an ulterior result of my sunstroke. Most people feared that I should never be able to do any head work again, but it pleased our Heavenly Father to permit me again to resume my former work of every kind, including the composition of my principal books. It seems to me probable, however, that the tendency to giddiness from which I frequently suffer is a relic of that head complaint. After my last return from England I became acquainted with Kodaikanal on the Pulney Hills, a place far above fever-range, almost as high as Ootacamund, and people think more salubrious. That is our present health resort, and we have succeeded in erecting in a commanding situation a very nice church, which supplies a want long felt by Church of England visitors. It was dedicated on the 4th Sunday after Easter, 1885.

"On the 20th of March, 1844, I was married at Nagercoil, South Travancore, to Eliza, eldest daughter of the Rev. Charles Mault, Missionary of the London Missionary Society. South Travancore owes much to those pioneers of missionary work, Mr. and Mrs. Mault, and if Tinnevelly has benefited by Mrs. Caldwell's life-long labours much of the benefit must be credited to the experience she acquired, and the training she received, at Nagercoil. One of her chief qualifications has always been her perfect knowledge of colloquial Tamil. Immediately on her arrival at Idaiyangudi, the station I was founding in Tinnevelly, she set herself to aid me in every part of my work, especially in female education. The Female Boarding School she set on foot shortly after her arrival was the first that had been established in connection with the Missions of the S.P.G. in Southern India. It was also by her that lace-making was introduced into Tinnevelly.

"My life has been a very chequered one, especially that portion of it during which I have held the office of Bishop. Many of my friends supposed that as Bishop, possessing an unusual knowledge of the language, I should enter on a career of greater usefulness and happiness than before, but I have not found this expectation fully realised. I have certainly not been happier, though I trust it may be found that my usefulness has been increased. My position as Bishop has given me access to many districts from which I should formerly have been more or less shut out, and many new doors of usefulness have consequently been opened to me. For this I feel thankful, and especially I feel thankful for the part I was permitted to take, as I have already explained, in helping to bring in so many souls into the Christian fold, immediately after my consecration, during and after the great famine. . . . . But, whatever be the trials I have had to meet with, I have endeavoured to remember that all things, whether apparently good or apparently evil, are of God; that the work is God's, not man's, and that we may be sure that He will provide for the promotion of His own glory and the good of His Church in the darkest days as well as in the brightest. Every year spent in God's service should be regarded as a year of Jubilee."

* * *

TAMATAVE MISSION, MADAGASCAR.

REPORT OF THE REV. A. M. HEWLETT.

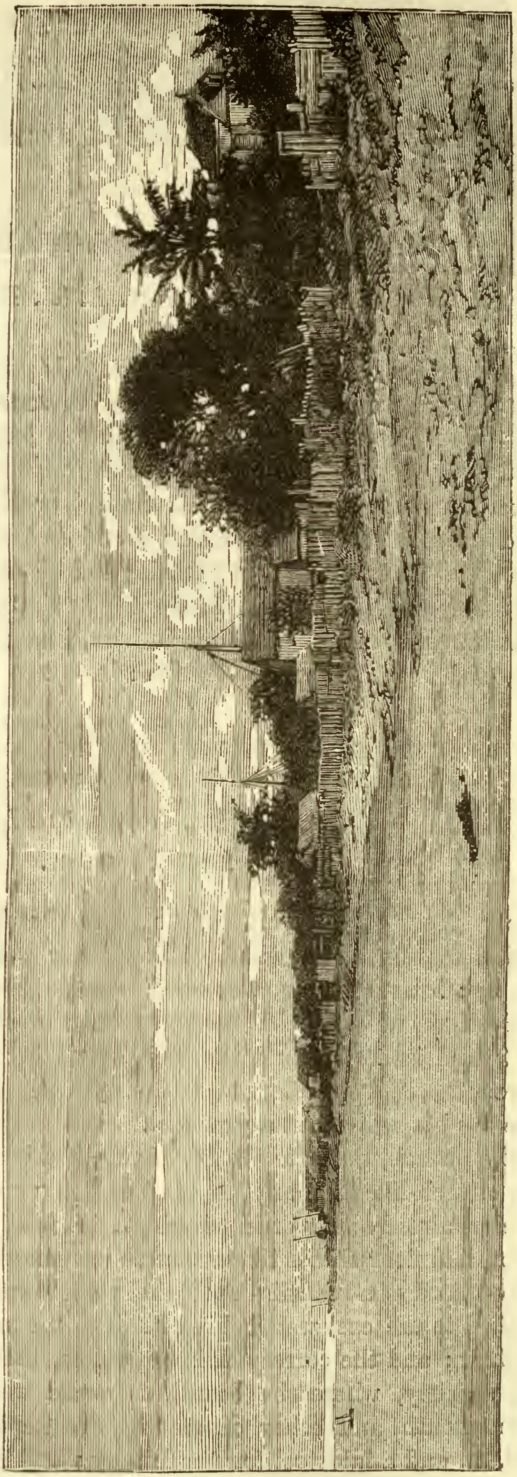
TO readers of S.P.G. Reports it is perhaps not possible to say much that is new about Tamatave; but as one likes] to look up an old friend after a long absence, so it may be pleasing to those who have read former reports by Archdeacon Chiswell, or the Rev. A. Smith, or Mr. Coles, who heroically "held the fort" in our Mission premises here throughout the three-years war—it may, I say, be pleasing to look on the Tamatave of to-day with the eyes of the present Missionary in charge.

At the west end of the church here, just above the font, is a brass cross, with the following inscription :

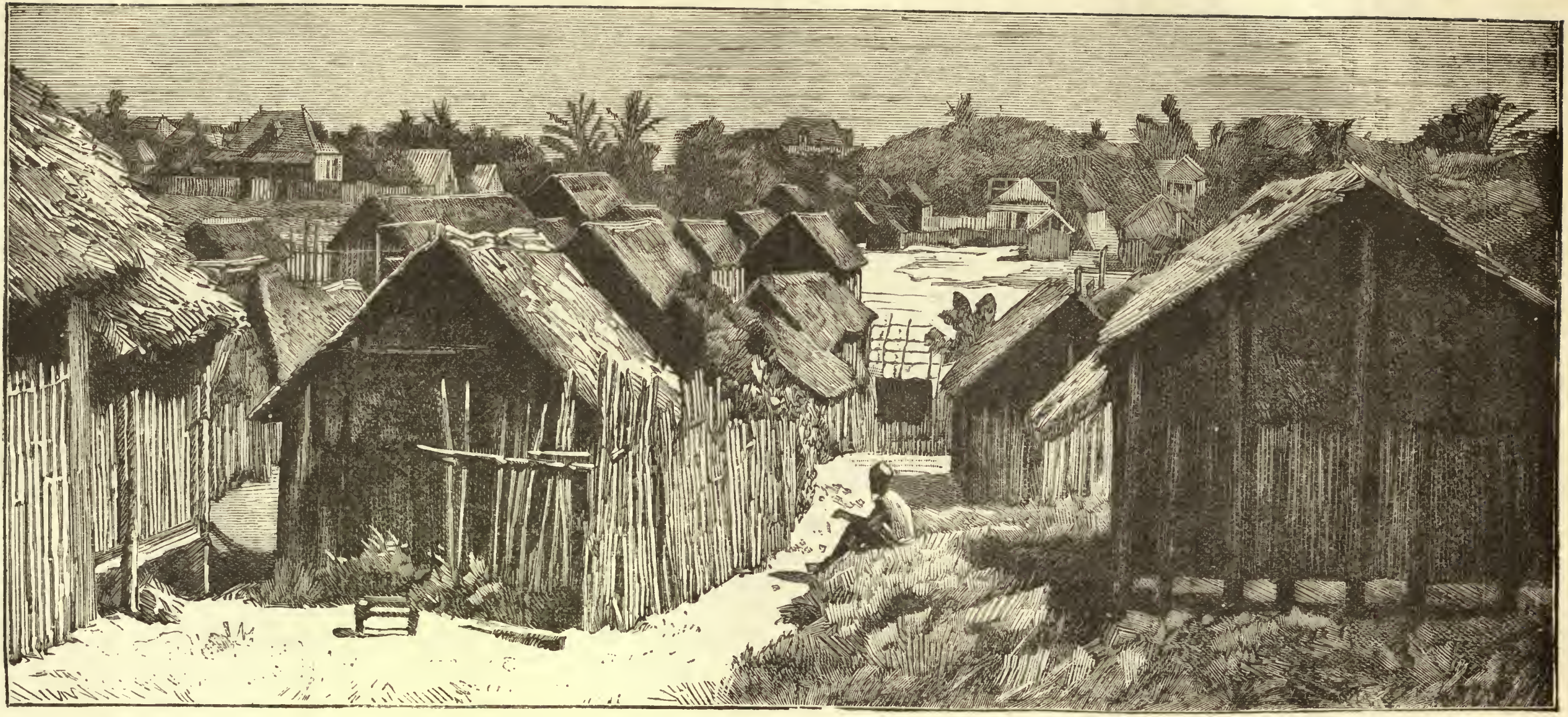
REV. WILLIAM HEY,
MISSIONARY OF THE ENGLISH CHURCH IN MADAGASCAR.
DIED AT SEA, NOVEMBER 27, 1867.
AGED 27 YEARS.

Twenty years ago! This date recalls the fact that we have had a Mission here for a long time. Three other workers lie in the cemetery close by: Miss Strahan, who died here in November, 1878; the Rev. Dr. Percival, who died on the way from the capital after the Bishop's first Synod in 1875; and the Rev. David Johns Andrianado, the first native deacon, who laboured faithfully here for many years, and only passed to his rest about a year ago.

The church, dedicated to St. James, is a beautiful structure of wood, more church-like than anything in Imerina (except the three or four stone churches already built or in building). It is still in excellent repair, and its polished floor shines like a marble pavement. The Holy Table stands on the chord of a beautiful apse, and the ornaments are placed on a shelf attached to the east wall behind it. On the north is a small vestry for the choir; and the corresponding room on the south has been fitted up as a sacristy, where the beautiful frontal worked by Mrs. Harvey, of Bournemouth, and other ornaments, are kept. There is a good harmonium, and a faldstool for the Litany; and a low pulpit, used also as lectern, have been added within the last few weeks. The compound in which this church stands is a noble one, some hundred yards square, and here the succession of Missionaries have each added something for which their successors ought to be grateful to them. Extraordinary fan-palms, brought by the Bishop from the extreme north of the island, three cocoa-nut palms, whose height shows them to be of many years' growth, many orange-trees, cinnamon, and the beautiful yellow almanda, are some of the choice things that grow luxuriantly here. In the north-west corner stands the boys' school and teachers' house: and in the south-east the girls' school, and a large and good house, still commonly called "Miss Laurence's Home," because it was built by her exertions, and was the boarding-house of her girls, until alas! the war dispersed those children far and wide, and broke up her good work here. It has been necessary to remove the Mission House, which stood about the middle



THE COAST, TAMATAVE.



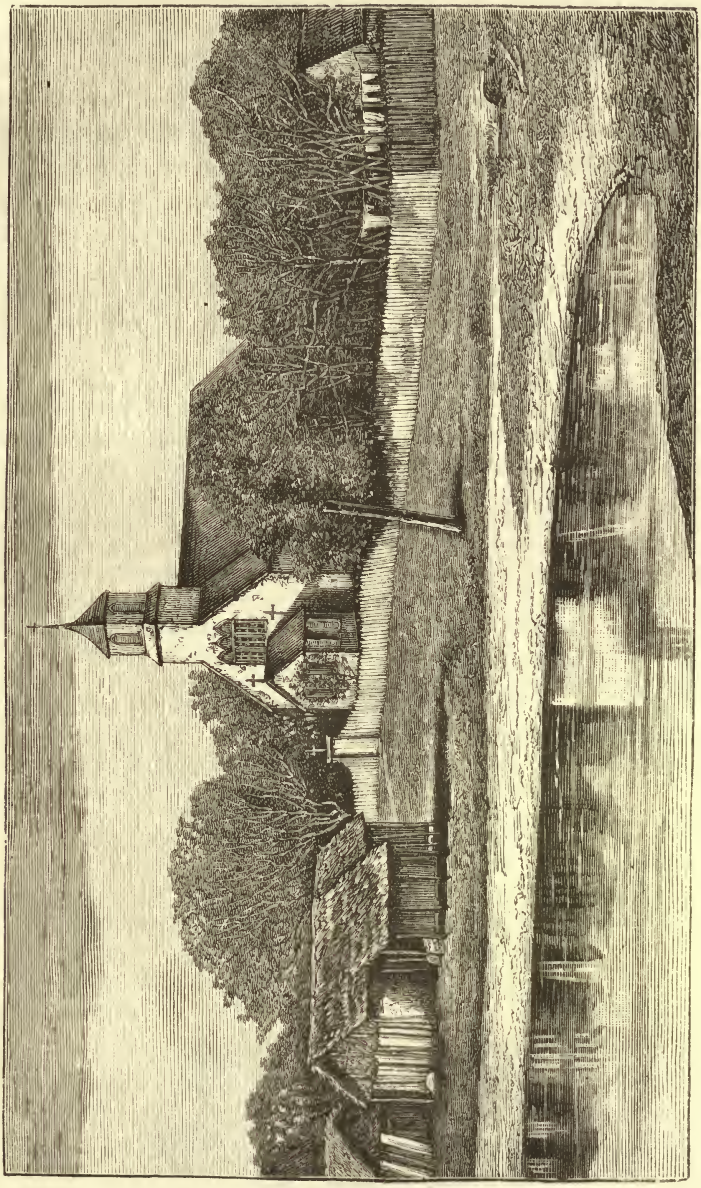
TAMATAVE, MADAGASCAR.

of the compound, because it had become so dilapidated in parts that it was considered unwise to spend more money on patching it. From the sale of the materials a fund is already in hand towards building a new house in its place, but some two or three hundred pounds will be wanted to finish that, to repair the fence round the compound, to sink a new well, and to make other alterations which are necessary from a sanitary point of view.

The war has indeed been a sad interruption to our work in this place. Of the old communicants many are scattered, and some ten or twelve only remain; but it is encouraging to find that of that number some were baptized by the Mr. Hey mentioned above, and his contemporary, Mr. Holding. The traditions of the Church of England have, I think, a stronger hold here than in Imerina, as indeed they are of longer growth here. The people are more disposed to follow the service intelligently, and more inclined to give, and to help on the work generally. We have, of course, daily prayers morning and evening, at which the schools form the greater part of the congregation; and the Holy Communion is celebrated every Sunday, save when the priest is absent ministering it in one or other of the country churches.

Of these there are at present only three living; though, as the villages fill up again, it may appear desirable to place teachers at Ifontsy and other places where we had churches before the war. Of the three mentioned, Mahasoa, some two hours to the west, has a church almost as good as the one here, but smaller. The teacher there, a Betsimisaraka named Jacob, has kept his work going steadily through the war, when he could have no supervision, and for some of the time got no salary. Now he has volunteered for new Mission work, which we hope will open up a day, and more inland from Mahasoa, where there are as yet no churches or schools. I am hoping to take Jacob there, and put in his place at Mahasoa a teacher who has just been sent me from the college at Ambatoharanana. We are going to hold a feast at Mahasoa on the day of the Conversion of St. Paul, being the tenth anniversary of the dedication of the church there by the Revs. R. T. Batchelor and David Johns Andrianado.

Fenoarivo is a large town, rather further to the north than Andovoranto is to the south—a long two days' journey. Mahavelona, or Foule Point, is rather more than halfway there. There has been work in these places for years, and several of my predecessors have visited them; but, like all else, they suffered collapse during the disturbances. Now we have a college man at each place, and I am just going to pay them a second visit, and see about building temporary churches. For Fenoarivo the S.P.C.K. have generously made a grant of £100 for the erection of a church, but we must raise a similar sum to meet that grant, then we ought to have a really good church there. At both these places there are what are called Hova churches—that is, churches of the Independent discipline, in the town of the Hova Governor, which lies in both cases inland to the west. Our sites are in both cases nearer the sea, to the east, and there is plenty of work left for us to do.



ST. JAMES'S CHURCH, TAMATAVE.

Here we have some forty children learning every day, and a congregation of perhaps one hundred and fifty on Sundays. There is also an English service, attended by various nationalities. The numbers since my arrival have ranged from sixteen to three. I give the Holy Communion in English from time to time; and as this has proved an opportunity for six individuals to communicate, it justifies itself.

The place is very French, and of those who are devout the large majority are members of the Roman Church. That Church will also probably draw the largest attendance of natives in the future; but any priest placed here by the English Church will find his time happily occupied in ministration, teaching, and such works of mercy as always come to those who are at all ready for them; and so I trust the Church of St. James here will never want its priest, but will continue to give forth day after day "the full and tender music of that Prayer Book which" (as our Archbishop told us lately) "is becoming the Prayer Book of the world."

Since the above was in type we have received from Mr. Hewlett a letter, dated March 5, giving an account of the terrible hurricane of which news had arrived by telegram:

"We have had what might have been a terrible calamity here, and, as it is, is a very serious loss to many. I refer to the hurricane of February 22, of which you will have heard by telegraph long before you get this. Its violence seems to have exceeded everything here, though happily it did not last so long as some hurricanes have done. The worst was from 1 to 4 P.M., during which this house shook and strained her timbers like a ship at sea. Happily, it stood the strain, and was a place for safety for a large number of natives. I daresay 100 were here during the day, and more than half that number slept here. *Every native house was destroyed*: but you know they are very soon set up again. No European's house was actually destroyed except the fine new Consulate, which is a wreck. All our beautiful trees are done for, and 20 years' care will not replace them in the same mature beauty. The church here just escaped destruction—a large piece of roof was blown off and carried from *above the Font* to *beyond the Altar!* The Western Porch was destroyed. The entire fence all round the property was blown flat on the ground. So was the Boys' School with Teachers' House; so, alas! was Mr. Bachelor's really beautiful little church at Mahasoa. Only this house remains intact. Intact, I say, but it was more or less flooded, and I had workmen on the roof for the next two days."

SINGAPORE AND SARAWAK.

SARAWAK principality, in Borneo, contains the larger part of the missionary work of the Diocese of Singapore. The reports are full of life and movement. Anxiety and discouragement are, of course, not absent, but in all directions there appears energy. The older missions develop, and new ones are being formed, while the Bishop and missionaries take journeys into remoter parts to seek for further openings. Two months ago we gave brief extracts from a report of the Rev. F. W. Leggatt, describing the opening of the new station of Skerang. In the reports from the diocese, there are allusions to several similar efforts. Of this Skerang (or Sakarran) River Mission, we have now fresh news in a letter from the Bishop, dated January 19, 1888. His lordship himself went there in October, and baptized more than thirty persons, the first-fruits of a mission begun so recently as April 28, 1887.

The Bishop says:—

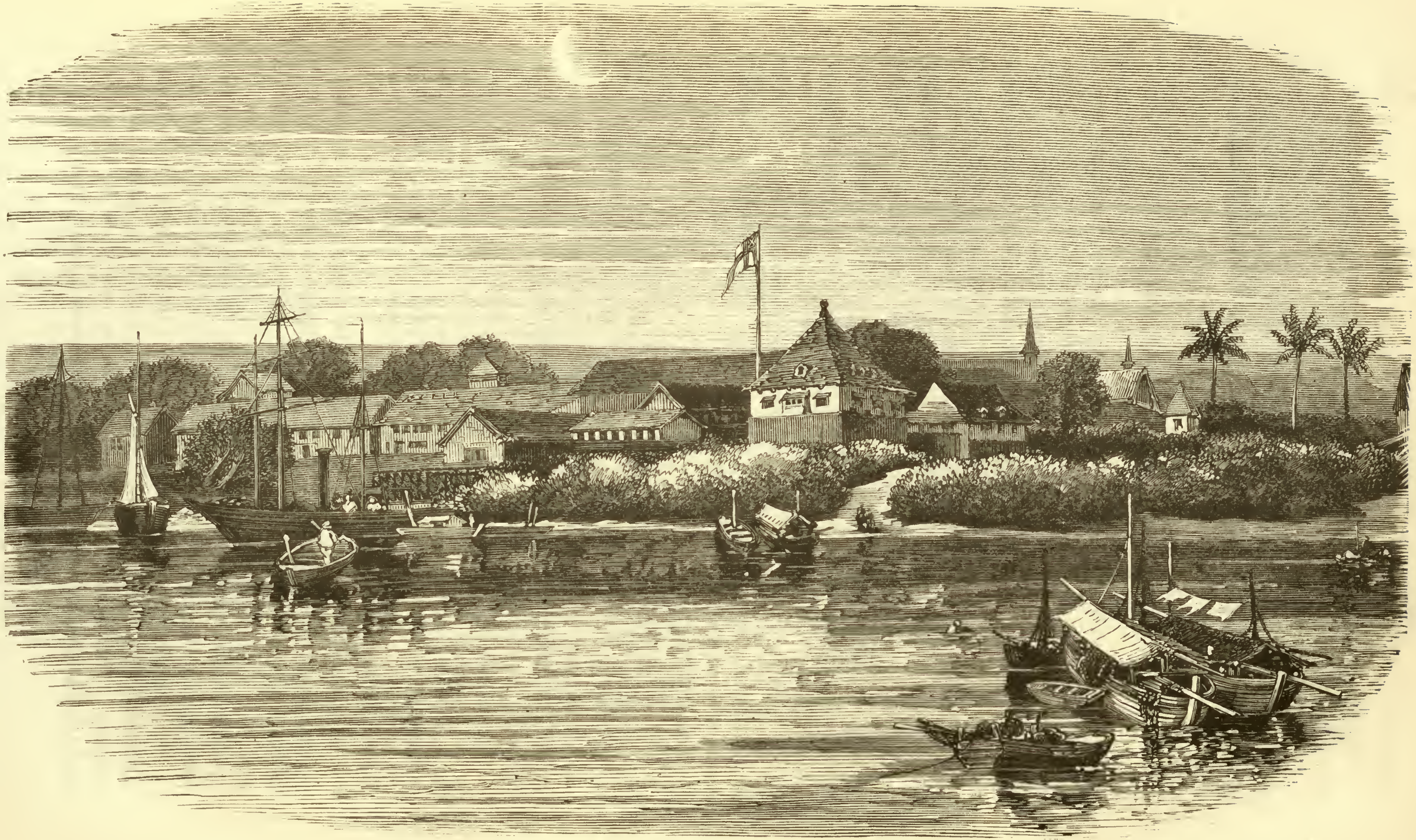
> "Mr. Leggatt's work on the Skerang River has begun well . . . he is living in a palm-leaf hut, but we hope to have a permanent church and mission house during this year, which we shall owe chiefly to Mr. Leggatt's own self-denial."

At Sarawak, or Kuching, the Bishop's head-quarters, he is glad to report that he has, during the year, succeeded in establishing a girls' school on a permanent footing:—

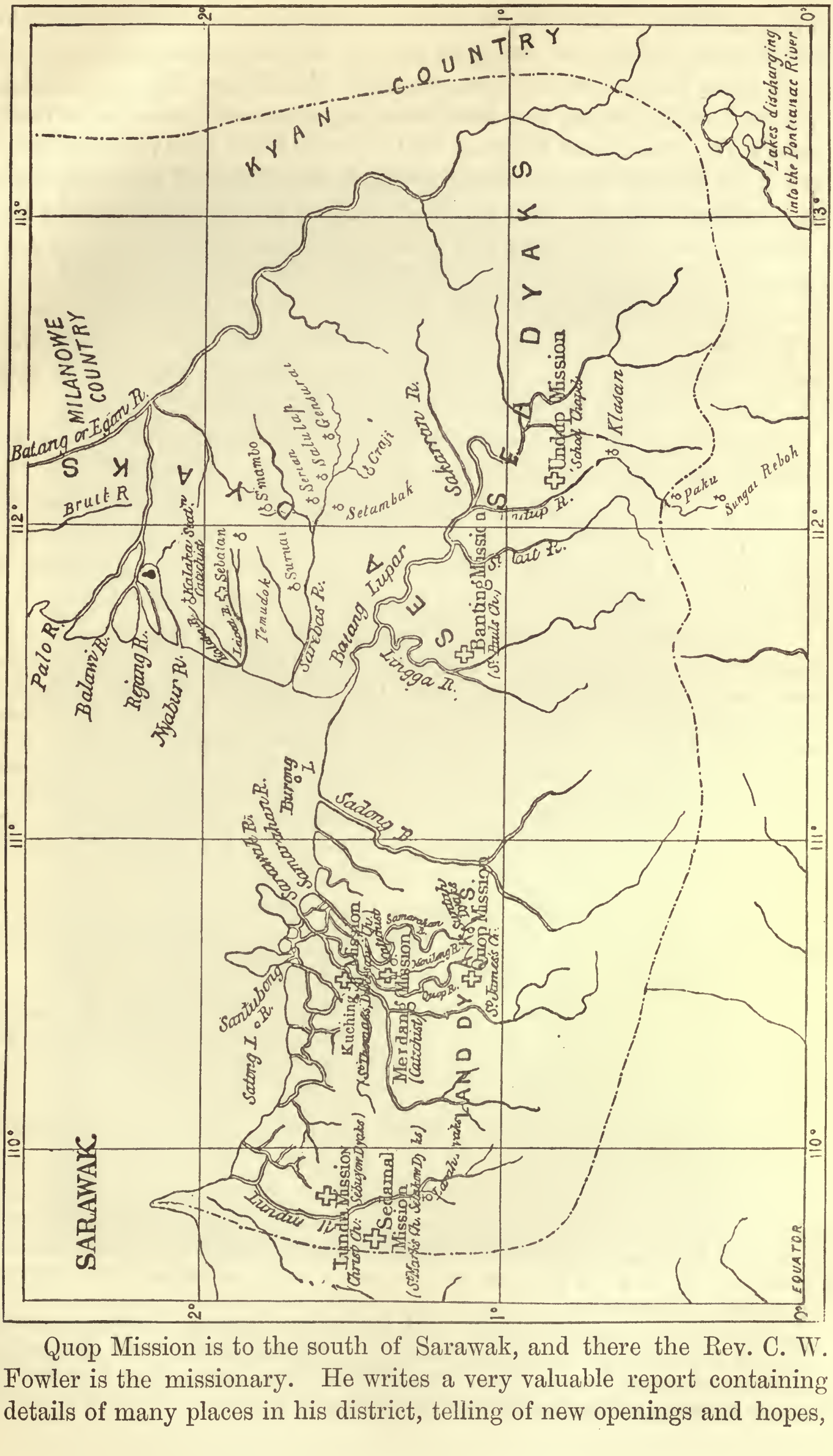
> "It had been previously a tentative matter. Mrs. McDougall had a few children in her house, and my wife began in the same way with the assistance of Miss Dunmall, whom she took out in charge of her own children. But the numbers increased till we had no room for them, and Miss Dunmall is now established in the old boys' school, which has been rebuilt, with twenty-five little Dyak and Chinese children, thirteen of whom are boarders."

It is difficult to follow an account of the work in these missions in places, the names of which are totally unknown to ordinary Englishmen, without seeing their relative positions. We, therefore, print again the new map which appeared nine months ago in the *Mission Field.* The spelling of the names of the places is hardly stereotyped, but those mentioned in the letters will, no doubt, be easily recognised in the map.

To the west of the Sarawak River is Lundu, where the Rev. J. L. Zehnder is the missionary, but about whose health the Bishop has grave anxiety. The doctor has prohibited his doing any work for the present, and the Bishop has sent the Rev. Edwin Gomes to carry it on.



KUCHING FORT, SARAWAK.



Quop Mission is to the south of Sarawak, and there the Rev. C. W. Fowler is the missionary. He writes a very valuable report containing details of many places in his district, telling of new openings and hopes, of an insufficient number of workers, of the difficulty of eradicating old habits from among the converts, and of the falling back of some. At Quop itself, he reports the enlargement of the Church by the addition of an aisle and vestries, and some other improvements, including a Caen stone font ordered from England, and iron and brass altar rail standards. The most happy circumstance connected with these is that they have been subscribed for by "the people themselves as a thank-offering for the benefits of Christianity, and as a memorial to the deceased teachers and pastors." One new feature in this Mission with regard to giving is that those people who possess pepper gardens have agreed to devote a tenth to the Church. Mr. Fowler reports further advance in translational work. During the year, the Gospel of St. Mark has been printed, and St. Luke's is now in the press, if it also be not issued by this time.

Banting lies to the east, and is under the charge of the Rev. John Perham, whom the readers of the *Mission Field* may remember as the writer of a charming series of papers in this Magazine in July, August, and September last year. After alluding to the numerical increase of the Church in his Mission during the year, he shows the other side of the picture, which, however, is by no means altogether dark:—

"Against these gains must be set some losses. Christians who have declined from religious faith and practice, men who were never, perhaps, strong in belief of the truth, and were too weak to stand against trials, or simply grew lukewarm through mere thoughtlessness and indifference. It is always difficult to set down these statistically, for they are continually fluctuating, more so, I think, among Dyaks than among people of a higher civilisation, so that our spiritual losses are not things which can be accurately measured. I often find Dyak Christians, who I feared were almost lost to us, come back showing the good seed still living within them, hence it is only after a long time that one feels justified in thinking that any particular individual has really fallen away."

Saribas (Sarebas) River, though some distance from Banting, is under Mr. Perham's supervision. On it is an old established mission at Smambu (Smambo). Of this place he reports:—

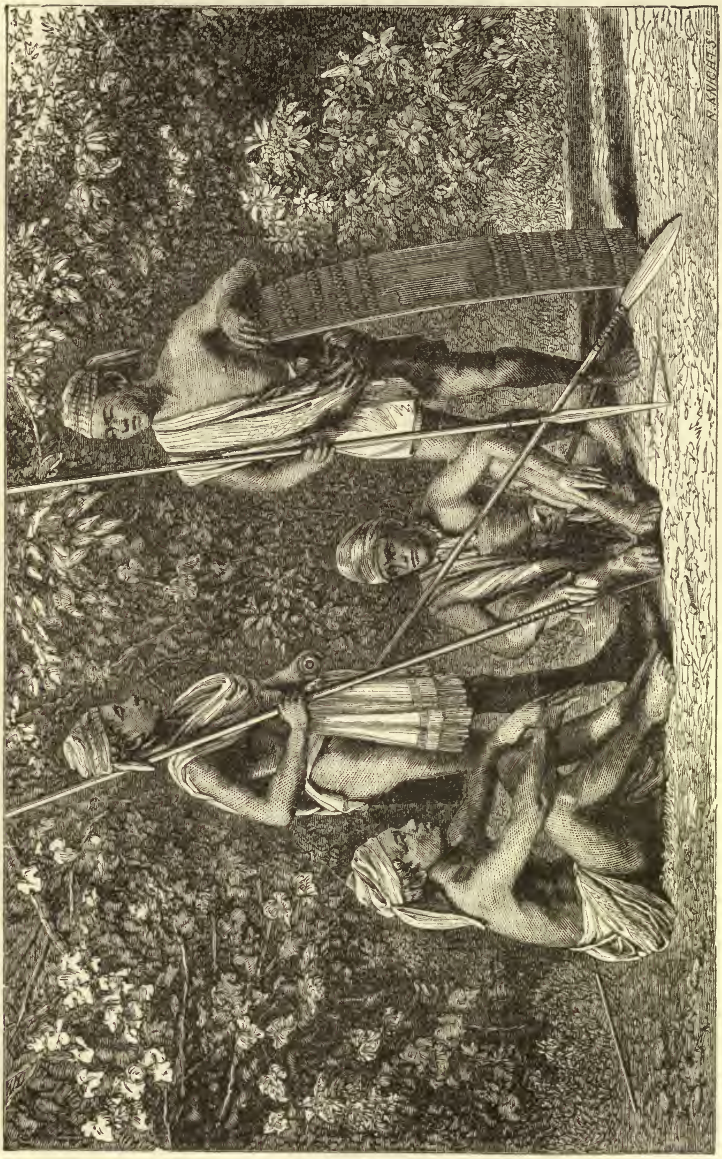
"The long and silent influence of the Christians has led the people of a neighbouring long Dyak house to abandon their prejudices and think favourably of the Christian teaching which Brok, the Society's Catechist, had taught them, and I was able to baptize fifty-eight of them."

Like the other missionaries, Mr. Perham tells of new vistas in which the light is dawning:—

"We are now opening up work on another affluent of Saribas River. A few years ago, a young Dyak of Rimbas went from his home to Brok to seek instruction, and from Brok he came on to me here, where, with some intervals, he has been ever since. We are now sending him back, and we hope he will be able to do good work in helping to evangelise the Dyaks of his district.

"Brok works steadily and with good influence on the river. Allan takes the school at Banting, which occupies all his time; whilst Belasan does work at Banting, and itinerates on the Batang Lupar. Nyalu, a probationer catechist, we hope soon to be able to station at Stumbin, on the Batang Lupar."

Since this letter reached us we have heard from the Bishop that Nyalu has been called to his rest. He was seized with malarial fever in January last and passed away after a few days' illness. The Bishop says that his loss has caused great sorrow to the whole Mission.



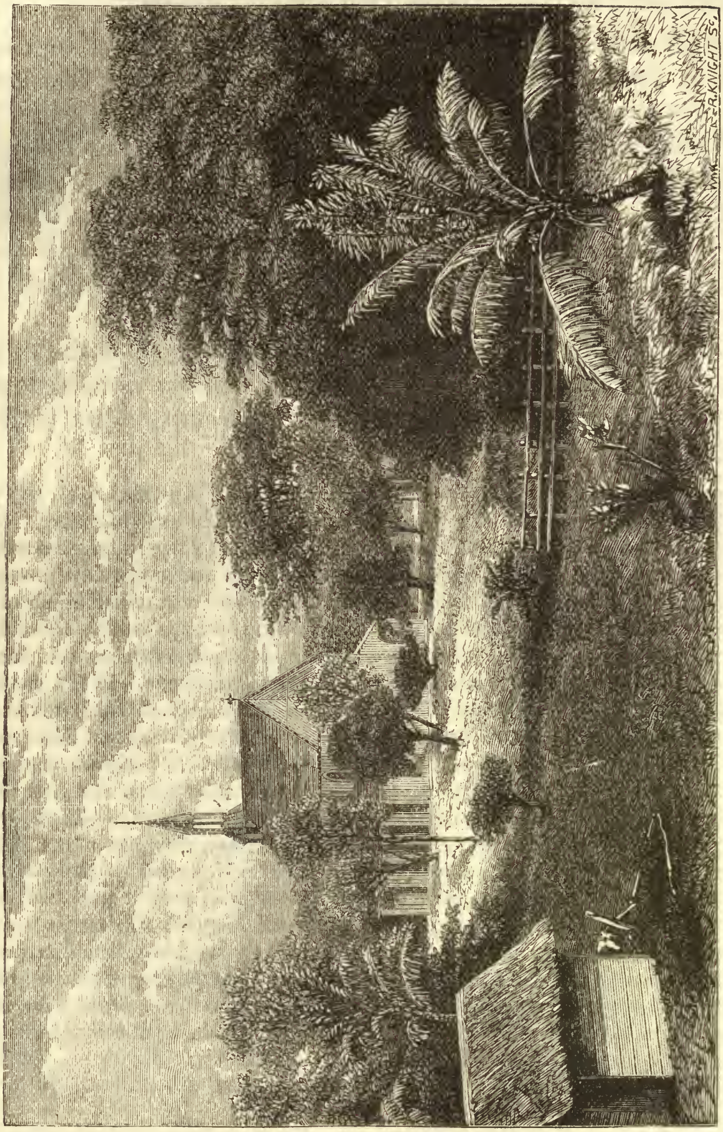
DYAKS.

We have also before us reports from the other parts of this interesting missionary diocese, which includes, besides Borneo, the Straits Settlements of Singapore, Penang, and Malacca, with their dependencies. The native States of the Malay Peninsula also come under the Bishop's charge, and in these he has consecrated two new churches during the year, one at Taipeng, in Perak, and the other at Kuala Lumpor, in Selangor.

FOOT OF LOWER RAPIDS, SARAWAK.

"In connection with the former," his lordship writes, "a promising mission to the immigrants from Southern India has been established by Mr. Markham. He, I am sorry to say, has decided not to continue his residence in these parts, and in December last, at the expiration of the three years for which he came out, he returned to England, to the great regret of all who knew him."

From Penang the Rev. R. Balavendrum reports the starting of a Chinese department of the Mission, and tells of the consecration by the Bishop of the new church which has been built at Taipeng, which is under his charge. He is also able to report well on the schools, at the official examination of which 92 per cent. of the children passed.


Wm R. KNIGHT Sc.

THE CHURCH, KUCHING, SARAWAK.

The Rev. W. H. Gomes, B.D., the father of the Rev. E. Gomes mentioned above, is the Society's Missionary at Singapore itself. He has been uninterruptedly at work for fifteen years. Mr. Gomes has suffered severe domestic affliction, there having been three deaths in his family in one month. He was ordered rest and change, but he says :—

> " I could not well leave the bereaved and go out of the Settlement. I spent, therefore, the time in Penang and Malacca; and though I did not derive as much benefit as was expected, still, I am thankful to say, I feel better and stronger."

Since his return, Mr. Gomes has resumed the work of translating the Prayer Book into the Hankien colloquial dialect. Considerable progress has already been made in it.

Of the sixteen clergy of the Diocese, thirteen (besides some twenty-two lay workers) are Missionaries of the Society. " This is in a peculiar way the Society's own Mission," was the present Bishop's plea, when appealing to the Society for a continuance under his Episcopate of the aid which, through its agency, had been given regularly from England for a long series of years to the struggling Church in Borneo.

We will conclude by quoting from the last paragraph of the valuable and interesting *Historical Sketch on Borneo and the Straits*, recently issued by the Society, which sums up the Missionary problem presented by Borneo thus :

> " It will have been seen that here heathenism was not identified with any philosophic system which it became the duty of the Church of Christ to displace. Neither Buddhism nor Mahomedanism had here any disciples. ' The Dyaks have no religion,' was the report of one Missionary, after intercourse with the native population—nor was there here any system of idolatry to be overcome. It may be a question which of these conditions present the greatest difficulties to Christian enterprise, but certainly the spiritual condition of a people, to whom any notions of God or a future world are alike unknown, renders the work of evangelisation especially arduous. If the success of Missionary effort in Borneo appears not to have been equal to that which has followed upon the like expenditure of men and money in other parts of the great Mission field, the history of the last forty years shows that the Gospel has been faithfully preached as a ' witness ' to the nation. And this result was, in its early years, due to the happy combination in sentiment and purpose of two individual Englishmen—Rajah Brooke and Bishop McDougall. The time may come when Borneo, rising to a greater height of civilisation and to a better appreciation of the blessings which Christianity is destined to bring in its train, will acknowledge more fully its debt of gratitude to them as its noblest benefactors. And, hitherto, they have both left successors worthy of their inheritance. It is due to their memories and to their achievements in the cause of Christianity and civilisation that the Church at home should long continue to regard with peculiar interest the further development of their original designs for the regeneration of the island, and should not relax its efforts to bring it under more direct allegiance to the Gospel of CHRIST."

* * *

COREA.

We are permitted to print the following interesting statement about the Corea from an important document addressed to the Archbishop of Canterbury by Bishop Scott, of North China, and Bishop Bickersteth, of Japan, after their recent visit to the newly opened country lying between their two dioceses. It is dated from Chimulpo, one of the three open ports of the Corea.

"We feel, however, that the time has come for a further effort to be made for the conversion of this country to the Faith of Christ, and we therefore beg that your Grace will, if it seems good to you, bring this letter before the Board of Missions, or take such other steps as may commend themselves to you, in order that the Church of England may be moved to enter upon this new and interesting field of missionary labour.

"In the hope of furthering such action, we have recently met by appointment in this country, which lies between our dioceses, and have visited two out of the three open ports, as well as the capital. We find that there is every prospect of the trade with foreign nations increasing largely and rapidly, the growth of the commerce at this port, for example, being very marked during the last two years. The fact that more than 70 per cent. of the import goods are of English manufacture lends weight to our claim that English missionary enterprise should not be behindhand in the field.

"As regards existing religion, Buddhism has but little influence here, compared with that which it exercises in the neighbouring countries. Buddhist priests are not allowed inside Seoul (the capital) on pain of death. Tao-ism and Shinto-ism, the alternative heathen systems in China and Japan, are both unknown in Corea; there are very few temples, large or small, to be seen; the Coreans are the least religious of all these Eastern nations. The Confucian philosophy remains as the religion of the learned classes; the unlearned have none, unless it be an excessive reverence for, or dread of, ghosts and evil spirits.

"So far as we know, there are no Christian Missions, either Roman Catholic or Protestant, established in any of the open ports. In the capital the Roman Catholic Bishop resides, with two priests to assist him. There are ten other priests in different parts of the country. We learned from the Bishop that he hopes to have sisters over from China, and to establish schools in Seoul before long. They have already several thousands of converts scattered about the provinces. Immediately after the treaties were made it was understood that the Government would welcome medical men and teachers, the former to establish hospitals, the latter to instruct the people in Western languages—especially English—and in certain other things, such as geography, mathematics, and general science. The American Presbyterians and the American Episcopal Methodists quickly took advantage of this offer, and each of these Societies has now a minister and a doctor working under the direct sanction of the Corean Government. An American lady has also opened a school for Corean girls. The teachers in the schools supported by Government are not supposed to teach Christianity to the scholars; and, indeed, the profession of the Christian faith was, until quite lately, if it is not even now, a penal offence. It seems likely, however, that the laws against it will be allowed to fall into disuse, as in the case of Japan, provided that no occasion is given for the Corean Government to associate the propagation of the Gospel with political intrigues. In spite of the prohibition just referred to, some of the people manifest great interest in Christianity, and come from afar to inquire of the foreign teacher. Some of these have first heard of the Gospel of Christ through books distributed amongst them; others through their own countrymen, who have come into contact with Scotch Presbyterian Missionaries in Manchuria, and have received instruction and, in some cases, baptism from them.

"With regard to our own Church, we have to record one very pleasant fact, which nearly concerns the matter of which we are writing. Some two years ago the Ven. Archdeacon Wolfe, who is well known as the head of the flourishing missions of the Church Missionary Society at Foo-Chow in China, sent over two Chinese Christian catechists to settle in the port of Fu-san, on the south-east coast of the Corean peninsula. These men, who have since been joined by their wives and families, are supported by the offerings of native and foreign Christians in Foo-Chow. Referring to this effort, Archdeacon Wolfe writes as follows:

"'From what I have learned from the two catechists at Fu-san, I am convinced that the Coreans will not listen to Japanese evangelists half so readily as they will to Chinese. . . . It would seem, therefore, that Chinese evangelists are the most likely to succeed. . . .

"'I met ——— [here the writer names an English official in China], who knows Corea well, having travelled all over the country, . . . and he told me that he was convinced that in twenty years the whole of Corea will have become Christian; that the people are longing for a religion, as they have none of their own. . . . I am glad the two English Bishops are going there, only I hope their visit will result in something substantial. I think it should be occupied by European Missionaries. I don't think the natives [*i.e.* China catechists] are yet sufficiently advanced to get on very well alone.'

"It will be seen that, with the exception of this one effort, all Missionary work, whether Roman Catholic or otherwise, which is conducted within the borders of the country has its centre at present in Seoul; nor can we recommend that our own Church should commence operations elsewhere. Seoul is open for trade and residence in the same way as are the other places known as 'open ports.' There is no difficulty in obtaining premises, which at present may be purchased at a very moderate cost. It has an excellent climate; the language, as acquired there, will carry the speaker over the whole country; and, as the capital, it is the chief centre of influence. There is still, no doubt, a strong feeling of opposition to Christianity amongst the literary classes, but we gather that the king himself, a man of gentle and amiable character, is not ill-disposed towards Missionary work.

"It is not necessary in the present letter to enter fully into details relating to the character and habits of the people. The chief characteristic which strikes a visitor is their indolence, and a longer residence confirms first impressions in this respect. They are not behind their neighbours in intellectual power, though at present they seem to be inferior in business capacity. They are, apparently, very ready to receive Christianity; probably one cause of this is the practical absence of any religion of their own; but they certainly seem even more open to conversion than the Japanese, who again are much more readily made to embrace the faith than are the Chinese.

"Thus it will be seen that the country is now open, and offers an important field for Missionary enterprise, though it is obvious that watchfulness and caution will be needed in starting a Mission while the attitude of the literary classes is still hostile to Christianity."

* * *

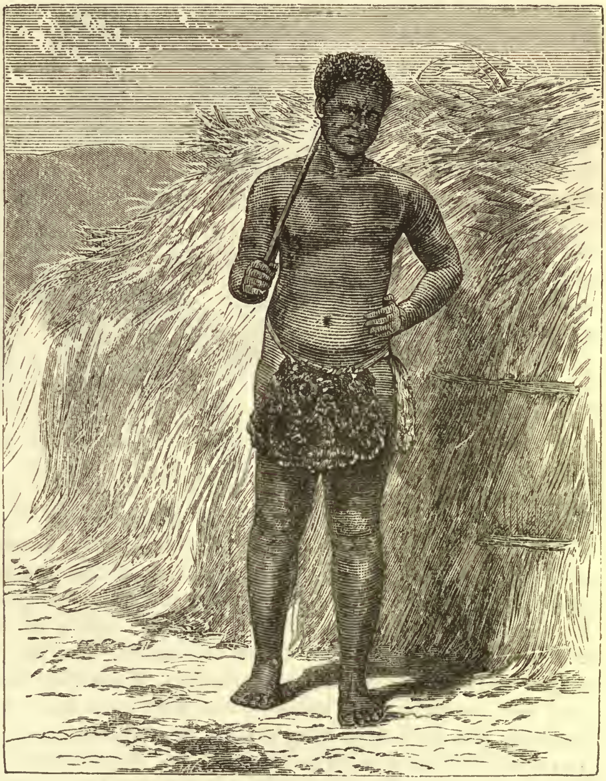
THE CHILDREN'S CORNER.

LIFE AT KEISKAMMA HOEK.

BY THE REV. M. A. MAGGS.

PERHAPS my young readers do not know much about this, the largest and most important Church Mission in South Africa. I will try to give some idea of the people, as well as of the nature and extent of the work with which this Mission has to do, trusting by the blessing of God it may arouse in them a special interest in the Church's work among the Kafirs. A real interest in Missionary work is not just the fact of remembering this or that Mission, but it should be an interest which will make people really help Missions by their prayers, and by doing what they can to work for the noble society which maintains this Mission. The many dreadful Kafir wars of the past made this district a terrible place to live in, but now all the Kafir chiefs are gone, Sandilli and Kreli were the last two in this part, the former was killed in the last war 1878, in a forest close by this place, and the latter is still a refugee in the district beyond the Kei River.

The chiefs have gone and the people are now governed by magistrates and headmen placed over them. There are thousands of them about us on all sides, but there are comparatively only a few Christians among them. A very great deal has been done here, and more than a missionary single handed could hope to have done, but if you could see the vast mass of heathenism about us, you could but feel how feeble was the work of six or seven Missionaries. One of the great obstacles in the way of the Gospel among these people is drink. Brandy is sold at a low price, and to it may be traced all the quarrels and difficulties of Kafir life; when they have drink they are fierce and cruel. The heathen people are called Red Kafirs, they get this name from their custom of rubbing on their faces and bodies a mixture of oil or fat and red ochre, which gives them a dirty red appearance. Some of them in order to appear more handsome paint their faces with yellow or white clay in various patterns. Their clothing consists of a woollen blanket, made red by the ochre they use; they also carry a pipe and two sticks over their shoulder.



A RED KAFFIR.

The number of Christians connected with S. Matthew's is considerably over a thousand adults and about 500 children. These people are very scattered, some of them living at out-stations twenty-five and thirty miles away. These out-stations have to be visited regularly. Mr. Taberer and I visit them alternately, he takes out-station work one month, while I have the home station, and the small places round to look after, then the next month we change about, and I have to take the out-station work. Let me tell you of one of my visits to an out-station. The journey is a long and rough one, and one must be up early in the morning to make a start. After about four hours' hard riding we get to the native village where the service is to be held. As soon as they see me coming that is the signal for the first bell for church; they do not possess clocks, so that our service begins as soon as possible after my arrival. I speak of the bell. You may be surprised when I tell you that the bell for church consists of the iron tire of a wheel suspended from a tree, this is beaten with another piece of iron; sometimes the "bell" consists of a plough-share beaten in the same way, and I have been at some villages where they beat a paraffin tin to call the people. When the people have assembled the second bell is rung, and all take their places in the hut-chapel. After Matins there is a celebration of Holy Communion. The people then bring their babies for baptism, and those who have been prepared are also baptised. When this is all completed, I have the candidates who are under instruction for baptism and give them further instruction; often there is also a confirmation class. So you may expect one finds plenty to do when visiting one of these outlying villages. Late in the afternoon it is time to saddle up, and make for home again, and when the return journey of about 4 hours is over you may be sure that I feel tired. I know nothing so cheering in the work as visiting the out-stations, you seem to see the work grow there. This then is a little sketch of an out-station Sunday's work, but I must tell you what we do during the week. S. Matthew's, you must know, is not merely a Mission Station, with a school to teach Kafir boys and girls to read and write; it is this, but it is also much more. Mr. Taberer, the Missionary in charge, has made this place a large industrial institution, where Kafir boys are taught to throw off their natural habits of laziness, and are taught to work. The various trades which are taught here are tinsmithing, blacksmithing, wagon making, carpentering, and printing. When the boys and young men come here, they are generally very indolent, but they soon have to throw off this bad habit, and they like their work very much. If you could peep into the various shops here you would find these boys as busy as bees. There are about 40 boys in the institution My chief work during the week is the care of the day-school, in which we have boys being trained for teachers, and the boys' institution. The scholars are taught to work also, and during some part of the day they do the gardening and digging required here. In the girls' school, the little girls are taught to wash and iron. Sewing they do almost as well as English girls. I think now, I have given you a fair idea of S. Matthew's, of course I could go on telling you much more, but I think I have told you sufficient for the present.

KAFFIR SCHOOL-GIRLS.

NOTES OF THE MONTH.

WHEN the Lambeth Conference met ten years ago occasion was taken to give the Society's Anniversary a special character in connection with it, and short papers were read by sixteen Bishops from abroad. The result was in every way gratifying.

A similar course is to be followed this year, on July 10, and our readers will be glad to know how far the arrangements have advanced.

Instead of there being a meeting in the afternoon only, the day's proceedings will begin at 10.30 A.M., at which, in addition to a brief Report and the address of the President, there will be papers read as follows:—By the Bishop of Calcutta on Provincial and Diocesan Organisation; by the Bishop of Rangoon on the subjects of Burma, Medical Missions, and the route to China; by the Bishop of Capetown on the Church in South Africa; by the Bishop of Zululand on the native races of South Africa; by Bishop Smythies on Missions in Equatorial Africa, and by the Rev. R. R. Winter on Women's Work in Missions. These, with papers which it is hoped will be read by Bishop Boone or Bishop Scott on work in China, and by Bishop Bickersteth on Japan and the Corea, will be the eight papers of the morning session. There will be an adjournment from 1 P.M. to 2.30 P.M., when it is hoped the following Bishops will read papers, the first four having definitely undertaken to do so: The Bishop of Fredericton, reviewing the history of the Ecclesiastical Province of Canada; the Bishop of Rupertsland on the Church of the North West; the Bishop of Guiana on the work in Guiana; the Bishop of Gibraltar on English Congregations on the Continent; the Bishop of Missouri on the Domestic Missions of the Church of the United States; the Bishop of South Dakota on the Foreign Missions of the Church of the United States; the Bishop of Sydney on Australia and New Guinea; and the Bishop of Haiti on work in Haiti.

LAST month we recorded the sad loss which had fallen upon the Missions in Upper Burma by the death of the Rev. James Alfred Colbeck. The news had then only reached us by telegram. We have now received two letters from the Bishop of Rangoon. In the first, dated March 9, he says:—

> "You will have got my telegram announcing the death of James Alfred Colbeck last Friday, at Mandalay, the 2nd instant. It appears he left Mandalay for Madaya (about 17 miles distant) on the previous Sunday. Some of the distance going and

coming had to be done in a native boat. I had a letter from him, dated from Madaya (received after I knew of his death), in which he complained of feeling not very well. He returned to Mandalay on the Wednesday, feeling very poorly, a doctor was called in on the Thursday, who did not apprehend danger; on Friday at 11 A.M., a sudden change for the worse took place, and all was over by 3 P.M. I think it is likely that he caught fever in the open boat going up to Madaya, that it was near turning for the three days he was there, and aggravated by the journey back; and that a constitution seriously impaired by long years of arduous and unremitting labour in this climate, succumbed to the severity of the fever. This sudden removal of my dear friend and co-worker has been a severe shock to me. As far as I can see, it is the most terrible blow that could have fallen upon my diocese. The regret is universally expressed at his loss in all classes of society. A public meeting is to be held in Mandalay, to agree upon some memorial of James Colbeck. It is most mysterious that he should have been removed just at the present time. His ability, his tact, his self-denying and indefatigable labours, were having a great effect upon the Burmese, especially upon many of the Phoongyees. These had expressed a willingness to become Christians, and he had asked my advice on the matter. My last letter to him was to tell him to boldly form an order of Christian Phoongyees, who should live together in community in a Kyoung, take certain vows, and be employed as schoolmasters, and ultimately as catechists."

Writing a week later, the Bishop says that "the loss of Colbeck appears more and more serious as days go on." He has decided to appoint Mr. George Colbeck his brother's successor. "He is full of Missionary zeal, and . . . . will, with God's blessing, do a good work. I have determined to hold a special ordination on the first Sunday after Easter for him and for Sutton at Shweybo. Sutton is getting on excellently."

FROM Mr. George Colbeck we have received the following touching account of his brother's death:—

"My poor heart is full, but yet I must do my duty, and give you at least some particulars of my dear brother's last moments. He was far from well, but set out after Evensong on Sunday, February 26, for an arranged for visit to our little 'Mission of the Holy Spirit,' at Madaya, some 17 miles away. I tried to dissuade him, but go he must, 'They want me, and I cannot tell when I shall have another opportunity.' He had to ride part of the way, then take a Burman boat. He seemed to have done the journey pretty comfortably, celebrated the blessed Sacrament for our dear Christians there on the Tuesday morning, given the Catechist David his instructions, and set off on his return journey on the Tuesday night. The journey by boat was longer than usual, 14 hours he told me, and here he seems to have caught the fever from which he never recovered. It had been arranged to meet him at Obo, with an extra pony, on the Wednesday morning. I sent our friend Mr. Bear, who found him on his way, not having waited for the pony. He was even now shivering and trembling with fever. On reaching home we put him into a warm bed, and gave him hot bread and milk, and after a sound sleep he seems to have been refreshed, but intense sickness set in, we think the result partly of a touch of the sun and also of the feeble state of his stomach. Ices, &c., were tried to stem the sickness, but without avail. He kept cheerful, and did not complain in the least. *If he did* know that he was in any danger, he avoided telling me, so as not to make me afraid or anxious. Nay, he scarcely thought of himself, but pitied the poor fellows in jungle and district suffering alone. He retained consciousness to within an hour or so of his death, and then a sudden change came over him, and nothing the doctors could do could rouse him. When the end came it was one of perfect peace. . . .

"To-day (March 11), my dear brother had hoped to baptize a number of adult converts, and I am happy to say, that I have been able to fulfil his desire, and 17 adults have been signed with the Holy Cross. Oh! that they may remain firm and fast.

"The movement Christianity-wards is still spreading, and will spread all the more now, for to-day a number of the men came saying how little they had done, and how they do wish they had done more while their Hpoongyi was with them."

DEATH has taken away suddenly yet another most valuable and efficient Missionary, the Rev. A. Harold Sheldon, of Essington in the Diocese of Caledonia. The Bishop of Caledonia writes on February 25:—

"You will share my grief when you read that our dear brother Sheldon is drowned.

"Immediately after morning service on Monday he embarked in a new canoe, and set off with four Indians for Fort Simpson. Before he lost sight of his earthly home he was on the threshold of the heavenly.

"He was going on a forty mile voyage, partly for medical and partly for ministerial work. About three weeks before he had gone to Fort Simpson for similar reasons. There were many sick there. We expected him at Metlakatla, which is about half way between this and Fort Simpson, on Monday night, and waited long before feeling disappointed.

"After my household—my eleven Indian students—had gone to bed, and I was about to retire, we were startled by two reports from the firing of guns in the harbour.

"I at once feared an accident had occurred in the harbour, and roused up my Indian youths. Before we could man a boat to discover the cause of the reports, three Indians entered, weather beaten and excited, with the dreadful tidings.

"At once we prepared my steam-launch, and as early as possible proceeded to the scene of the accident. I found two boats manned by white men and a canoe with Indians searching for the bodies. I took all of them in tow, and came here to organise a thorough search. Up to this moment the bodies have not been found.

"You will like to know the full particulars. With Mr. Sheldon were four Indians. One the wife of the trader here, Mr. Cunningham. She was the ardent and most efficient helper of her pastor. Another, his Indian boy, about seventeen years old, who for some time was one of my youngest students. He was a good lad named George Prevost.

"Besides these, the captain of the canoe, and a young man named Libagait Nĕuk, the sole survivor.

"The cause of the accident was a sudden gust of wind. The leverage of the mast split the canoe almost from end to end. She was a dug-out, about forty feet long and five feet beam.

"The water came in through the split much faster than they could bale it out, and to avoid sitting in the water both Mrs. Cunningham and Mr. Sheldon rose (this was the mistake) and sat on the thwart. No one had the presence of mind to let go the sheet. Consequently the pressure of the wind, now that the centre of gravity was so much higher, capsized the canoe, and all were in a moment immersed and struggling for dear life.

"The canoe was now bottom up, but the split enabled all to hold on excepting Mrs. C., who put her arms round the captain.

"This was the position for half an hour, when the captain lost his hold and sank Mrs. C. soon followed him.

"For another hour the other three held fast, and the canoe all this time was drifting towards the shore, a mile distant at least.

"These particulars I elicited from the survivor.

"He tells me that 'Mr. Sheldon did not cry out. He only prayed for us boys. He asked the God of heaven to save us boys.' How do you know? I asked, for he cannot speak English.

"'George translated for me. He said, listen, he is praying God to have mercy on us.'

"So was this untaught youth brought near to God in that hour of agony. He had seized a paddle that floated near, and then pressed it wedgewise into the split that alternately opened and shut with the action of the waves. It also eased the vice-like pressure on the fingers of the others. A doubtful benefit.

"Then the survivor scrambled astride the canoe, and so was secure. Then also Mr. Sheldon's hand was withdrawn; but he did not sink at once, because he had jammed the edge of his cloak into the split, and this held him fast. He had put his hands together in his ever-devout attitude of prayer. 'His eyes were shut,' said the survivor, 'he spoke not. I saw the blood on his hand, and the flesh was torn from his fingers.' This was caused by the alternate opening and closing of the split by which he held. This loss of blood, and the icy coldness of the water, probably made him almost insensible to pain.

"Then came a huge wave and washed him off. Upborne by his fur-lined coat, he floated away, half his head remaining for a long time above the water. To the last his hands were touching his face. It was George, who had also found a paddle, who gave it to his master. The survivor pulled his paddle from the split when he saw Mr. S. washed off, and pitched it towards him. It struck his face. The youth cried out, 'Chief, chief, take the paddle — the paddle!' But he gave no sign of hearing or seeing. The noble lad who threw the paddle towards his master gave up the only means he had of saving his own life.

"George soon after complained of being blind and deaf. He fell off; the other grasped him, but was dragged from his seat by so doing. He held fast the wedged-in paddle with one hand and the drowning youth with the other until exhaustion forced him to drop him. With great difficulty he resumed his seat and drifted on, until the mast, striking something—a sand bank, perhaps—he was thrown off as the canoe turned half round. Out floated a long oar, which he seized. Again the canoe suddenly turned bottom up—the mast thwart had split—and again the youth got on it. Then, having reached shoal water, he managed to use the oar to push the wreck towards the shore, which he finally reached. The water was shallow far from the shore. This was on the further bank of the river, where it is about three and a half or four miles wide. He thinks he swooned before he set off to the nearest habitation along the shore. After a six-mile walk he reached a charcoal-burner's camp. He had hardly told his tale in briefest terms before he fainted. Evans, the charcoal-burner, at once rushed to the cannery, a mile distant, and entered the hut of another white man. The latter described him as staggering in like a drunken man. He could only say, 'Mr. Sheldon is drowned. The best friend I ever had in this country is drowned,' and could say no more for crying. 'He cried like a woman,' said my informant, 'and I,' continued he, 'was dazed. I ran out, but fell down more times in reaching J. R.'s house than ever I did in my life. It knocked the heart out of me. It was awful. I couldn't believe it, and yet I felt choked. Aye, he was a good man, I tell you, sir,' he proceeded to say. 'He was sometimes hard on us, but not more than was right; and he never said so much behind a man's back, but he would say more to his face. He was the truest and bravest man I ever knew. He'd go to sea when others feared and thought him crazy. We'll never see the like of him.' Both these men were wild fellows, but now communicants.

"The speaker then rushed off to the Indian camp, and to the first Indian (C. Powell) he met, who was also a convert of Mr. S.'s, he said, 'Mr. Sheldon is drowned. Send off to the Bishop and be off to search. Pick up the saved boy and be off.' Within fifteen minutes three Indians had started to come on to me, and ten others had picked up a fine canoe, manned it, and, facing the strong and contrary wind, started on their errand of mercy. Ever since a whole fleet of boats and canoes, manned by whites and Indians, have been dragging for the bodies, but in vain. My little steamer has acted tender to the fleet, and kept a supply of hot refreshments for the toilers, who frequently run alongside to obtain it.

"Here I am in Mr. S.'s house letter-writing, but sadly hindered by the company of women and old men, who think they are comforting me. Last night George's mother came in, and burst into loud wailing. It is most distressing to witness her grief. As soon as the crying was nearly spent, I pointed out to her a photograph of Mr. Sheldon's mother. In a moment she became calm, and gazed upon it with pity in every feature. Her motherly heart poured sympathy on the more aged mother. It was evidently a relief to her. As if she saw her fellow-sufferer, she began to softly speak in most loving tones: 'O, dear lady, your son (the priest) led my son along the way to God. Both now see Jesus, see God. It is bitter to us—to you, lady, and to me—but sweet to them. Do not die, lady; only their flesh lies in the river. It is well, all is well. God's will is good. Oh (here she moaned) my heart is broken. But it is all, all well with them. The grief stays here. None gets into heaven. They are with Jesus. *We* suffer because they are gone, but not *they*. They left pain behind to us. They feel no cold, they cannot be wrecked (capsized), they see God. All is well, nothing ill, nothing wanting with Jesus. Dear lady, you look older than I am. God knows which will first see our sons, mine with bright light over him, yours near Jesus. I may first see them. Do not die, lady. You will see your son, because the mother of so holy a priest must be good.' The pathetic words and sympathetic tone of this illiterate but true Christian moved me almost to tears. They comforted me. The simplicity and faith were so evidently genuine that I was thereby helped to bear my own burden.

"I pray God to raise up one to worthily succeed our departed brother. Do you know of one? . . .

"I want a man that is not easily daunted. He should be patient, hopeful, and diligent. He must also be one who will alter Mr. Sheldon's plans and methods as little as possible. At the same time, I should not think of fettering the hands of an experienced man. May God send the right man.

"It is pleasant to hear all the white men and many Indians speak of Mr. Sheldon in terms of admiration and regard."

IN British Columbia and Upper Burma, therefore, men are urgently needed to supply the vacancies caused by these two heavy losses. Others are wanted for the Madras Diocese, and for Chota Nagpore and Assam.

AS some of our readers may remember, a paragraph appeared in the *Times* last January depreciating the Missionary work of the Church at Singapore. How much ground there was for crediting this bad report may be seen from the following letter, headed "Mr. Caine, M.P., on Missions," which was printed in the *Times* of March 31:—

"Sir,—In the *Times* of January 25, there was a paragraph under the above heading, which commenced by saying, 'Mr. W. S. Caine, M.P., who had been staying some time at Singapore, on his journey round the world, has written a severe criticism of the work done by the Christian Missions in that part of the globe,' and continued by quoting some of his statements regarding Singapore. I will not venture to controvert all the statements he makes, which are opposed to the real condition of the matters he refers to, as it would occupy too much of your space; and the denial, unfortunately, cannot appear until two months after his remarks have been read in your columns.

But there are statements that are so incorrect, and likely to do harm to a cause that many of us have at heart in this place, that I would ask you to allow me to refer to them. The Society for the Propagation of the Gospel, to which Mr. Caine makes reference, has done so much to help the local efforts in the work he so misrepresents, that it is due to the number of persons in England who assist in maintaining that Society that such disparaging remarks should not go uncontradicted. The statement that Mr. Caine stayed some time here may be met by the truth, which is that he arrived here at noon on November 27, in the P. and O. steamer Ancona, and left here on the afternoon of the following day, so that a little over 24 hours was all the time he spent in Singapore. In one place he speaks of 7,000 Eurasians here as being the illegitimate offspring of Christian fathers. As long back as 300 years ago in Malacca, and later in Bencoolen and other places, the Portuguese, and after them the Dutch, inhabited these countries; and their present descendants are no more to be styled as Mr. Caine styles them than the present descendants of some of the oldest families in England can be so described. There are exceptions, but Mr. Caine's sweeping assertion classes them all together, and casts a most unjust reflection upon a large and upright section of the community. He speaks of the merchants saying that the missionaries are idle and worthless, and of the missionaries retorting in kind. As a resident of nearly a quarter of a century I have never heard of such recriminations, or such a statement on either side; on the contrary, I know that the missionaries are respected and their work generally appreciated. He speaks of no natives attending the services in the cathedral, and of the only attempt made by the Church of England being a small school chapel. The services in the cathedral being in English, they are not intended for the native Christians, who would not understand them. In the chapel he speaks of, and describes as small, there are over 60 communicants, and more than double that number sometimes attend at the services, yet Mr. Caine says there is an attendance of 50 or 60 at most. It was built for the natives, and three services in Chinese, Malay, and Tamil are held in it every Sunday, besides services during the week, and before it was built the natives did attend services in the cathedral, where the Communion was administered to them in their native language at the same time as it was administered in English to the English communicants. Mr. Caine has made no reference to the third chapel, 12 miles from town, built for and attended by Chinese, the services being conducted by the S.P.G. missionary. His remarks about the Presbyterians are equally erroneous in almost every point he mentions. He speaks of their using four small rooms. They have four chapels, separate buildings, three in this island, and one in Johore, on land given by the sultan for the purpose. As to his remarks upon the greater amount of work done by the Roman Catholics, it should be remarked that they have large endowments and much landed property in the place, and consequently are able to maintain a very much larger staff of labourers; but the number of converts, on which Mr. Caine bases his statement of the comparative failure of the Protestants, is not a test which can be fairly applied to religious matters. That the number of natives around us is very large, and the number of Christians among them is very small, is to be regretted and cannot be denied; but to throw disparagement, without due inquiry, upon the efforts that are being made can do nothing to help on the object Mr. Caine has, no doubt, at heart, and may injure the work, small though it may be, but as much as the means will allow, that is being done.

"Your obedient servant,

"Singapore, February 28." "WYKEHAMIST.

WE are asked to make known a grant voted by the S.P.C.K. at the meeting of that Society in April, by which its plan of training medical Missionaries was extended to the training of women. The Society voted a sum of £1,200 for the purpose of providing studentships, at a rate not exceeding £75 a year, for a period of not more than four years, to assist in giving a systematic and complete course of medical and surgical training to women, to prepare them to work as medical Missionaries in connection with some Missionary Society of the Church, or under the direction of a Bishop of the Church, among heathens and Mohammedans; it being understood that arrangements will be otherwise made that any candidate appointed to such a studentship shall receive adequate theological and other instruction to fit her for the evangelistic part of her work. Candidates for these studentships should communicate with the Rev. W. H. GROVE, S.P.C.K., Northumberland Avenue.

SUGGESTED SUBJECTS FOR PRAYER.

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July next.

That faithful men may be raised up by God to take up the work of His servants James Alfred Colbeck and Arthur Harold Sheldon, and that others may be led to offer themselves for work in the diocese of Madras, in Chota Nagpore and in Assam.

For the Missions in Madagascar, and the growth of the Native Ministry in that country.

For New Guinea, that the new Mission to that land may be well planted and blessed in its growth.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, March 16, at 2 P.M., the Rev. B. Compton in the chair. There were also present the Bishop of Antigua, the Bishop of St. John's, Kaffraria; the Earl of Powis, and F. Calvert, Esq., Q.C., *Vice-Presidents*; C. Churchill, Esq., General Davies, Canon Elwyn, General Lowry, C.B., J. R. Kindersley, Esq., General Maclagan, General Sawyer, General Tremenheere, C.B., and S. Wreford, Esq., *Members of the Standing Committee*; Rev. J. M. Beynon, Rev. Canon Blunt, J. Boodle, Esq., Rev. J. A. Boodle, W. A. Clark, Esq., Dr. Cust, T. Dunn, Esq., J. C. Eckersley, Esq., Rev. S. Coode Hore, Rev. Dr. Jones, H. Laurence, Esq., Rev. J. Maconechy, Rev. J. H. C. McGill, Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. C. H. Rice, Rev. L. L. Sharpe, and J. F. Ward, Esq., *Members of the Society*.

1. After prayers the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to February 29, printed on page 160 of the *Mission Field*.

3. Power was given to affix the corporate seal to documents relating to the churches at St. Jean de Luz, Partenkirchen, and Mürren, to the British Columbia Endowment Fund and to Government Stock.

4. The Secretary, in announcing the death of the Rev. James Alfred Colbeck, the Society's Missionary at Mandalay, gave a sketch of his career. The meeting adopted the following resolution:—"The Society records with the deepest regret the death of the Rev. James Alfred Colbeck. No more faithful, earnest, and successful Missionary has gone forth in this generation to carry the Gospel to the heathen. The Church has lost a man who is a signal example of all that a Missionary ought to be."

5. The Bishop of St. John's, Kaffraria, addressed the members. His lordship said that there were in his diocese some 3,000 communicants, and between eight and

ten thousand members of the Church. These are chiefly Fingoes, who are a progressive race. The Fingoes are of Zulu blood, while the Pondoes are Kaffirs. The Bishop described the beginnings of the native Fingo ministry, and the course at the Theological College at Umtata, and evidenced the existence of a system of self-support in the native Church by the statement that at least one-third part of the catechists' stipends is paid by the people. Kaffraria, the Bishop said, was pre-eminently the native Diocese of South Africa, for the natives were pouring into it as the colonies adjacent to it grew. He especially asked to be enabled to begin work in Pondoland, which occupies one quarter of the area of his Diocese, but is quite unevangelised. The Pondomise are the least civilised of the native races, and hitherto work among them, though attempted years ago by Bishop Callaway, has not thriven. A change has now taken place, and the Bishop regards the present circumstances as offering a favourable opportunity, which with £500 a year could be seized.

6. The Very Rev. F. Goldsmith, the newly-appointed Dean of Perth, Western Australia, also addressed the members, and spoke of the needs of that Diocese, of which he had heard from the Bishop.

7. All the candidates proposed at the meeting in January were elected into the Corporation. The following were proposed for election in May :—

Rev. C. W. Heald, Chale, Isle of Wight; Rev. John Bailey, Holy Trinity, Cowes, Isle of Wight; Rev. Dr. Coleman, Wootton, Isle of Wight; Rev. E. F. Sampson, Christ Church, Oxford; Rev. H. Hansell, Magdalen College, Oxford; Rev. W. F. Norris, Shirburn, Tetsworth; Rev. W. O. Burrows, Christ Church, Oxford; Rev. H. Barnett, Bracknell; Rev. C. W. Spencer, Wheatfield, Tetsworth; R. B. Rackham, Esq., B.A., Worcester College, Oxford; Rev. H. F. Tozer, Exeter College, Oxford; Rev. G. W. Jeudwine, Niton, Isle of Wight; Rev. J. M. Dorset Owen, Habergham Eaves, Burnley; Rev. James Potter, Ringley, Manchester; Rev. W. M. Spencer, St. Michael's, Swanmore, Isle of Wight; Rev. W. H. Parker, All Saints', Cockermouth; Rev. Joseph Brunskill, Threlkeld, Keswick; Rev. C. S. P. Darroch, Medstead, Alton, Hants; Rev. A. R. Wiseman, Hyde, Winchester; Rev. W. E. Green, Avington, Winchester; Rev. C. H. Everett, Netherton Houses, Hungerford; Rev. W. L. W. Eyre, Swarraton, Alresford, Hants; Rev. W. A. Longlands, Eastleigh, Southampton; Rev. Clement Smith, Hedge End, Botley, Hants; Rev. B. T. S. Carter, Watlington, Tetsworth; Rev. J. O. Johnston, All Saints', Oxford; Rev. R. G. Livingstone, Pembroke College, Oxford; Rev. W. P. Lysaght, Sherfield-on-Loddon, Basingstoke; Rev. A. E. Anderson, Bedhampton, Havant; Rev. E. B. Hill, Bitterne, Southampton; R. P. Wilson, Esq., Lichfield; Rev. Charles Gore, Pusey House, Oxford; Rev. S. Bickersteth, Belvedere, Kent; Rev. J. E. Gull, St. Thomas', Pendleton, Manchester; Rev. A. A. Boddy, All Saints' Vicarage, Monkwearmouth; Rev. H. W. Barber, Ryhope, Sunderland; Rev. T. Urmson, Roker, Sunderland; Rev. E. Rutter, Spittal, Berwick-on-Tweed; Rev. A. J. Blaydon, Tweedmouth, Berwick-on-Tweed; and Rev. W. J. Skilton, Baldock, Herts.

SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to March* 31.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£7,746*	£2,421
Legacies	5,305	...
Dividends, Rents, &c.	468	815
TOTAL RECEIPTS	£13,519	£3,236
PAYMENTS	£20,978	£5,042

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to March 31, in five consecutive years, compare as follows: 1884, £8,276; 1885, £7,478; 1886, £8,316; 1887, £8,938; 1888, £7,746.*

* In addition, the Treasurers have received Securities of the value of £25,296 as "A Thankoffering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

REPORTS RECEIVED.

Reports have been received from the Rev. D. J. Flynn and A. Logsdail, of the diocese of *Calcutta*; F. W. Leggatt, of *Singapore*; W. Brereton, of *North China*; A. C. Shaw, of *Japan*; W. F. Taylor, of *Capetown*; T. J. Cooper and J. Taberer, of *Grahamstown*; T. W. Green and A. G. S. Gibson, of *St. John's*; J. Jackson, of *Zululand*; W. H. R. Bevan, of *Bloemfontein*; A. W. Beck, C. Clulee, J. S. Darragh, F. Dowling, H. Sadler, and A. Temple, of *Pretoria*; A. Smith, of *Madagascar*; H. H. Brown, of *Auckland*; M. M. Fothergill, of *Quebec*; E. G. Sutton, of *Montreal*; H. Harper, of *Nova Scotia*; J. Boydell and S. E. Knight, of *Algoma*; J. C. Harvey and T. G. Netten, of *Newfoundland*; H. F. Crofton, of *Nassau*; S. F. Branch, of *Barbados*; H. B. Hughes, B. N. Branch, and L. G. Richards, of *Antigua*; and C. G. Curtis, Missionary at *Constantinople.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD

JUNE 1, 1888.

THE ORGANISATION OF PAROCHIAL MISSIONARY ASSOCIATIONS.

BY THE REV. W. H. HUTCHINGS, RECTOR OF KIRBY MISPERTON.*

MY subject will reduce itself to what is done in this way in the country parish of Kirby Misperton, of which alone I have been asked to give an account by the Organising Secretary. I can do this with greater liberty and modesty, because the "organisation"—if our parochial arrangements may be invested with such a dignified term—is entirely due to the zeal and energy of my predecessor, Canon Body. All I have done is to attempt to keep up what he started, and this with difficulty, as one or two of the largest contributors ceased to reside at Kirby Misperton when the late Rector moved to Durham.

It will be necessary, in commencing, to glance at the circumstances of the parish. The population amounts to 972. With the exception of the Rectory and Hall, the residents are mainly farmers and farm labourers. These, like others who are engaged in the same pursuits, have suffered considerably from agricultural depression. The parish consists of four townships—Kirby Misperton, Ryton, Barugh, and Habton. These all contribute to the funds of the Society for the Propagation of the Gospel, but the bulk of the annual sums which are sent up to Delahay Street comes from the first-named, Kirby Misperton, which has in it something less than two hundred souls.

The exact sums which have been forwarded to head-quarters during the last four years are as follows:—1884, £91. 12*s.* 4*d.*; 1885, £86. 14*s.* 11*d.*; 1886, £91. 17*s.* 0½*d.*; 1887, £85. 1*s.* 7*d.*

The sums were larger in Canon Body's time, but the difference, as far as I can discover, is accounted for, not by a diminution in the contributions of those who then gave, and still give, though certainly some of them not now of their abundance; but by the fact already alluded to, that boxes which came from some special friends who had taken up their residence in the parish and who have now left it are, of course, no longer sent to me. One of these often brought in a considerable sum, and is therefore the more "conspicuous for its absence."

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* Read at a Conference at York.

The money is obtained in two ways, by means of offertories and collections, and by Missionary boxes. With regard to the former, we have four Harvest Festivals in our parish—one in each township—and at all four the collection is always given to this Society. Harvest Festivals appear to exercise a special fascination over the people of the North, and, I fear, outstrip in importance and attractiveness Festivals upon which the Facts of Redemption are commemorated. However, we are ready to make the most of this charm, and obtain, if possible, "special preachers" for the occasion, advertising the same by the usual methods. The churches are crowded, but as the whole of the four would not hold comfortably more than about 750 persons, this does not mean much. Bear in mind that last year's contribution from Kirby Misperton to S.P.G. amounted to £91. 17*s*. 0½*d*., and it will be seen, when I give the following results of the collections, that the main sums come from the boxes.

Collections in 1886: Kirby Misperton Church, £21. 4*s* .10*d*.; Ryton, £1. 6*s*. 5½*d*.; Barugh, £1. 0*s*. 10½*d*.; Habton, 11*s*.

From this it will be manifest that three-quarters of the amount received comes from the boxes. These are always opened on the eve of the Harvest Festivals, so that the sums may be offered up on the Altar on the following morning at Celebration. Notice is given in the churches on the Sunday before that the boxes will be received at the Rectory at a certain hour on Saturday evening. They are then opened, and the sum which is in each is written in a book (never put on the cover of the box), and no one knows what the sum is but the donor and myself. The secrecy of this transaction is a special feature of it. The study of the Rectory, to use a masonic phrase, is "tiled," each one waiting for his or her turn to come in. My parishioners have been taught four things—i. To give secretly. ii. To give regularly. iii. To give joyfully. iv. To give with prayer.

I find them always most anxious that the secret should be kept of how much there was in the box. Sometimes the question is asked, "How much was it last year?" and I have seen the labouring man who, when he found it to be less, put his hand into his pocket and make up the money, saying, "God's cause shall not suffer" if times are bad.* They are taught to give something when the wage is paid, or on Fridays or Saturdays—at any rate once a week. Whatever the sum may be, not to let a week pass without helping the Missions.

Our people are further reminded that to be able to contribute to such a noble cause as the Missions of the Church is a *privilege*, not only a duty, but an act to be accompanied with joy, because God loveth "a cheerful giver." And lastly, alms must ever be associated with prayers. These, the two wings of the soul, are also always to be united in this good work. A prayer therefore is recommended to be said, kneeling, and then the coin is deposited in the box.

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* I may mention that in a domestic servant box I have found as much as £1. 15*s*., saved out of her wages.

There is one thing which, in the interests of truth, I feel bound to mention, and without which my parishioners, the farmers and labourers, may receive honour, a great part of which belongs to others. The ladies at the Hall, who have three boxes, contribute very generously to the Missions. I know not what amount of the offertory may come on the Harvest Festival from that source, but without their boxes our annual contributions would not "become small by degrees," but would certainly be "considerably less."

The names of those to whom boxes are entrusted are entered in a book, and their contributions year after year noted. We also now and then "give out" in church that Missionary boxes may be had by any who desire to take them.

There is only one further remark which I would, if time permit, make, which is, that we keep the *Missionary idea* before the people's minds. I have just preached to them two what may be called Missionary Sermons, setting forth points for intercession, the duty of doing all we can to bring the blessings of the Kingdom of Christ within the reach of the heathen. These sermons have no collections after them. They are simply reminders from time to time of this primary obligation to spread the Gospel of Christ. I think this most important—I mean, the continued setting forth of the fact that you cannot be a Christian without being a missionary. It has been recently said in the *Guardian*, that some clergymen are very zealous to obtain contributions towards some new feature for their churches, or "a new pipe" for their organ, but have little enthusiasm for Foreign Missions. In some cases, I fear, this is too true. What is immediately under our notice absorbs our attention. I look upon the *Missionary idea* as a most valuable one subjectively, especially in villages. It gives width to the mind and heart. It teaches bucolic minds to look beyond the fields and hills which surround the farm or cottage. It gives them a grand view of the Catholic Church, not only as a great National Institution, but an universal kingdom, reaching out to all climes, and places, and peoples, and teaches them that it is, as St. Jerome says, "a grand thing to be a Christian"—"to *be* one," the Saint adds, "not to seem one." "A Parochial Missionary Organisation" such as this will be found not only to be a blessing to other and unknown nations, to whom the Truth is carried by means of their alms and prayers, but a blessing to the place and people, who would stagnate without some grand *outside* object towards which their thoughts and hopes and prayers and offerings are directed—an object which stands up like some bold mountain peak above the level of our little earthly aims and ambitions, and catches its light from a higher world.

THE SOCIETY'S GRANTS FOR 1889.

ALTHOUGH the Society's Grants each year, are, to a considerable extent, renewals of those of the preceding one, there are always points of interest in the annual review. The Grants first voted for 1889 are peculiarly important, especially as they include votes exceeding those of the previous year by more than ten thousand pounds.

By the system which has been followed for many years, for ascertaining how much money might be taken as available for Foreign Expenditure, a sum more than three thousand pounds larger than that voted a year ago was arrived at. To this there was to be added £6,637, which became available in the following way. In 1882 the Society had a large capital sum of £21,025 to distribute. This was wisely taken, not to increase the ordinary Annual Grants, but for certain definite purposes, principally for endowment schemes in different dioceses abroad, the Grants being payable proportionately to the amounts received from other sources for these purposes. This plan has done much to call forth the liberality of Churchmen at home and abroad, and has worked well. A portion, however, of the Grants has lapsed, the time having now expired during which they could be claimed. Thus, of £4,000 voted for the endowment of the Clergy in the Diocese of Rupertsland, £3,500 have been claimed, but £500 have not yet been drawn; and of £2,500 voted for the endowment of the See of Colombo, £2,000 are still undrawn. These two undrawn sums of £500, and £2,000 are now voted anew on similar conditions to those attaching to the Grants made in 1882.

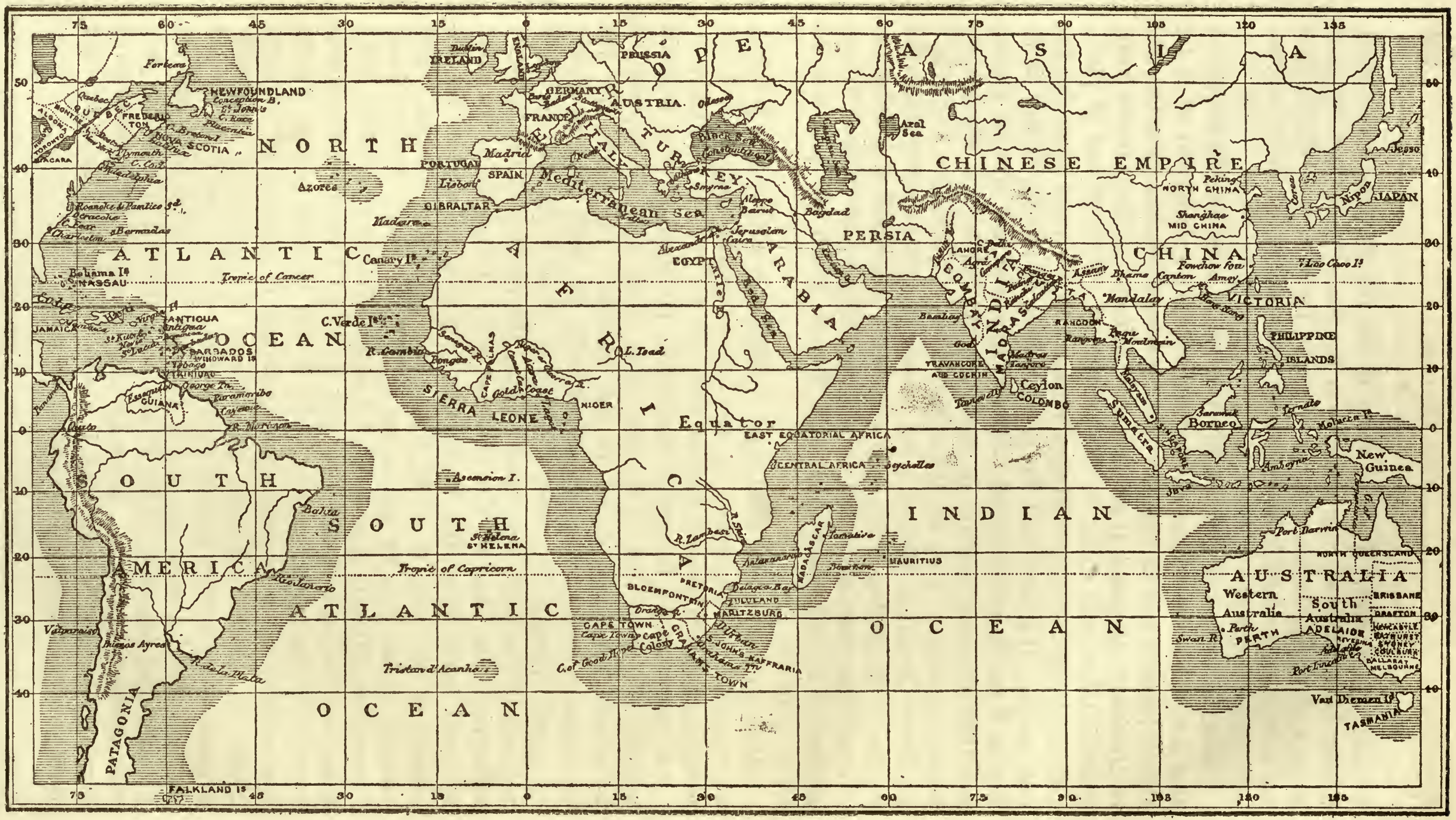
There are practically no reductions made on the existing Annual Grants. There are certain savings amounting to £315, made up of £200 lapsing on the decease of two Canadian Clergymen, with whom the Society had life covenants; £40 of the guaranteed income of the Bishop of New Westminster, released by the progress of the Endowment of the See; £60 for a printing press in the Diocese of Bloemfontein, which is no longer required; and £15 for the education of Missionary Students, set free by the generous gift by a Clergyman of an Endowment for this purpose.

The Committee were thus able to vote £10,400 for new Grants—an unusually large sum. Perhaps some of our friends, who have noticed a large benefaction of over £25,000 to the Society, may have expected to hear of its distribution as well. We may therefore state that it does not now become available in this sense, and does not come under consideration at present.

In distributing the £10,400 the Committee were clearly convinced that it would be the reverse of beneficial to take any large part of it for Grants likely to call for renewal. No advantage is gained by a Colonial or Missionary Diocese if it receives an addition to its Grant in one year, which is taken away a year or two afterwards. Derangement of plans, unfruitful endeavours, and disappointment can, in most cases, be the only result. It is clear that the present level of Annual Grants is as high as it can be safely placed. Accordingly, the new Annual Grants for 1889 are only slightly in excess of the amount of the savings referred to above. They are three in number, viz., £50 for a Clergyman for Beaver Mountain District in the Diocese of Algoma, £50 towards the income of the Bishop of St. John's, Kaffraria (a reversal of a reduction of a previous year), and £300 for the painfully under-manned Telugu Missions in the Diocese of Madras, a Diocese which last year had its Grant reduced.

Dealing now with the solid sum of £10,000, a quarter of it is taken, as we said above, in renewing the two lapsed Grants to Rupertsland, and Colombo, and £2,000 for a purpose which we will proceed to explain.

A glance at the Treasurers' statements presented at each monthly meeting will show that in the early part of the year the expenditure is always largely in excess of the receipts. The reason for the phenomenon is this: the expenditure is in the main uniform month by month through the year, the income is not; the bulk of it is not sent by the local Treasurers all over the country to the Society's office until the close of the financial year. Consequently, in order to avoid bankruptcy, the Treasurers require a balance at the beginning of the year to carry them through to the autumn. This balance, which goes by the name of the "Working Fund," stood formerly at £50,000; it was reduced some years ago to £40,000. The latter is found to be insufficient, and (to avoid borrowing) £42,000 is found to be the lowest figure at which it can be safely placed; £2,000 is accordingly taken for this necessary purpose of raising the "Working Fund" to £42,000. We are glad to have an opportunity for briefly explaining this matter, because some readers of the accounts at the end of the Annual Report may think that the Society cannot have the pressing need for money which it has, since they see it close the year with substantial balances. These are not balances at all in the sense of surplus; they are simply what is absolutely required to enable the Society to meet its obligations during the year.


NORTH ATLANTIC OCEAN
SOUTH ATLANTIC OCEAN
INDIAN OCEAN
EUROPE
ASIA
AFRICA
SOUTH AMERICA
AUSTRALIA
CHINESE EMPIRE
CHINA
INDIA
PERSIA
ARABIA
TURKEY
NEWFOUNDLAND
NOVA SCOTIA
QUEBEC
FREDERICTON
TORONTO
NIAGARA
ALGOMA
MONTREAL
Quebec
Forteau
Conception B.
St. John's
C. Race
Placentia
C. Breton I.
Halifax
Plymouth
New York
C. Cod
Philadelphia
Roanoke & Pamlico Sd.
Ocracoke
C. Fear
Charleston
Bermudas
Bahama Is.
NASSAU
Tropic of Cancer
Cuba
Hayti
Virgin Is.
JAMAICA
ANTIGUA
Antigua
Dominica
St. Kitts
Nevis
St. Lucia
Barbados
BARBADOS
WINDWARD IS.
Tobago
TRINIDAD
George Tn.
Essequibo
GUIANA
Paramaribo
Cayenne
R. Maranon
Panama
Quito
Bahia
Rio Janeiro
Valparaiso
Buenos Ayres
R. de La Plata
PATAGONIA
FALKLAND IS.
Azores
Madeira
Canary Is.
C. Verde Is.
R. Gambia
Senegal R.
Pongas
CAPE PALMAS
SIERRA LEONE
Gold Coast
Lagos
NIGER
L. Tead
Equator
Ascension I.
St. Helena
ST. HELENA
Tropic of Capricorn
Tristan d'Acunha
Dublin
IRELAND
ENGLAND
London
PORTUGAL
Lisbon
Madrid
SPAIN
GIBRALTAR
FRANCE
Paris
Baden
Stuttgart
GERMANY
PRUSSIA
AUSTRIA
Odessa
ITALY
Rome
Mediterranean Sea
Malta
Black Sea
Constantinople
Smyrna
Aleppo
Beirut
Jerusalem
Cairo
Alexandria
EGYPT
Nile
Red Sea
Bagdad
Aral Sea
Caspian Sea
EAST EQUATORIAL AFRICA
CENTRAL AFRICA
Seychelles
R. Zambezi
R. Shire
Tamatave
MADAGASCAR
Antananarivo
MAURITIUS
Delagoa Bay
ZULULAND
PRETORIA
BLOEMFONTEIN
Orange R.
MARITZBURG
D'Urban
S. JOHN'S
KAFFRARIA
Grahams Tn.
GRAHAMS TOWN
CAPE TOWN
Cape Town
Cape Colony
C. of Good Hope
LAHORE
C. Delhi
Agra
Cawnpore
Benares
Calcutta
BOMBAY
Bombay
Goa
MADRAS
Madras
Tanjore
TRAVANCORE AND COCHIN
Tanjore
Ceylon
COLOMBO
Assam
Bhamo
Mandalay
RANGOON
Rangoon
Pegu
Moulmein
Malaysia
SINGAPORE
Sumatra
Java
Sarawak
Borneo
Ternate
Molucca Is.
Amboyna
New Guinea
PHILIPPINE ISLANDS
VICTORIA
Hong Kong
Canton
Amoy
Fowchow Foo
Shanghae
MID CHINA
Peking
NORTH CHINA
Corea
Nipon
JAPAN
Jesso
Loo Choo Is.
Port Darwin
NORTH QUEENSLAND
BRISBANE
GRAFTON
Western Australia
Perth
PERTH
Swan R.
South Australia
ADELAIDE
Adelaide
Port Lincoln
NEWCASTLE
BATHURST
RIVERINA
SYDNEY
GOULBURN
BALLARAT
MELBOURNE
Van Diemen Is.
TASMANIA
75
60
45
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75
90
105
120
135
50
40
30
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10
0
10
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30
40

We have now to explain the distribution of the remaining £5,500. It is divided between eight objects.

For the endowment of the Clergy in the extremely poor Diocese of Nassau £500 is voted to meet £2,000 already raised or to be raised from other sources for the same purpose before December 31, 1893. To the Diocese of Zululand £400 is voted for Missionary purposes, the amount corresponding with that of an old vote which lapsed some years ago.

In desolate Tristan d'Acunha the Rev. E. H. Dodgson is steadfastly ministering to the little flock without the stipend that was formerly given by the Society. It is proposed that he should have a furlough, and it is estimated that if he comes home, and another clergyman takes his place, the four passages for himself and his *locum tenens* in going and returning will cost, first and last, some £300. Towards this the Society votes £100.

The remaining five grants are in one respect uniform, for each is voted so that its expenditure is spread over five years; a fifth part being spent in each year. Thus £500 is voted to Rangoon, in the hope that £100 a year, little though it is, may be not unfruitful in developing the wonderful work in Burma. A like sum is voted with a like object in view of the great present opportunity in Japan. Bombay, which suffered reduction a year ago, also receives this amount; as does Madras, which, with the £300 mentioned above among the annual grants, will thus receive an addition of £400 a year, in the hope that two Missionaries may be added to the staff in the Diocese.

Lastly, the long-hoped-for opportunity for making a beginning in the Corea is seized. For some years this interesting country has been mentioned in the *Mission Field* and the Society's Annual Report. The need for action had been frequently impressed on the Society. Last year Bishop Bickersteth, of Japan, and Bishop Scott, of North China, visited the country together, and we printed last month a part of the valuable report which they presented to the Archbishop of Canterbury. Their decided opinion is that the Corea Mission should be worked from North China rather than from Japan. Further delay would have been discreditable, and the Society is happy in having it in its power to vote £500 a year for five years—small though the amount is for beginning a new Mission to a new country—to be spent by the Bishop for North China on the support of an English Missionary and some Chinese catechists in the Corea. May this small beginning lead in years to come to a large and fruitful blessing on that distant land.

This completes the distribution of the £10,000 voted, in addition to the sum of £73,847 (in which the new grants, amounting to £400, are included) voted under the head of "Annual Grants for 1889," as set forth in the following table:—

ANNUAL GRANTS FOR 1889.

Montreal	£520
Quebec	1,500
Toronto, Pension	32
Algoma	800
Fredericton	1,250
Nova Scotia	1,065
Newfoundland	2,900
Rupertsland	1,560
Qu'Appelle	1,092
Saskatchewan	1,300
Caledonia	200
New Westminster	600
Nassau	500
Antigua	850
Trinidad	50
Guiana	770
Panama	200
Windward Islands	200
Sierra Leone	280
Capetown	1,600
Grahamstown	2,930
St. John's	2,530
Maritzburg	2,125
Zululand	600
St. Helena	275
Bloemfontein	988
Pretoria	£900
Mauritius	590
Madagascar	3,200
Calcutta	7,000
Rangoon	3,780
Lahore	2,980
Madras	13,525
Bombay	4,725
Colombo	1,500
Singapore and Sarawak	3,250
North China	900
Japan	2,460
Adelaide—N. Territory	300
North Queensland	50
Perth	300
Brisbane	50
Norfolk Island	50
Fiji	200
Honolulu	700
Constantinople	300
Continental Chaplaincies	200
Education of Students	170
Total annual grants for 1889	£73,847
Total amount voted	£83,847

The Grants may be summarised thus:—

	Annual Grants. £	Block Sums. £	Total. £
America and the West Indies	15,389	1,000	16,389
Africa, and neighbouring Islands	16,018	500	16,518
India and Ceylon	33,510	3,500	37,010
Singapore, China, Corea and Japan	6,610	3,000	9,610
Australasia, Honolulu, &c.	1,650	—	1,650
Constantinople, Chaplaincies, Students, and Working Fund	670	2,000	2,670
	£73,847	£10,000	£83,847

With the exception of the Dioceses of British Columbia, and the Provinces of Rupertsland and New Zealand, the accompanying map gives a comprehensive view of the colonial and missionary dioceses. How enormous are the missionary problems it suggests! The Church may contemplate with thankfulness the growth of the Colonial Church in the last century or half-century; but even where the names of dioceses look close together on the map, the work is, so to speak, but begun. India and South Africa have their millions of heathen from which the Church reckons converts by thousands only, while vast tracts in Africa and Asia are still without even the neighbourhood of the Church's operations.

A MISSIONARY TOUR AMONG THE KARENS.

BY THE REV. WORDSWORTH E. JONES, THE SOCIETY'S SENIOR MISSIONARY AT TOUNGOO, BURMA.

I STARTED on Wednesday, January 4, 1888, on my first journey among the Karens after my return from furlough. My party consisted of two *Kemendine students who had just finished their course, Tah Koh, one of the young catechist students under my training, a Madrasee cook, a number of villagers from Shah Pyn Kyoung to carry my baggage, and a white Karen hill pony, accustomed to mountain climbing. My intention was to visit the villages in the Mebyn and Kannee townships belonging to the English Church, under the ægis of the S.P.G. My absence in England on sick-leave rendered this the first journey I have been able to make since May 1885, and so long a space since the last visit made it much more possible to gauge any apparent progress either in religion or civilisation among the Karens, with whom my present account exclusively deals. Much is said about missionary work to these people, and the readiness with which they accept Christianity; but no one knows, but those who labour among them, what uphill, toilsome work is building them up in the faith, and lifting them out of their ignorance and wildness.

Each year, as I went round the villages, during the eight years of my previous stay, the same state of things existed, though I was thankful to notice, in some instances, slight improvements from time to time, even though these were often transitory and feeble. So much depends upon the presence of a reliable native agent in a village, and, until we can supply each of our villages with a trustworthy catechist, go round as often as we may, little or no improvement will be noticed. A few more years of patient training and I trust we shall have catechists

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* The Kemendine Institution, Rangoon, exists for the purpose of training Native Agents.

on whom we may rely not only to supply our existing Christian villages, but to send to the heathen villages beyond.

My first village was Shah Pyn Kyoung (Karen name, "San Blau"); this is a Red Karen village, and the people do not understand Sgau Karen at all, but speak a patois of their own, which the teacher Shah Poh, whom we placed there, understands fairly well. He says he has mastered all the simple words of the language, but has not yet acquired the hard words. The people understand a little Burmese, but not much, and do not seem likely to acquire much more. Shah Poh says that he is still learning the language, and, when he has thoroughly acquired it, he is proposing to translate the Morning and Evening Prayer into the dialect. Meanwhile, he is using the Prayer Book in Sgau Karen, which, unfortunately, is not understood by the people. The question of numerous translations of the Prayer Book, or parts of it, for the separate languages of the same stock, Bghai Sgau Karen and Karenee, or Red Karen, or leading all the sub-divisions to pray in one language, Sgau Karen, perhaps the purest of the family, is at this time engaging much of my attention; to which may be added the question of using Roman or Pali characters for any literature published specially for the use of these particular tribes. The plan adopted up to the present has been the use of one dialect. Like many other mission fields, this possesses the great obstacle of a babel of tongues.

To return. The whole morning was occupied in "getting there," which meant crossing the river Sittang, wading through the sand, and through miles of jungle, giant or "kine" grass, canes, and frequent bogs.

In the afternoon, Shivè Poo and Shivè Ee examined the children in the three R's to see if they had learnt anything from their teacher. Out of the whole number, about twenty in the village, five only were under instruction; and these had not got beyond their alphabet in Sgau Karen and Burmese, and the numerical table. Shah Poh came here in March of last year, and thus has been at work only nine months in a village which is only just now embracing Christianity. After the evening service at six o'clock, I addressed the people in Sgau Karen as simply as possible for Shah Poh's interpreting, and strongly urged upon them the necessity, under existing circumstances, of acquiring the Sgau Karen dialect, and then and there asked those who expressed their willingness to place themselves under the teaching of Shah Poh to append their names to a written declaration of their willingness to do so. (The importance of this will be seen when it is remembered that the Bible is translated into Sgau Karen only.) And this finished, a prayer was offered on behalf of the village that the blessing of God might rest on the work begun there, and the meeting broke up. My night-quarters consisted of six rough poles lately cut from the jungle hard by, with bamboo floor-matting hastily thrown over some sticks as a roof, and fastened round as temporary walls, rendering a very slight protection from the burning sun by day and the heavy dew and cold by night. The village was nine miles from town, and the journey through the thick jungle occupied us from 9 A.M. to 12 NOON.

A person unacquainted with the uncivilised villages surrounding Toungoo would be much surprised at the difference which a few short miles present, and how suddenly all traces of civilisation are lost when the town is left behind. During the night, sleep was almost impossible on account of the multitudes of mosquitoes which swarmed around, penetrating even my mosquito-netting. I anxiously waited for the dawn to relieve me from their torments, the profound silence around being broken only by the monotonous note of a solitary bird high up in the branches of a giant black varnish tree, a hundred yards from my gingerbread house.

A four miles' journey took me next morning to Ou Myà Doung (Karen name, "Wetander Derkah"). This village has no catechist, but the services are carried on by a young man, named Twee Pah, every evening, and three times on Sundays. This village, like many others, only possesses one Bible, which is now in a very dilapidated condition, and their recent losses makes the cost of a new one—Rs. 4 (8 shillings)—a large sum to raise. A fire broke out in the village last May and destroyed all the houses except one. They are now rebuilding them on the old site, but as badly as before. I am sorry that the head-man of the village is a man whom it was found necessary to excommunicate from the Church, as he was found living in sin, and he had not been received back when my visit took place. For this reason, and on account of the continual quarrels, culminating in language of this kind, "If Sau Pah goes to Communion, I shall stay away," and *vice versâ*, I am grieved to say that I was unable to have a celebration of the Holy Communion in this village. A list of the unbaptized children of Christian parents was made as soon as I arrived, and the baptism took place a few hours afterwards. There are only a few heathen (three) in this village, and they have given up Nât worship altogether. This year there has been a very great scarcity of rice through a plague of rats, and some of the villagers are now leaving the place to join the other portion of their clan (Wetander), about twelve miles off up the mountains to the east.

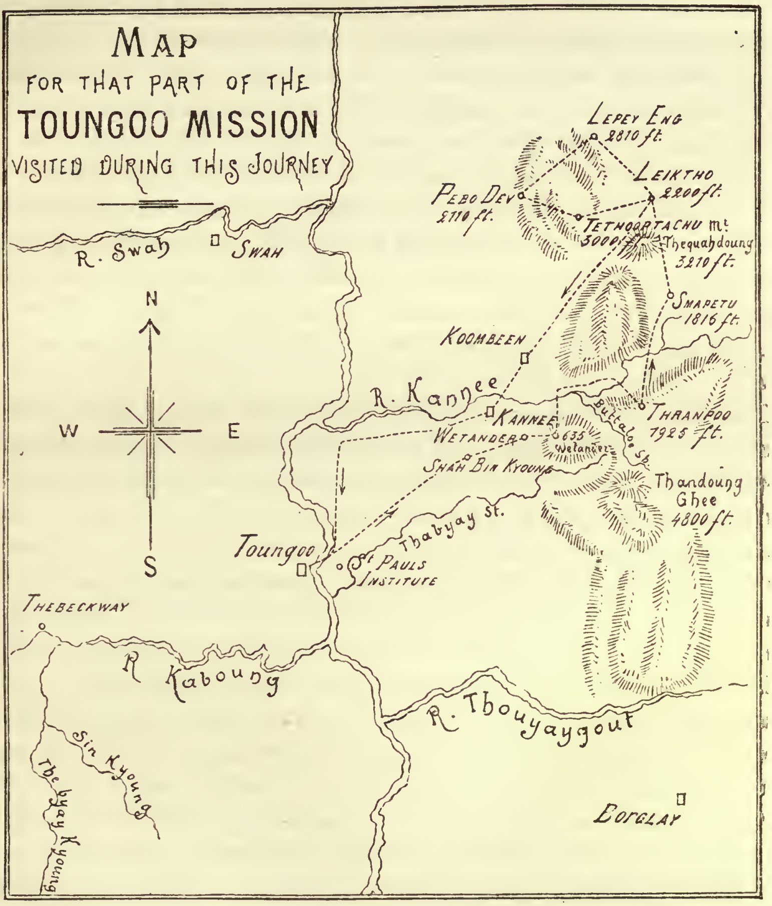
The drawback of language spoken of with regard to the last village, applies to this also. The villagers speak Mopghah, unlike any other dialect we have in our mission field. Many of them understand enough Sgau Karen to follow a simple sermon; but there are some who have grown up during the interval between the time of Baptist influence and the reception of the village into the English Church who know very little of the dialect in which the Scriptures are written, and are equally destitute of anything to show that Christianity has exercised any influence over them, or that they are any better than they were before. I question whether we shall ever be able to raise these. In the evening, I took service as usual, and almost the whole village came. One of my young catechist students, Shivè Ee, took the service, I saying the Absolution, and Shivè Poo, the other student, read the lesson. And after service I preached to a very attentive congregation on the lessons to be gathered from the passage read to them. Their chapel is a large teak building, built some twenty-five years ago, but much out of repair. The hymns were sung very heartily by the men, but the absence of the sound of women's voices, joining in the singing, was most marked. Now that Karen female education is being pushed forward, this will gradually rectify itself.

Medicines were distributed after the service. Next morning, January 16, after a good night's rest, I started out at seven o'clock, with my baggage following me on the backs of the villagers. We now, for the first time, began to ascend the mountains, which are covered with giant trees of various kinds, the podouk, teak, pyngado, and black varnish trees preponderating. Sometimes our road took us along the beds of streams and through pools full of water, over rocks and boulders, all slippery with moss and lichen, over the trunks of mighty trees, and now and then under them, up sharp ascents and along the edge of the hill, with the land sloping acutely away to the right or left, or down some narrow path, worn with the torrent, with the gravel slipping under you as you go, to the roaring mountain stream, only to clamber up the other side in a yet steeper ascent, and so on and so on for hours.

My destination was Ateh Mway Doung (Karen name, "Wetander Der Koh"), rich in the possession of a number of buffaloes and an elephant. Here, too, I found that the crops had failed, and many of the villagers in a month or so will have consumed their bins of grain. This was the first thing I ascertained by my visit, and, on inquiry, I found that the scarcity was much more wide-spread than I had anticipated. Next, I had brought a very accurate barometer with me, and we found the village was situated 630 feet above the sea-level—a very poor height to have arrived at after so much fatigue, I thought to myself—but the temperature was somewhat cooler than the average of Toungoo. My thermometer registered 78° at 12 NOON, 80° at 3 P.M., and 60° at night. This is our cold weather.

Tee May, the teacher, is a sub-deacon, and has been here for five years. I found the bamboo chapel was in a bad state, but preparations for my arrival were made in Tee May's house.

The villagers have resolved that their services shall no longer be performed in untidy bamboo erections, and have subscribed to the erection of a wooden church with a schoolroom below. Seventeen iron-wood trees have been prepared and brought to the ground, and the Forest Department has given a grant of ten teak trees for the same purpose. With this amount of wood, they ought to be able to erect a very nice building. They propose starting the work in February; and in March I hope to come and assist them in the erection of it. But this must depend upon the amount of work which I may have during the month.



About 4 P.M. I examined the children who are under instruction in the hill-school attached to this village, under the superintendence of Tee May. This school has been in existence since 1882, and the results show very hopeful progress in the right direction, and prove beyond doubt that primary vernacular education can just as well be provided for among the people themselves if a proper staff of teachers are forthcoming, and at a much less cost than in Toungoo, where food has to

be purchased for the scholars, an item which falls heavily on the funds, even for a small number of boarders.

The establishment of a central hill-school in each of the three parishes under my charge in the year above-mentioned, and their continual progress, I look upon as one of the most satisfactory and hopeful signs in the Toungoo Mission. Anyone visiting them for the first time, ignorant of the difficulty experienced in starting them, might be disposed to take a less hopeful view, but, as they go on progressing, I feel sure that ultimately the Government Upper Primary Standard may be reached, which, for the present, must be the limit of the hill-schools.

In 1886 this school earned a result grant from Government of Rs. 7·8, and an attendance grant of Rs. 7·8, according to the inspector's certificate, which was shown me (result grant for boys, Rs. 3; for girls, Rs. 4·8). In 1887 no result was gained on account of the sickness of the master. The total number of scholars amounts to seventeen. In placing the school here, I intended it to meet the educational wants of other villages in the same parish, a result which has not been brought about, only three children coming from other villages. It is hoped, when the new church with its school is erected, the idea may be carried out.

The children being at work in the jungle, or helping their parents in the adjacent streams, could not be brought together before about 4 P.M. The examination was broken off in the middle by the usual evening service, when, the day being the Feast of the Epiphany, the second lesson recounted the miracle at Cana of Galilee, and a suitable address was given by Tee May, the sub-deacon, on the subject of the manifestation of Christ in bodily form on earth, and spiritually now to the hearts of all his faithful people. This brought up the subject of due preparation for the reception of Christ in the heart, and consequently the due preparation to the Holy Communion arranged to take place on the Sunday morning following. The whole service was most reverently performed by the sub-deacon; quite different to a service I remember as having taken place in this village on my second visit in 1880. The singing of the three hymns was most hearty, especially the hymn "Abide with me," and the responses of the Litany were well taken up by the people. After service the whole congregation were requested to remain, and resolve themselves into a committee, for the discussion of those points which called for attention. Chief among these was the proposal to ask "trust-money" for every boy and girl who is admitted to our town boarding school, a proposition which, if it takes shape, will affect this village, perhaps, more than any other, for we had as many as five runaways from our boarding school last year, all from this village. The discussion was taken up in earnest, and for the first time I was present at a debate in a Karen village. While we were deeply engrossed in this, a sudden noise was heard, and out rushed all the villagers from the chapel! A tiger had entered the village and seized a young buffalo! The infuriated mother had broken her moorings (which consisted of a string passed through her nose, and fastened to a tree-stump), and was in hot pursuit. (I heard afterwards that the young buffalo was not carried off.) Further consultation was out of the question, and the dark night was made lurid, in the space in front of the mat chapel, with a multitude of blazing bamboo torches. One or two persons stayed behind to obtain medicines from me for such ailments as they had, and, this finished, I was glad to retire to rest, very tired, at 10 P.M., but not to sleep. The talking of the Karens in their mat houses around prevented this; as well, too, that "Dermalenghem," my cook, in a very frightened way came up to my bed, and, on my asking him what was the matter, declared that there was something making a noise like a great cat in the jungle hard by. I told him it was only the buffaloes to no purpose. I must have been sleeping heavily until at 2 P.M. I was suddenly awoke by that peculiar call of a tiger (which, when once heard, is never forgotten) not far from the village. The night before I had heard a number of barking deer making for the Pounglomy Plains. The sounds seemed following the same direction. The mat chapel was in a bad state, holes gaped 3 feet and 5 feet in the wicker walls, and the door, 3 feet by 6 feet, had nothing to close its entrance. Nor had I firearms with me on this journey. As the sounds grew fainter and fainter, therefore, I turned over on the other side and slept until the grey dawn was changing into broad day by the rapid rise of our tropical sun.

At 7.30 A.M. we had mattins and a hymn, after which the examination of the children was satisfactorily proceeded with. Shivè Poo and Shivè Ee acted as examiners under my supervision.

The baptism of a child occupied part of the afternoon. Single baptisms like this are uncommon among the Karens, and the service is more impressive to the congregation than where there are wholesale baptisms. One way and another, time was fully taken up until evensong at six o'clock, when a penitent was received again into the Church. Kneeling outside the church door, he publicly asked the forgiveness and prayers of the congregation, made confession of his sin, and was received back into the number of believers. This case had been the subject of many prayers and efforts on the part of many native Christians for some years past. Sankey G'man, a native Christian, in Government employ as cess-fund collector, of local influence and position, was found living in sin, and on discovery was quickly excommunicated, and upon that the native Christians of his village insisted upon his leaving the village. After three years of wandering about (during which he lost his appointment, his elephant was stolen by dacoits, and he lost a good deal of money), he is received back into the village, and, after repentance and amendment, he makes his public confession, and receives the public declaration of God's absolution to repentant sinners. The words, "Rejoice with me, for I have found the sheep which I had lost" occurred to me; and if there is joy in heaven over a repentant sinner, surely there will be joy in the hearts of those, too, who read of this brother, though not of their own race and language. Evensong was then said.

First Sunday after Epiphany, January 8. With the dawn, mattins was sung; and, at 10.30 A.M., 75 communicants presented themselves at the holy table. It was a long service, but not a weary one, and the increased reverence in the reception of the Holy Communion was a cause of encouragement, as well as the fact that there is no heathen or unbaptized person in the village.

KARENS.

In the afternoon, the children came together again, with the young cultivators and young women, for an examination as to their knowledge of scripture and the catechism. The infants were examined, but the records would take up too much room.

After morning prayer next day (Monday, January 9), I set out for a village further on, Yetmine (Karen name, "Thraupoo"). Our first obstacle was the Kannee stream. This broad mountain river reminds me very much of the Strid in Yorkshire, or the Lyn above Lynmouth, in Devonshire, except in the width, in which the Kannee (or Elephant River, as the Karens call it) excels. The crossing of this river, which occupied some time, would have afforded a skilful artist a pleasing subject for his brush, the villagers with their vari-coloured garments leaping from boulder to boulder, others clambering along the side of a Karen fish-weir (along which I managed to scramble with one or two rather narrow escapes of being sent into the water), my white pony swimming the roaring stream in one of its less rapid parts in company with the catechist's brown little animal, young boys trying the fish-traps to see if any fish were caught in them, women dressed in dark-blue frocks and crimson silk-shot petticoats crossed the river lower down, making a fallen buttress-tree, about 150 feet long, a bridge to pass over, whilst up above all the eternal hills completed the picture with their thickly covered heights.

SHAN LEAVING TOUNGOO FOR THE MOUNTAINS.

I had about five hours' hard marching before me, and so could stay but a few minutes to admire the scene and pass on into the thick jungle beyond, in which lay the little bridle path along which my way led me. To save time, instead of following the bullock-road over the hill, we went round its face, and along the narrow and precipitous path in the land belonging to the village of Deemoperlee, where our revered first Bishop (Titcomb) met with that fall down the precipice which caused him to resign his work among us, and from the effects of which he himself told me in 1886 he had never recovered. A tree overhangs the spot, and a little cross cut in the bark identifies it. The tree is covered with a beautiful mauve giant convolvulus, of a kind I have never met with elsewhere. The leaves are like leather, and one of the four petals which form the flower reminds me of the under-lip of the common garden flower called "Snapdragon." The spot is an awkward one, for the path slopes down to a huge rock flush with the ground, and very slippery; after which the earth has given way for about 2 feet, and the only way of escape is to stride across. If the attention be called elsewhere, as in the Bishop's case, an accident such as his is the inevitable result. Bidding adieu to the spot which Karens always point to as a memorial of Bishop Titcomb, we push on until we come to the "Buffalo stream," with its banks all covered with cane, thickly set across the path, so that it is difficult when going through to prevent oneself from being swept out of the saddle. All day long one was thankful for the shade afforded by the jungle around from the scorching sun. The glare and heat were rendered more trying by the quiet indoor life in Toungoo (necessary for the training of catechists), which I had led for the past nine months.

Now, however, we leave the jungle behind us, and emerge into the open rice-fields, with the full benefit of the sun on our backs, and begin to ascend a steep mountain 2,000 feet high, at the foot of which we crossed the stream twice, and, the pony slipping, quietly bathed both itself and my legs in the water. The village teacher, Der Pah, accompanied by some of his school children, met me at the foot of the hill. And about 1,000 feet up I was met by a band of drums, cymbals, buffalo horns, and gongs, and the musicians on seeing me struck up their noise; I cannot call it music, but it was evidently meant to be as a welcome to me, and consequently had to be endured. A little further on the angle of the slope of the hill approached nearer to the perpendicular, and rendered riding impossible, and, to add to our discomfort, the ground here became looser, and gave continually under our feet, and made the next 1,000 feet a toil. It was nearly 4 P.M. when we arrived at the village, very tired, to find the barometer record 1,925 feet, and the temperature 80° at 4 P.M., but at night 58°. I was surprised it was not less than this, but the surrounding mountains towering above it all round no doubt cause a higher temperature than would otherwise be the case at this height. Evensong took place as usual in a nicely made new bamboo mat chapel with a little chancel of the same material.

The little chapels in our far-away villages, of which there must be quite fifty specimens, are renewed every two years, and I can only compare them to nicely made barns of wicker-work, with thatched roofs, which seem most unsuitable for the stately service of the English Church, and the good singing to be found in some villages.

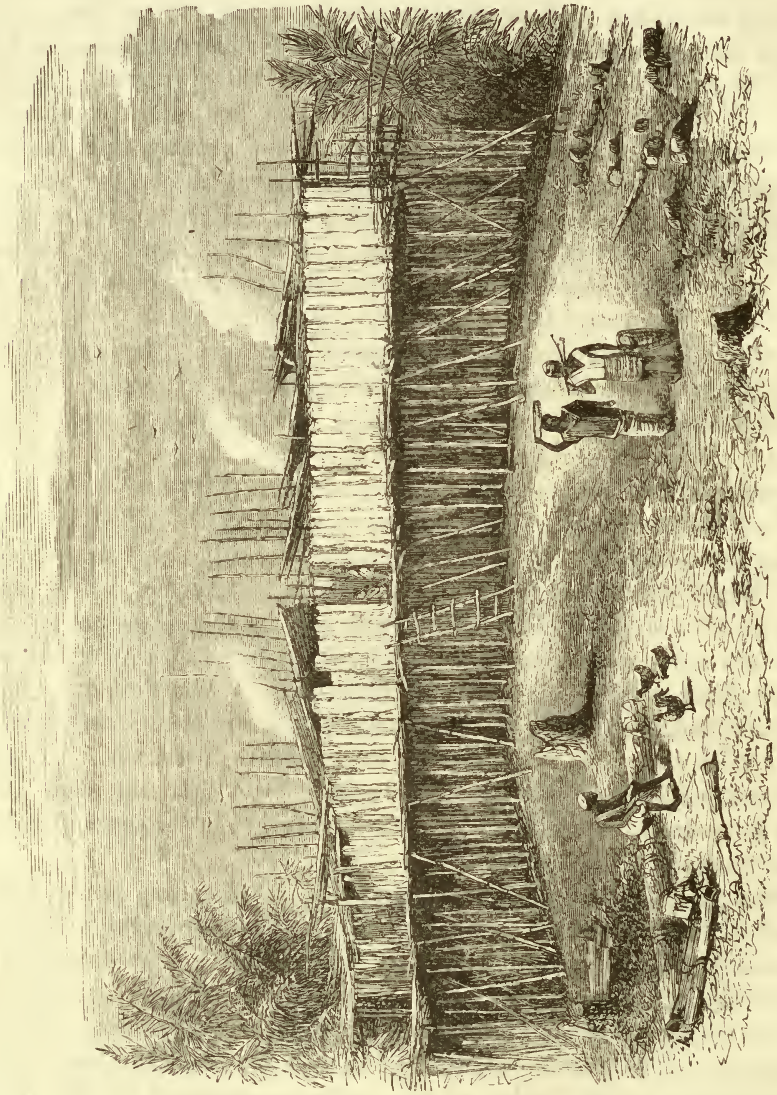
The teacher of this particular village has lately selected some short anthems from Scripture, and set them to simple melodies of his own composing, and these have been taken up with great zeal by the villagers.

The following morning, January 10, we assembled to celebrate the Holy Communion at 8 A.M., when 55 communicants presented themselves. In this village, too, I was glad to notice the increased reverence in the reception of the Holy Communion; and here I record that there is now not a single unbaptized person in the village. I found the crops had failed, and there were many who had not reaped a single grain for all their toil. Besides the scarcity of food, I found that the health of the village was worse than it had been for some time. I think this is partly due to the change of site, and so of water. They, like the people of many other Karen villages, wander about within the area of their Toungya land, having four different sites for their village, which they occupy in succession every few years, completing the cycle of three or four sites every ten or more years. After the Holy Communion, I went up to administer the Sacrament to two sick people. One of these was a blind old man, whom I have known for ten years. This is the first time

I missed his bright face at the Holy Communion in the chapel, and I was sorry to find that he was getting so feeble that he was unable to descend the ladder. I said to him afterwards, "My friend, I am sorry to see that you are not so strong as before." "No, teacher," he replied; "but I am not sorry, for some day I shall see." Immediately after this I visited the other sick people in the village to see if such medical knowledge as I possessed could be of any use to them. This village (or *tay*, as the Burmese call it), like a few Karen villages, is built after the same plan as that followed by the Dyaks of Borneo, one long roof, 300 to 400 feet, covering the dwelling of the entire community. The floor is raised from 10 to 20 feet above the ground, and the only approach is by means of a long double bamboo ladder at each end. The whole structure is very temporary and slight. In the centre is a large hall, 20 feet to 50 feet long, and 20 feet broad, and around this the various chambers of the families in the communities are situated. The space between the floor and the ground is taken up with fire-wood stacks, pig-styes, chicken-houses, and all the accumulated dirt and filth from the village above. Passing along the passage which led to the central hall, I saw a family feeding. A large round wooden dish, painted vermilion and varnished, contained the rice; whilst the curry of vegetables and guappee were contained in earthenware basins at the side, with earthenware and brass spoons to eat it with. The rice, which forms the principal *pièce de résistance* is eaten with the hand, which is first rinsed with water before the operation commences. As I passed through the house, I was thankful there was no roof on as yet, as from my visits on previous occasions to this sort of houses I have the liveliest recollections of stumbling over a rotten floor in the darkness caused by the thatched roof without an opening, and being nearly suffocated by the smoke from the burning wood of some sixty fires, which go night and day, until the whole structure becomes black with the soot. It is easy to understand my preference for a structure in the jungle hard by, however slight.

The afternoon was taken up with the examination of the village school. The infants, too, were examined. Afterwards these children, with some ten young cultivators and young women, were examined in Scripture. They repeated the Creed, the Lord's Prayer, and the Ten Commandments perfectly; but were imperfectly acquainted with the Catechism. The evening was taken up with singing Christmas carols, and listening to the singing of the anthems composed by the village catechist.

The sun just rising next morning, January 11, tipping with gold the woods of the opposite mountains where my next halting-place lay, seven miles away, found me on my way down the steep mountain path. The shade of the hill rendered the air cool and pleasant, a thing one wishes would last in this warm latitude. Down we went the whole 2,000 feet to the Kannee stream below. We first met a herd of buffaloes belonging to the village, who sniffed the air fretfully, and stamped the ground angrily, as a man with a black coat and white sun-hat passed them. A little lower down the hill—and, oh! for a gun! A barking deer darted from the underwood, and bounded off below us on the river bank among the high grass and weeds. It was full two minutes in sight. But our descent of the 2,000 feet was but a prelude to ascending the opposite bank and scrambling up some 2,000 feet on the opposite mountains. 500 feet up, the grass and undergrowth had been so luxuriant that it was almost


A KAREN VILLAGE HOUSE.

impossible to make one's way through them, and we might have been hours in our endeavours had not a fishing party from the village unexpectedly met us, and half-a-dozen men went on in front, cutting a way for us to get to the village. The next three hours we clambered on, and did not reach the village until 12 NOON. We found we had that day descended 1,925 feet and climbed 1,816 feet. Shway Boh (or Karen name, "Smapater") I found divided in two sites this year, as their patches of cultivation were some distance apart. The Karens cultivate quite an enormous quantity of land, and, because it is so poor, allow it to lie fallow six, seven, ten, or even twelve years. This is the main drawback to their advancement in civilisation. But it is still a question whether their system of cultivation cannot be improved, and many theories have been put forward—*e.g.*, the cultivation of their grain in steps, as on mountain sides in India. But I feel strongly in favour of their giving up rice cultivation on the hills altogether, if a suitable seed, such as "raggye," is found to thrive among them. The hill-rice seed, which used to be cultivated in large quantities with considerable success, bearing two crops a year, is now rarely to be met with.

I tried to induce two or three of the young men from Smapater to join my Catechist Training Institution, and I think I may rest assured that three or four of them will take advantage of the opening. I was vexed to ascertain that the catechist Rah Shaw has not kept school this year in his village. When appointed, he gave promise of being a good and reliable teacher. I talked to him very seriously about it, and I trust that next year will find everything going on as it ought to do. The bamboo mat chapel was unfinished, having no roof on, and I could not then have a celebration of the Holy Communion. The children who were unbaptized were admitted to baptism during the afternoon. Once or twice whilst talking with the village teacher, I was interrupted by a man in the next house beating a "kyzee," or large brass drum. The possession of a number of these make a man rich among Karens, the value ranging from Rs. 50 (£4) to Rs. 500 (£40). The sound is like a huge bell, but not so metallic. I expostulated with him, with the satisfactory result that he promised to wait to exhibit his possession after my departure early next morning, a promise which he kept, and directly after I had started on the morrow I was greeted with the sound "pom-pom-pom, pom-pom-pom," for many miles of my journey.

January 13 found me climbing along the hills to Leiktho, a place fully described in Colonel McMahon's book, "The Karens of the Golden Chersonese," where a good deal of information about this interesting people will be found. Leiktho is a Government centre for the Kannee township, with a police-guard, court-house, and a Shan bazaar for native commodities. I carried almost my whole food for the tour with me, as the only things obtainable in the villages were fowls (very unlike the sleek European specimen), rice, and salt. My bread was cut up in slices and baked hard before starting; and for meat I had one or two tins of preserved provisions, jam, &c. The only thing that I managed to purchase which was European was three pounds of sugar and two quarts of paraffin oil for my jungle-lamp.

Leiktho Guard is 2,216 feet, and the three villages around I found at a much higher altitude, Leypey Eng Glay (Karen name, "Klomotochee Tethooplachee") being exactly 3,000 feet high. I found it very cold there; and one night, on putting a basin of water outside, a thin film of ice was discovered. By 12 NOON the thermometer registered 75°; and the variation of the temperature is most trying.

The schools at Tethooplachee and Pebander were examined in the same way as those in other villages, both with very satisfactory results. The first class in the school at Tethooplachee, however, I found more advanced than in any other village, and it is my intention to make it a central school. This examination gave me great satisfaction, as did also the results in the infant-class.

I stayed four days among the villages around Leiktho, which are close together, and very pleasantly situated. At Tethooplachee, where we are to have our great annual meeting on February 8, I spent Sunday, and celebrated the Holy Communion; as I did also at Pebander on the previous morning. We had 54 communicants from these villages. I have just placed the Rev. Martway here, as it is a central spot, and given him charge of the Koown and Kannee parishes, the Rev. Manug San Pau taking Martway's parish for the present. The following day saw me on my way to town, very tired of jungle life, and glad to reach home, which I found it impossible to do in less than one and a half day's hard marching, and, shaking off the dust of the road, subsided quietly into the routine of town life, only to start off in a few days' time for similar journeys, until the re-opening of my Catechist Training Institution in April next, when my months of quiet teaching commence.

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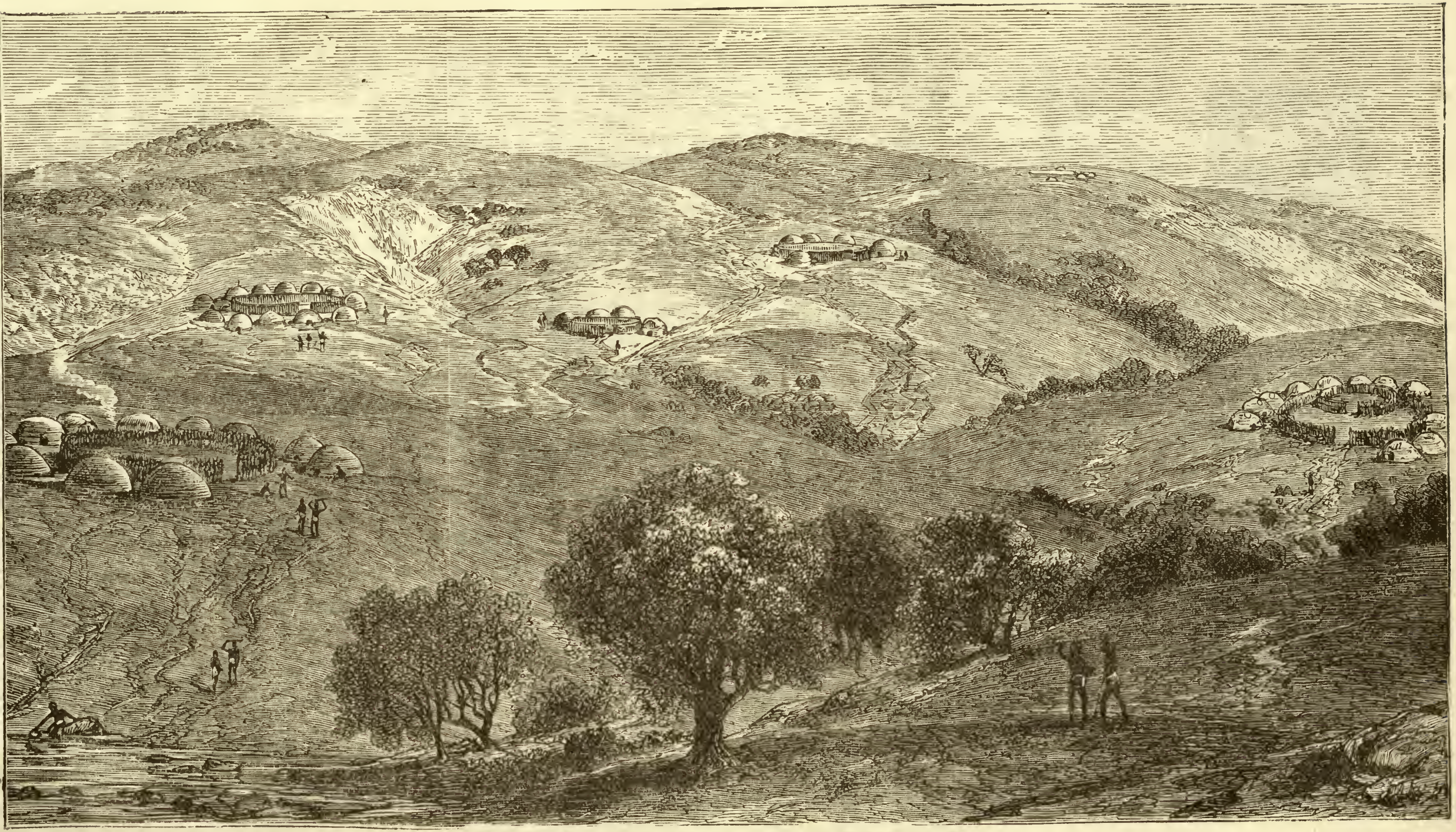
MARITZBURG.

MARITZBURG, the Diocese of the Colony of Natal, contains in its area of 21,150 square miles a population estimated at 425,000. Of these about 35,500 are of European race, 27,500 Indian coolies, and 362,000 Zulu-Kaffirs.

The clergy of the Diocese are twenty-eight in number, eighteen of them (besides several catechists) being missionaries of the Society, which makes a grant of £2,125 for their support and the maintenance of their work in its three departments among the three races. From the Bishop we have received the following general review of the Missions :—

" My last report informed you of certain changes, and I have now some further ones to report, the most important being the removal of the Rev. A. P. Troughton from Durban to Estcourt, and his being succeeded in the work amongst the natives at St. Faith's by the Rev. J. G. Reid, who by his steady work with Mr. Greene at St. Alban's and St. Mark's, in Maritzburg, has formed a fair acquaintance with the native language and habit of thought, and has made a very good beginning in his new sphere. I may mention that I was much pleased to find in September last that the native congregation was keeping up its numbers, notwithstanding the change, which they had regretted most keenly, and Mr. Reid was able to interpret my confirmation addresses into Zulu. Meanwhile Mr. Troughton has in the six months at Estcourt done everything to justify my transference of him to that large and difficult parish ; for while restoring peace and harmony amongst the white congregations he has not forgotten the Missions to the natives, but has presented me with eighteen candidates for confirmation from the old settlement where Kumalo has been at work for some years past, and has set on foot a new Mission 25 miles distant, where a congregation often numbering 90 on Sundays is gathered, and a school is under the care of an educated native who has some knowledge of both English and Dutch.

" Of the other up-country Missions to the natives, that at Newcastle, under Mr. Clark, which I mentioned last year as suffering from the death of the very zealous catechist Paul, has also afforded no little encouragement, and I confirmed 19 of its members last November. The present catechist, Richard, however, is most anxious to get back to St. Alban's



ZULU KRAALS UNDER ZWAART, NEAR PIETERMARITZBURG.

College to improve himself and continue his preparation for Holy Orders, and we are in much difficulty to find one fit to take his place at Newcastle.

"I hope that Mr. Thompson may be in England shortly after the arrival of this letter to tell you in person of the great difficulties as well as the hopes and encouragements of Springvale and its outlying Missions. Persons who know nothing about it are apt to ask why the Society spends a sum of £400 annually on these Missions. To one of Mr. Thompson's deep piety and practical zeal I should be thankful, if I had the means, to entrust double that amount, and I am sure it would be well spent. The Rev. Daniel Mzamo is working well under Mr. Thompson, and has earned the respect of the colonists, as well as that of the natives in the neighbourhood, which is a matter for much thankfulness. His second son is Mr. Thompson's schoolmaster and organist at Springvale, and is receiving instruction in theology in the hope of his becoming a candidate for Holy Orders.

NATIVE SCHOOL GIRLS, NATAL.

"I have been unable during the past year to visit St. Luke's, Umzimkulwana, but Archdeacon Shears has visted it once a quarter, and adds his testimony to that of the Government inspector regarding the efficiency of Mr. Booker's work as one of education, while as a Mission the Archdeacon thankfully expresses his surprise at the proof it affords of what the energy and perseverance of one layman can do. It is much to be regretted that the work of the Mission so engrosses Mr. Booker's time as to make it almost impossible for him, in his isolated position, to study for Holy Orders. Yet to remove him, even if I had a good substitute, for a period of six months, would be a greater risk to the Mission than I dare to run at present.

"I ought not to leave the subject of directly Mission work without recording with much thankfulness the completion of the purchase of

St. Alban's Native College in Maritzburg. It is indeed a great boon to have this property secured to the Church, and to have also a small fund at my disposal for the help of such natives as may offer themselves as theological students, but I am sorry to say the present time is one of some depression and discouragement, partly because there are so many inducements offered by more lucrative employment, and partly because the time which is found necessary for anything like preparation for Holy Orders seems long to the natives. There is one who, though very little acquainted with the English language, has just surprised me by the examination which he has lately passed, and I hope I may be justified in admitting him to deacon's orders shortly, and this may tend to encourage others whose ardour has been damped by the idea that the standard was not to be attained.

"Of the Indian work under Dr. Booth I am able to speak hopefully. He hands over to the parish priest, wherever it appears practicable, the work which he has been able to initiate; but in Durban, which is the great centre of Indian population, and where the incumbent is already far overburdened, he retains it in his own hands. It was my happiness on Sunday last to open the school-chapel (St. Aidan's), which, by the exertions of the Indians themselves, and the timely aid of the S.P.C.K., Dr. Booth has been enabled to build, and we had six adults baptized on the occasion, almost the first fruits of the Hindu population. The Indians in Maritzburg, who have increased largely of late, and amongst whom we have opened a second school during the past year, are making an effort to build themselves a school-chapel, which is much required for worship. This work might be largely developed by means of Indian catechists and schoolmasters under the clergy, if only we had the means to pay the agents.

"I have thus been led to write of the Mission work amongst the native and Indian population as though we had not still to be missionaries to the Europeans around us, and as though that were not really the most important part of our work, as bearing so much upon all the coloured races in the colony. But the struggle which we have to maintain the clergy and the services of the Church in many of our parishes is very great, and while in some the cry is for sub-division, as the strain is plainly too much for one man, the Finance Board, so far from being able to encourage any such measure, has been compelled again to reduce all stipends by a small percentage, and at the same time, though with painful reluctance, to refuse the appeals which come with much force from such earnest labourers as Mr. Troughton, on behalf of his newly started Mission, which is certainly a venture of faith; and Mr. Booker, who is in need of a small annual sum to create a boarding school for girls at St. Luke's."

THE BAPTISM OF ADULTS.

HYMN.

Tune—"Hymns Ancient and Modern," 168, 213, 328.

"Many . . . . believed and were baptized."—Acts viii. 18.

O SAVIOUR CHRIST, Thy people bless
Who here Thy promise claim,
That they may grow in righteousness,
Baptizèd in Thy name.

Although throughout their childhood's years
To them Thou wert unknown,
Yet now to each Thy love appears,
And they Thy goodness own.

To-day they come before Thee here
With faith and hope endued,
Oh, lead them forth to persevere
With life and light renewed.

And as they bear the sacred sign
Of love and faith in Thee,
So mark them now for ever Thine
Henceforth through life to be.

The heavenly dew upon their brow,
Thy grace upon their heart,
Oh, to each waiting spirit now
The sevenfold gift impart.

As children in the faith to grow,
And bravely onward move,
And day by day more truly know
The treasures of Thy love.

So grant them, Lord, Thy heavenly peace
With strength to persevere,
Bid all Thy gifts of grace increase
Bestowed upon them here.

Then shall each life, renewed and blest,
Be spent for Thee alone,
Until Thou call'st them to the rest
Thou givest to Thine own.

Amen.

THE CHILDREN'S CORNER.

IN February the *Mission Field* gave an account of a cruise of the Bishop of Quebec along the Labrador coast. The Bishop in describing his voyage mentions that the Rev. J. Ball had the "energy and forethought" to pass along the coast in advance and prepare the people for his lordship's visits. Mr. Ball has written an account of his cruise, and our younger readers, as well as their elders, will enjoy the story of his adventures. It is called

THE CRUISE OF THE "NORTH STAR."

"Being informed that the old Mission boat, *North Star*, had been repaired and treated to a new coat of paint, preparations were made for a cruise along the coast.

"Accordingly, on June 22, the wind being fair, my pilot gave the *North Star* her canvas, and away she went for Whale Head, her sailing qualities not having been the least impaired by the slanders which had been heaped upon her. Whale Head was reached with only a slight mishap, a rock happening to be in our course, which, after a little delay, we found much easier to go round, than to go over. Here the fog for two days was very thick, and the next the wind blew a furious gale, so that we could not leave until the fourth day, about 8 A.M., arriving at Harrington Harbour about 3 P.M., having a head-wind and loppy sea, and rather more water aboard than was pleasant. At this place, service was held at 7 P.M. Next day, Holy Communion was administered to two very aged men, one of whom has since died. Evening Service at 7 P.M. On the 29th we returned east, for Old Post, my object being to keep ahead of the Bishop,* in order to discover and prepare Confirmation candidates, there being but one family west of Harrington having children of the proper age.

"At Old Post service was held at 4 P.M., and Holy Communion administered to a sick woman, who has been bedridden for several months. Tabatiere, being only two miles distant, was made that evening. Next morning, pastoral duties ended, we set sail for St. Augustine River, reaching our destination about sun-set, after a narrow risk of having to pass the night among the sand banks and rapids of that stream. On July 1, we started for Sandy Island. Here, for the last time, we saw Arthur Gallichan, a young man of great promise who, having contracted typhoid fever, succumbed to that dreaded disease, and was carried to his last resting place at Lake Salé before our return from the east. The duty of conveying the news home devolved upon the Bishop, who, with strong emotions, broke the sorrowful tidings to the bereaved parents. The affliction was doubly severe, in consequence of a daughter, about seventeen, being taken from them only a few days previously. A wide-spread sympathy is accorded the grief-stricken parents. In making St. Augustine Island we were overtaken by the ever-to-be-dreaded fog, so prevalent along the Labrador coast, and ran a very narrow chance of having to sleep aboard the boat.

"After searching in vain for the *tickle* (passage), we put back to Sandy Island, which was regained after an absence of several hours. Next day, the fog having cleared away, St. Augustine's Island was made in due time, and there being two schooners in the harbour, the crews of which were Protestants, and many of them churchmen, we remained over Sunday, holding morning and evening service in William Kennedy's house. The fishermen filled the large room at the appointed time, joined heartily in the responses, and very much enlivened the singing with their strong musical voices. On July 4, about 8 A.M., started for Shecatico Island, but the pilot, not knowing the inner run, took the open sea and sailed right past the island into Baie-des-Rochers, where, a stiff breeze having sprung up, the sailing qualities of the *North Star* were put to a severe test. She fairly ploughed through the raging billows, but no *tickle* could we find into Shecatico Bay, so we put about, and after tearing along a few miles, entered a deep cove, which we heartily hoped might be Lydia's Cove. In this we were mistaken, and had to return and renew our search, being finally rewarded with a glimpse of the red roof of Joseph Wellman's house. Fortunately the men were at home, or we might have been broken up upon the rocks at the very entrance to the harbour without their guidance. Here we remained for the night, holding evening service, and baptizing baby of eldest son. Dog Islands were made next day about noon, where, after pastoral duties, we sailed for Old Fort, but the wind having lulled, had to haul in sail and row for dear life, in order to keep in sight of a fishing-boat which was bound for the same harbour as ourselves, and which we used for a pilot. In this we succeeded. Next day be-fogged, which cleared away on the following day about noon, when we started for Bonne Esperance, but had only proceeded about half way when the fog again enveloped us, and shoal after shoal appearing, with roaring breakers, the pilot, in order to steer clear, ran up the St. Paul River, into the Point of Shoals, and, to escape further danger, we beached our boat upon what we afterwards learned is called Esquimo Island. Having secured our boat, we went ashore to seek for habitations. Crossing over an arm of the island, we came to the tracks of a man and a dog upon the sandy beach, which we followed until the remains of an Indian wigwam were reached, but the hunter was gone. Proceeding, we came to high rocky cliffs, which were ascended, when the thought occurred that we were, perhaps, upon the main land, and journeying into the interior of the country, I therefore refused to follow my pilot any farther, and retraced my steps. We had not proceeded far when two boys appeared, who had come to examine their salmon nets. These told us that we were close to Stick Point, and that the island we were on was about sixteen miles in circumference, and uninhabited in summer. Our anxiety now was for the boat, lest the Indians, or some one else, should come, and finding her deserted, claim her as a wreck. With perseverance we reached the spot where our boat was beached, but the tide had gone out and left her high and dry. After regaling our appetites with some cake which was put aboard upon our leaving Mutton Bay, three weeks previously, and a drink from the water-bottle, we prepared to pass the night aboard. Next morning, kind friends found us, and piloted our boat to Bonne Esperance, where we arrived about 5 A.M., at which place we remained over Sunday, holding service morning and evening in the Congregational Church, that Mission being now without a minister. On the 12th we left for Bradore, but there being little wind, rowed to Middle Bay, when, a breeze springing up, hoisted sail. It was, however, getting too late to make Bradore that night, with a head wind, so, tacking about, made the cove, where a schooner with a Protestant crew aboard was engaged fishing. Here we stopped over night, holding service when the fishermen came in from their day's work. A storm of wind and rain continued all next day, so that Bradore was not reached until July 15. Here we stopped for the night, holding service and baptizing three infants. Blanc Sablon was reached on the following day. At this place is situated the dividing line between the Provinces of Quebec and Newfoundland, which also terminates the boundary of the Diocese of Quebec. On the following day, Sunday, morning and afternoon services were held in a loft over a fish-room, formerly the property of the old Jersey firm, but now owned by Job Bros., Newfoundland, and under the management of Captain Blandford. Each service was well attended, responses hearty, and much assistance rendered by Mrs. Ruxton, who presided at the melodeon. After service a boat was in readiness which conveyed me to L'Ause-au-Clair, Diocese of Newfoundland, where service was held in the house of Mr. Litto. A large audience gathered, there being a number of schooners' crews added to the actual settlers. Responses and singing very hearty. Next day returned to Blanc Sablon. Started for Forteau in the *North Star* on Tuesday morning, but a head wind compelled us to put back to L'Ause-au-Clair, where I went ashore, and pursued my journey on foot, arriving at Forteau, a distance of about nine miles, shortly before sunset. Morning service was held in the school-house, which was filled. The services in all these places are hearty, a minister being so seldom seen among them. There is a pretty little church on the opposite side of the harbour, but seldom used, because not conveniently situated. Arrived back to L'Ause-au-Clair about six, having made an appointment to hold service at seven, and baptize three infants. Another hearty service and crowded attendance. Returned to Blanc Sablon on the 21st, when I learned that the bishop had come and gone, to my great regret. Business, however, brought the commander of the vessel on which the Bishop was aboard back to Blanc Sablon, and I had the pleasure of spending an hour with his Lordship, talking over the affairs of St. Clement's Mission. Next day there was thick fog, and I could not proceed on my return journey. It being near the end of the week, I was prevailed upon to remain over Sunday, and give the fishermen another day's services. The men above referred to are chiefly from Newfoundland, who come over to the coast for summer's employment. A large number of them are churchmen. On July 25, started on my return trip to Mutton Bay. Went to the "Gulch," Long Point, where two fishermen's schooners, having church crews aboard, were anchored. Remained there for the night, holding service at 7 P.M. Next day, reached Stick Point, the residence of John Goddard, a good church helper, and well known to all clergymen who have done duty on the coast. Wednesday evening, service was holden at his house. On the morrow, started to visit our people on St. Paul River. Only two families reside here during summer, but several others make it their winter quarters, owing to the convenience of wood. Here also is situated the church, school-house, and winter dwelling-house belonging to the Congregationalists. Left St. Paul's River next morning, and returned to Bonne Esperance. It being near the end of the week, was requested to remain over Sunday, to which I acceded, holding services morning and evening in Congregational Church, kindly placed at my disposal by Mr. and Mrs. Whitely, that gentleman being manager of the large fishing establishment at above place. Afternoon service was held at Stick Point. August 1, we sail for Old Fort. There was a dense fog, but the shoals which sent us up the St. Paul River on our downward trip, were carefully surveyed and successfully passed on this occasion, and our destination safely reached in due time. On the 2nd, we made Dog Islands, stopped for pastoral duties, and proceeded to Baie-des-Rochers, holding service in the harbour same evening. The weather was very fine as we sailed up this bay on the following day, so the search was renewed, and we were rewarded by finding the *tickle* which led into Shecatico Bay. One night at Shecatico; next morning we were under sail for St. Augustine Island. Upon starting, the wind was moderate, but upon approaching Point Geroux it freshened, compelling us to reduce sail and bale out our boat, which was done with difficulty. After rounding the point, the fog became so dense that we could not see two boat's lengths ahead. It was also getting late in the afternoon, so we put back, and made for the half-breed's house in the cove. On again rounding the point, away went our main-sail halyards, but we had got into smoother water, and were thereby enabled to make safe landing. Next day, we attempted to put out, when, with the first strain upon her canvas, away went the rudder. It was fortunate this did not happen the day previous, when we were out in the rough sea. Put about, and repaired the rudder, but it was decided to remain still that day, as the sea was very rough outside, and the fog as thick as ever. This state of things continued the next three days, and Sunday was quite a contrast to the preceding ones. The occupants of the little building were half Indian, half French, and Roman Catholic, so that my services were unacceptable. Monday morning broke clear and calm, so by 7 A.M. we had breakfasted, and were off for St. Augustine Island, which place we arrived at in about three quarters of an hour, remaining there for the day. Next day, under sail early, but neglected to replenish our larder, and when half way, where we intended to stop for noon, our host was gone and the door of his house locked. We had no alternative but to take the remains of our Esquimo island repast, now five weeks old and quite musty, having been brought by the kind friends who came to our rescue when we drove ashore, or go without any dinner. The Labrador coast is noted for its appetising qualities, and this proved most unquestionably true in our case. A clergyman with a weak stomach need not come here; he would suffer hunger very frequently if he complained of the quality of his food. We got just half our journey that day, putting up for the night at a French Canadian's, at Whale Head East. By seven next morning we were off for Tabatiere, rowing the first three miles, when a gentle breeze tempted us to hoist her sails. After proceeding slowly for about two hours the wind lulled, and we had to take to the oars again. The middle of the afternoon found us striving against wind and tide, but making no headway. The inner-man again made loud complaints, but this time only one mouldy cake apiece remained, which was eagerly devoured. Upon starting, we thought surely to make quarters by noon—it was only a two hours' run with a fair wind, but it took ten hours to complete the distance. Stopped at Tabatiere that night, going to Old Post next morning, where a memorial service was held, out of sympathy with the afflicted parents who had recently lost their children. Mutton Bay was reached on Thursday, August 11, about 5 P.M., just seven weeks from time of starting. Altogether it was rather a rough cruise."

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* See *Mission Field*, February 1888, page 50.

NOTES OF THE MONTH.

AT the Anniversary Service in St. Paul's Cathedral on Wednesday, June 13, the preacher will be the Bishop of Albany, U.S.A. The service will be a choral celebration of the Holy Communion.

ON the Sundays in June and July sermons will be preached both in Westminster Abbey and St. Paul's Cathedral by Bishops who have come from abroad to attend the Lambeth Conference.

WE must appeal earnestly for men: that is to say, for some from among the younger clergy, who will offer themselves for missionary work in India and Burma.

The needs of the Telugu Missions, and of Tanjore in the Diocese of Madras, of Upper Burma, of Chota Nagpore, and Assam, are very great.

EASTERN Equatorial Africa has been a Bishopric only since 1884, and in less than four years it has lost two Bishops. Hannington and Parker are names on which rests the glory of martyrdom; the one receiving it at the hands of men, while the other met his death by sickness, because he counted not his life dear unto himself for the work's sake.

WE reprint the following notice of the late Rev. James A. Colbeck from the *Mandalay Herald*, as it gives some further particulars of the life and work of him by whose early death the Burman Missions have been so sadly bereaved:—

> "The late James A. Colbeck was born at the village of Elles-Mere-Port, in Cheshire, on February 11, 1851. At the age of sixteen he entered St. Boniface College, Warminster. From St. Boniface College he proceeded to St. Augustine's College, Canterbury, entering August 26, 1870, and matriculating November 11. Here he remained for over three years.
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> "During his course he obtained the highest honours his college could bestow, gaining, amongst other distinctions, the Whitehead Greek Testament Prize, the Mathematical Exhibition, Theological Prizes, and, in his final year, he was made Warden Memorial Scholar. His Oriental studies proved his aptitude for languages.

"Besides being a student, he took his part in the athletics of his college, being selected captain of both cricket and football teams.

"His first desire for Mission work seems to have been instilled into him on hearing an address at Liverpool by the venerable Bishop Caldwell, and from this time, though young, he tried all he could to bring it about.

"He was selected by the S.P.G., in 1873, for Burma, and left England on New Year's Day, 1874, being sent to join the Mandalay Mission under Dr. Marks.

"The young missionary was admitted to deacon's orders by the late Bishop Milman at Calcutta in 1874. During 1875–8 he worked in Rangoon, and during part of this time had charge of St. John's College, also establishing Missions at Kemmendine and Alat'Choung. The Missions of St. Michael and St. Gabriel witness to his work in Rangoon. In 1877 he was ordained to the priesthood by the present Metropolitan at Calcutta.

"In 1878 he was sent up to Mandalay, and remained here till ordered down by the Viceroy, on account of the unfriendly relations existing between the two Powers. He had made himself obnoxious to the Burmese government by rescuing several members of the royal family from the clutches of King Thee-Baw, carrying his life in his hands. 1879 found him at Moulmain, where he re-opened the old Mission, and put fresh life and vigour into it, the Mission of St. Augustine testifying to the zeal which he displayed there. He won the hearts of many in Moulmain, and when news that he had been ordered up to Mandalay in 1885 reached his Moulmain people they were deeply sorrowful.

"He was, however, glad once more to return to his dear Mandalay, and was appointed chaplain to the troops, and for the campaign he received the medal and clasp just prior to his death. One fact may be chronicled, viz., that, while dacoity was rife in this town, he alone remained out of the city enclosure, living in a little upper room at the back of the clergy house, with one or two faithful boys for his companions.

"He was first and foremost a missionary to the Burmese, and, though lately appointed Mandalay Town Chaplain, Burmese work claimed and received his first attention.

"This last year of his work has seen the greatest results, and one only need attend a Burmese service to see the large and increasing congregation. All know his abilities as a Burmese scholar, and, years ago, he took a most active part in translation work. He was bringing out a series of little works in the vernacular, and also purposing to commence a series of notes for a revision of the Prayer Book and Hymn Book, in Burmese. As a member of the Mandalay Board of Examiners, he is well known; many of those who have been before the Board have to thank him for advice and assistance. He had just been appointed examining chaplain to the Bishop of Rangoon.

"Among his last works was the opening of the Shwebo Medical Mission, accompanying Dr. Sutton to select site, &c. He had made several visits to this Mission, giving advice and assistance. The Mission of the Holy Spirit at Madaya also claimed him, and it is possible that his visit to this Mission, and a long boat journey to and from Madaya which brought on the fever and sickness to which he has just succumbed, caused his death.

"He had planned a visit to Kyoukse with the idea of opening a Mission there, as several of the newly-baptized live in that district. He had himself superintended the church renovation which is now going on, and longed to see it completed.

"After his long services, he had a right to go home for a short rest, and this he hoped to do at the end of this year, having applied for furlough; but, as the work here was increasing so rapidly, he had just sent word home that he could not possibly leave.

"His last prayer with his brother was for his Madaya Mission and his Burmese children. He had no idea, as far as one could see, that his end was so near; but, when it did come, it was one of perfect peace. As his own little cross was held before his dying eyes, a bright and happy smile seemed to light up his face. The Rev. A. Stone, chaplain, came prepared to administer the blessed sacrament, as soon as actual danger appeared; but he only came just in time to commend the dear soul to the care of his Master."

NEWFOUNDLAND is showing its gratitude to the Society and its sense of its claims in a very effective way. Contributions to the amount of £18. 10*s*. 2*d*. were remitted to the Society last year, in addition to £76. 3*s*. 8*d*. from Bermuda. This year our Newfoundland friends are going much further. The Rev. A. C. Waghorne and the Rev. W. Haynes have undertaken what would be called in England a regular "Deputation" tour in the districts of Fortune and Hermitage Bays. On February the 27th they reached Gaultois in the latter district, and the series of meetings was concluded on that day fortnight at Belloram. The St. John's *Evening Mercury* gives a full account of the tour, at the close of which the writer says:—

> "Thus happily ended our first attempt in these parts, in a systematic, continuous method, to bring before our Church people the benefits they had received from the venerable Society for the Propagation of the Gospel in Foreign Parts in the support of their clergy, and their duty generally towards Foreign Missions.
>
> "The total sum collected was £18. 8*s*. (about), of which £3. 3*s*. 6*d*. came from Hermitage Bay Mission, £5. 1*s*. 1*d*. from that of Harbor Breton, and about £10. 3*s*. 5*d*. from Belloram parish, which has shown its interest in missions in a remarkable way.
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> "Each clergyman presided, of course, at the meetings held in his own parish when possible. The Holy Eucharist was celebrated in connection with our Mission work. We hope to be able to sustain and to develop still further interest in missionary work by circulating suitable literature, and placing a number of missionary boxes in the hands of our people.
>
> "In many cases our people have already contributed to the Home and Foreign Mission Fund, for which collections are made yearly in most, if not all, of our parishes.
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> "All the speakers explained why all Christians should help in the work. The Rev. A. C. Waghorne also showed the way in which a blessing might come upon those who faithfully did their duty in this matter. He also, with the other speakers, told how much Church folk in Newfoundland were indebted to the S.P.G. for its extended and liberal support of the clergy here, and urged upon the people the duty of so supporting their clergy themselves, that this great Missionary Society might be able to expend the money placed at its disposal more entirely among the heathen.
>
> "We are all rejoiced at being favoured so well with our venture of faith, and are hopeful that much good, with God's blessing, will accrue to our people in various ways, from our solemn services and addresses. May He accept it all, and bless it, for the sake of His dear Son, our Lord."

Newfoundland in its poverty is thus showing a spirit worthy of imitation abroad and at home.

THE stories of hardship and of self-help which have become characteristic of the poor fishermen of Newfoundland have rarely furnished more noteworthy examples than the following extracts from a letter of the Rev. W. How, of Bay de Verde:—

"The beginning of the year saw us at Bay de Verde busily building. We laid the foundation stone of a new church in April 1886, and during May erected the frame of nave, aisles, and chancel. This was done under the direction of two skilled carpenters, assisted by our own men's free labour. Unhappily, the frame was left so carelessly fastened that in a gale of wind in November it collapsed and fell to the ground. This was a great disappointment to us, coming as it did at the end of a most unsuccessful fishery; but though discouraged at first, we did not despair. I called a meeting, and it was resolved that if sufficient funds could be raised we would engage another carpenter and commence again. It was a difficult matter when money was so scarce, but we managed it. And I think I must mention one subscription, and the way it was obtained. The frame fell in one Friday evening. Just at that time the Local Road Grant (which is looked upon in Newfoundland as a sort of able-bodied Poor Relief Fund) was being worked out. The men are paid sixty cents per day. On the Saturday forty-two of our men obtained a day's work, did it, and at the meeting on Monday handed me the cheque. This was almost the 'widow's mite,' for most of these men had not a penny to call their own, and barely enough food for the long winter. It was a great encouragement to me, and I valued that subscription more than that of those who were able to give more. We engaged a carpenter and worked during December and January. On the 1st of February we had to cease work owing to the severe frosts, but have just commenced work again. We are now working with one of our men as foreman, and are paying nothing for labour. We have good hope of getting the building so far forward as to be able to hold services therein during the summer months, and I trust I shall be able to open it in time for the Bishop's visit in the latter part of May."

MAHOMMEDAN Moulvies, when preaching in a Bazaar, always, as the Rev. F. H. T. Höppner informs us, carry not the Koran but the Bible, using it, of course, for controversial purposes. Mr. Höppner thus expresses his view as to the Missionaries adopting similar tactics:—

"A Missionary must be fully equipped with the knowledge of both the Koran and the Hindu 'Shastras,' 'Vedas,' &c., but he should never preach them. By preaching them and bringing them always forward, the people will, perhaps, say he is a very learned man, who knows everything, &c., but no effect will be produced on their hearts. I know a late Missionary who preached nothing but the Hindu 'Shastras,' so much so that he could not refrain from quoting a number of Hindu texts in his sermons to the Native Christian congregation on Sundays, which was often very repulsive to the hearers; but he was so taken up with them that he could not help it. To convince the people of the folly and falsehood of their systems is one thing, and this has to be done by means of their own books; but to make an impression on them of the truth of Christianity is quite another, and this can be done only from the Bible. To be equipped with 'Koran' and 'Shastra' knowledge is necessary for emergencies to stop the mouth of cavillers and quarrellers, and also when an earnest man comes and brings forward that his or their gods, &c., are true and that their religion is as good as ours, &c. &c., but then the Gospel has to be preached. I have always found, and find it so more and more, that the more we are impressed ourselves with the Word of Life, the more it will fix and fasten the hearts of the audiences who hear us preach. I have often found, especially in catechists, that they were going on to relate: 'Your gods have done so and so, and your Mahomet behaved so and so, and in your books it is written so and so, and that is all false,' &c. &c., and the people have answered, 'Well, we all know this, but what are we to do now? how can we be saved?' and if they then still continued in the same strain, the people became impatient and went away saying, 'This is not worthy to be heard!' Whereas, when the Gospel of Jesus and Bible truths are brought before them, their hearts are fixed and impressed.

"Therefore Missionaries and their assistants ought to keep the contents of the Koran and Shastras in their memory, as a doctor will keep rare medicines in his medicine box. But the Gospel of Jesus must be at hand always as a ready Life Restorer and Soul Reviver. The two-edged sword of the Word of God alone is able to bring sinners to Christ. The Word of God in the *heart*, not merely in the *head.* God grant us all more of His Spirit and Grace, and make us able ministers of the Truth as it is in Jesus. Amen."

CANON CURTIS often mentions in his reports from Constantinople a zealous Turkish convert, and relates in particular his influence over a certain Mahometan friend, and his acting as a volunteer colporteur of Christian books and tracts:—

"He goes on board British ships lying alongside the quay, distributing S.P.C.K. tracts among the sailors on board. The other night he helped a drunken fireman up the plank to his ship, and gave him a solemn word of advice before leaving. Here is the work, not of an English Christian converting a Turk, but of a Turk striving to keep Englishmen true to their Christianity.

"His position at his home is strange: his sister-in-law does not know that he is a Christian. She, being very ill, while her husband, an officer in the Turkish army, was away in the provinces—and being very well instructed for a Mahometan woman (she is a native of Barbary)—asked him to read to her from the Koran about the life to come. He asked what I thought about his reading to her out of the Koran; my reply was, 'Since something in the Koran is true, being taken out of the Jewish and Christian Scriptures, you may well read passages which set forth the truth which a Christian believes.' I recommended him, accordingly, to read to her the beginning of Sura iv. 196, and said, 'Then read to her from these picture cards, which I received some time ago from England; tell her that the words quoted in her own tongue, Arabic, are the words of "Jesus, the Messiah, Son of Mary, Apostle of God, the Word of God."' He showed them to his sister-in-law: 'Ah! I knew these things, and I like them; this is the work of the Nazarenes.' So she has taken the Gospel words with her to her native country; from which she may not expect to return. May they help her on her way to the world unseen."

IN British Columbia the completion of the railway has had no little effect upon the work of the Church. For instance, the Bishop of New Westminster writes:—

"The railway has increased for each Missionary his opportunities of holding services, although increased travelling involves, necessarily, an increase of both labour and expense."

Referring to various parts of the work, the Bishop proceeds:—

"Mr. Small is indefatigable and devoted as ever. Entirely absorbed in his work, I believe his one thought is how he can glorify God in the spiritual and material advancement of his flock.

"I think the one trouble that exercises him most is the difficulty of weaning the Indian from recourse to the 'Medicine Man' in time of sickness. I have always thought that genuine medical and surgical attendance was a necessary part of Missionary work amongst a low type of heathen like our Indians, and I am glad that, through the instrumentality of the S.P.C.K., I shall now be able to make trial of the efficacy of this remedy for witchcraft, that Society having made a grant for three years for a Medical Missionary in the Lytton district.

"The school for Indian girls at Yale, under the Sisters of All Hallows, continues to be a subject of unmixed satisfaction to me, and, wonderful to relate, never occasions me a moment's anxiety on the score of money!

"How the Sisters manage is a continual mystery to me. Their means are both slender and uncertain (two of the worst faults in anybody's means), yet they always do with what they have, and they are always happy. I wish we had a brotherhood also to do for Indian boys what they are doing for Indian girls.

"The Kamloops district, to which we appropriate £200 of your grant, has exchanged Mr. Horlock for the Rev. W. H. Cooper, as you are aware.

"Kamloops Missionary district is nearly 200 miles square. It includes three towns along the line of railway—Kamloops, Revelstoke, and Donald—and the whole country south of the railway to the boundary line.

"There are two other clergymen attached to the Mission under Mr. Cooper, whose stipends (excepting £50) are provided locally."

For the Chinese work the Bishop asked that a grant might be given experimentally:—

"I say experimentally, because I am by no means sanguine of the result, and a trial of a year or two would enable us to judge whether or no success would be likely to justify the expense. I believe I could find a well-educated Christian Chinaman who would be a most suitable person as teacher.

"The white people of the province have all they can do to maintain their own churches and clergy, and, moreover, regard the very presence of the Chinese in the country with dissatisfaction; while the Chinese themselves can scarcely be expected to support Christianity before they have embraced it."

FROM Tokyo the Rev. A. Lloyd sends the following summary of his work during the year 1887. Every feature is most encouraging. With regard to the first item, our readers will remember that Mr. Lloyd has the opportunity of spreading a knowledge of Christianity by occupying important educational positions in Japan:—

"Hours of English lessons, 1,932; sermons preached, 156; celebrations of Holy Communion, 52; baptized, 55; presented for confirmation, 8; teachers brought out from England for whom stipends have been found, 8; teachers locally found, 1; teachers on staff from last year, 4; new places occupied, 8 (of these one place has been handed over to C.M.S.). Three Bible classes (one daily, two weekly) have been steadily carried on during the year. In these I have had very useful help from Messrs. Chappell and Fenton. From January I hope to have about 140 boys under religious instruction, and 8 students preparing for the Theological College. The money for their support has been locally promised."

AT Delhi it has been necessary for the Missionaries under the direction of the late Bishop to take steps to purify the Native Church from the serious remnants of heathenism found to impair the reality of the Christian profession in the converts. A melancholy evidence of the need for such action has been its result in the lapsing of no less than 290 who could not wholly abandon idolatrous practices and make Christianity affect their family life. The Society's newly issued Annual Report gives a full account of what took place. Mr. Winter has written further as to other steps taken and brighter aspects of the picture. He says that merely proceeding in the direction of prohibitory rules would be unduly harsh:—

> "We, therefore, do all in our power, by teaching and practice, to impress on them the brotherhood of the Church; that with us, too, they have corporate life, duties, and claims, and that to 'love the brotherhood' is one of the essentials of Christianity.
>
> "Our Christmas services were none the less crowded for the removal of these unworthy members. There was an improvement in the attendance of women of the poorer class, and there were twenty more communicants than in 1886. The offertories in St. Stephen's amounted (including the offerings of the Missionaries, both women and men) to Rs. 1,488, as against Rs. 1,186 in the previous year. We try to keep up the idea of the blessedness of giving, though with somewhat marked ill-success, by having offertories in each of the school-chapels for local expenses and charities; these produced a further sum of Rs. 45. 7a. 6p. Besides the double daily services and Sunday and other communions in St. Stephen's, the services in all the district school-chapels have been kept up regularly, largely owing to the help received from the native agents."

IT is well known that a large number of high-caste Hindus, especially in Southern India, are "almost persuaded," but are slow to declare their conviction of the Truth. On the subject of "The Courage of Conviction," Rajah Sir T. Madava Row, K.C.S.I., a renowned statesman, a Brahmin by birth, and still recognised as an orthodox Hindu, gave the following counsel to the Graduates of the Madras University assembled recently in their Convocation:—

> "If you have, after due inquiry and thought, reached a useful conviction, avow it without fear or favour. You will thus aid the progress and propagation of truth, so essential to public improvement. For example, if you are convinced that child-marriage is mischievous, say so without ambiguity or equivocation. If you believe astrology to be a false science, avow it candidly. The same with respect to good and bad omens and other superstitions or errors. It is particularly desirable that you not only avow your convictions, but act upon them as far as possible.
>
> "Do not fear or hesitate to change your opinion if you have good reasons to change the same. We are all liable to form erroneous opinions. And, as we advance in knowledge and experience, we discover our error. To still hold to the former erroneous opinion would be pertinacity detrimental to public weal. An undue love of consistency is often responsible for a great deal of obstruction to the progress of reform. The more educated men are, the more loyal are they to the sovereignty of reason, and the more readily do they cast off erroneous opinions and accept correct ones. Accordingly, some of the greatest men of the world have been known to change opinions, when truth and reason required them to do so."

No greater encouragement can be desired, no more remarkable sign of the silent force of Christianity can be given, than advice such as this offered by a Hindu to an educated audience, of whom the vast majority were Hindus also.

ZULULAND is a land where the question of polygamy presents as grave difficulties in connection with Christian Missions as any in the world. The Rev. C. Johnson, of St. Augustine's, near Isandhlwana, in this Diocese, thus states the case:—

"As the question of polygamy will, I am thankful to say, come before the Pan-Anglican Synod this year, I should just like to say a word as to how it touches us here in Zululand. I have lived in the midst of it for twenty-eight years. I sincerely hope that the question of the man who has taken many wives will be considered separately from that of the woman who is one of those many wives, because the two cases are very different (of course, I am only speaking about South Africa). I will place down in order the main circumstances that make the case of the man so different from the case of the woman:

"I. Wives are 'property.'

"The man is the owner. The woman is the owned. The man can, if he wishes, turn the woman away without breaking any law, or being liable to be called on and punished in any way. If the woman leaves her husband, the man can appeal to the chief or king or court, and if she is obstinate and will not recognise the authority of the rulers (if it is against the law to kill her, as it is where England has any voice in the matter, thank God), they come down upon the father of the woman and make him refund the cattle that were paid for her when she was bought by her husband. So that if a woman who is one of many wives be converted and she be told that she must first leave her polygamous husband before she can be admitted to baptism, see what it means:

"(1) She must defy her husband, who is her master and owner.

"(2) She must defy the law of the land—whether administered by the native chief or European commissioners or magistrates, it is just the same.

"(3) She must defy her father and family.

"Now, as I have already said, a man can, *if he likes*, for any or no cause, turn any one or all of his wives off at a day's notice. In fact, the man is a *free* agent, the woman *is not*.

"The above I consider the main difference between the man and the woman. But there is one more point that many people lay stress on:

"II. The man has *many* wives.

"The woman has but *one* husband, to whom she is very faithful."

SUGGESTED SUBJECTS FOR PRAYER.

For guidance and blessing upon the Bishops to be assembled at Lambeth from all parts of the world in July.

That God may be pleased to raise up missionaries for the urgent needs of the Missions in India.

For Corea, that an entrance may be granted to the Society's proposed Mission to that country, and that it may be greatly blessed.

For blessing upon the Church of South Africa, and that the true Light may be imparted to the native peoples there.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, April 20, at 2 P.M., J. G. Talbot, Esq., M.P., in the chair. There were also present Bishop Perry, Canon Cadman, and Canon Frampton, *Vice-Presidents*; C. Churchill, Esq., C. M. Clode, Esq., C.B., Canon Elwyn, General Gillilan, Sir F. J. Goldsmid, K.C.S.I., C.B., General Lowry, C.B., General Maclagan, Rev. C. J. Ridgeway, H. C. Saunders, Esq., Q.C., General Sawyer, the Archdeacon of Dublin, General Tremenheere, C.B., S. Wreford, Esq., *Members of the Standing Committee*; Rev. S. S. Allnutt, Rev. Prebendary Barnes, J. Boodle, Esq., Rev. W. Calvert, Rev. J. C. Cowd, Rev. T. Darling, Rev. J. J. Elkington, Colonel Hardy, Rev. Baron De Teissier,

J. C. Eckersley, Esq., Rev. T. Hill, Rev. S. C. Hore, H. Laurence, Esq., W. Lovell, Esq., Rev. J. H. C. McGill, Rev. J. Maconechy, Rev. F. F. Mazuchelli, Rev. J. C. Moore, Rev. R. Phillips, Rev. E. W. Pownall, Rev. G. R. Thornton, and S. J. Wilde, Esq., *Members of the Society.*

1. After prayer the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to March 31, printed on page 200 of the *Mission Field.*

3. The Secretary announced the arrangements for the Society's Anniversary, stating that the Annual Service in St. Paul's Cathedral is to take place on Wednesday, June 13, at 11 A.M., and the Annual Meeting, which is to be held in St. James's Hall, on July 10; arrangements similar to those on the occasion of the last Lambeth Conference have been made. The proceedings are to begin at 10 A.M.; when, at a morning and afternoon session, short papers will be read by sixteen Bishops.

4. The Secretary announced the death of the Rev. A. H. Sheldon, the Society's Missionary in the diocese of Caledonia. (See *Mission Field*, page 195.)

5. The Rev. S. S. Allnutt, from Delhi, addressed the members. He described the original objects of the Cambridge Brotherhood in connection with the Society's Mission at Delhi. He said that at least four-fifths of their time was devoted to objects included in their original programme, such as educational work, including the training of catechists and candidates for holy orders. He said that in the Readers' training school the men (who are all married) come to Delhi and live for five years in the Mission Compound. Higher education in connection with the University was outside the original programme, but was undertaken by the Brotherhood on the request of the Government, who now recognise the lack of the moral element in the purely secular system of government education. The two departments of work are carried on side by side satisfactorily.

6. All the candidates proposed at the meeting in February were elected into the Corporation. The following were proposed for election in June:—

The Rev. R. Patterson, Holy Trinity, Selhurst, Croydon; Rev. A. D. Woolley, Hayes, Middlesex; Rev. C. Hopkins, Oundle; G. M. Edmonds, Esq., The Berrystead, Oundle; Harry Wyles, Esq., Holly Hyrst, The Park, Nottingham; Rev. E. Highton, Bude, Cornwall; G. D. Floyer, Esq., West Stafford, Dorchester; Rev. H. M. Wilkinson, Milford, Lymington, Hants; Rev. W. R. Finch, Rennington, Alnwick; John Harrison, Esq., 8 Grange Crescent, Sunderland; Rev. Weldon Champneys, Haslingdon, Manchester; J. F. Heyes, Esq., Magdalen College, Oxford; Rev. H. C. Tompkins, Leckhampstead, Bucks; Rev. Mackwood Stevens, Addington, Bucks; Rev. F. W. Saulez, Winslow, Bucks; Rev. H. W. Carpenter, The Close, Salisbury; Rev. W. Hickman, Christ Church, Warminster; Rev. F. W. Macdonald. Stapleford, Salisbury; Rev. C. A. Pinhorn, Chitterne, Bath; Rev. W. F. Short, Donhead, St. Mary, Salisbury; Rev. G. W. Darby, North Wingfield, Chesterfield; Rev. E. H. B. Estcourt, Eckington, Chesterfield; M. Humble, Esq., Chesterfield; E. T. Ludlam, Esq., Chesterfield, and Rev. J. L. Chesshire, Wribbenhall, Bewdley.

SOCIETY'S INCOME.

Abstract of Receipts *and* Payments *from January* 1 *to April* 30.

	General Fund	Special Funds
Subscriptions, Donations, Collections, &c.	£9,437*	£3,617
Legacies	5,305	...
Dividends, Rents, &c.	1,225	1,468
Total Receipts	£15,967	£5,085
Payments	£24,425	£6,844

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to April 30, in five consecutive years, compare as follows: 1884, £10,152; 1885, £9,159; 1886, £9,798; 1887, £10,831; 1888, £9,437.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thankoffering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JULY 2, 1888.

IMPRESSIONS OF CHURCH LIFE AT THE ANTIPODES.

BY W. A. PUREY CUST, RECTOR OF BELTON, LINCOLNSHIRE.

FAR away on the shores of the South Pacific, in lands singularly blessed, as to climate and fertility, for the use of man, the last fifty years have witnessed the prodigious development of the Colonies of Australasia, giant products of the restless energy of the British race. After more than 10,000 miles of ocean travelling the visitor almost fancies himself in England again. The language, the dress, the social habits, the form of government, the Monarch herself, are the same. English periodicals lie on the library tables, the shops are full of the latest English books. On Sundays the bells ring out their invitation to the old, old worship of Englishmen from churches made as far as possible after the fashion of those at home.

Amidst so much that is full of interest individual travellers will turn to what most concerns the bent of their own lives. Statesmen, men of science, philanthropists, have all plenty to learn. A clergyman will take care to enlarge the narrow limits of his own parochial experience by the opportunity of studying novel phases of Church life. The debates of the Diocesan Synod, a Sunday spent with a brother priest in his bush parish, the working of the voluntary system in the large towns, all these will give him not only new experiences, but new ideas for future work at home; will awaken new sympathies, and new visions of the adaptability of the Church to all conditions. Some of the impressions gathered after two successful voyages by sailing-ship to Australia in 1880 and 1886, and a year's practical work in a New Zealand diocese, are recorded in the following paper. It was impossible but that many impressions should be formed, but whether they were worth publication must be left to the reader to determine.

Memorable is the excitement as, Blue Peter flying, we are slowly towed out of the S.W. India Dock. Our decks are thronged with men, women, and children, who wave hats and handkerchiefs, and send up cheer after cheer in response to the hoarse and sympathetic crowds which line all the quays. Most of those on board are leaving the old country for ever; and these emigrants, many of them fresh from well-shepherded English parishes, and full of affection for their Church—*these* are the future members, vestrymen, churchwardens, and perhaps synodsmen of the Colonial Church; and on their zeal, loyalty, and early training the missionary priest in many a scattered bush parish will have to rely. But three months of steerage life, without any of the wonted religious privileges, with little observance of Sunday, and with considerable laxity of life and manners, will be enough to make many of them grow careless and used to doing without religion altogether, and only too ready to find an excuse on their settlement in the colonies for shirking the pecuniary self-denials and inconveniences that members of an unendowed church have to put up with. It is of very great importance, then, that the Church of England shall, as far as possible, keep touch with these people on their outward voyage, and shall make them feel her loving care going with them all the way, until at length she can commit them to the keeping of her daughter churches of Australasia. This is the very object that several Societies have taken in hand, and as I had often had offertories for such in my own church, I was not a little interested to see them actually at work.

Follow us, then, on our way down the Thames. Our vessel is a smart barque of 1,800 tons, with a good reputation for fast passages. We have on board one hundred souls, of whom some sixty are steerage passengers, mostly working men with their families, a few, perhaps, who have come down in the world, together with strong and active-looking young men and women, all going out to try their luck in a new country. There are some fifteen saloon passengers, and the remainder comprise the ship's company. We drop anchor opposite Gravesend, and remain there until the middle of the next day, chiefly, alas! in order to let the crew work off the effects of the jollification with which they celebrated their last night ashore; a most necessary precaution, for neglect of which many a fine ship has been lost within sight of English shores. We are lying almost abreast of the Church of the St. Andrew's Waterside Mission, and on the following morning the Mission boat comes alongside. We had, however, already been visited by the chaplain of the Thames Church Mission, who spent some time on board. He brought a sackful of testaments, tracts, and general literature in a variety of languages, and distributed these with a few kindly words to all who would take them in forecastle and steerage. Four days later we were visited in Plymouth Sound by the chaplains of the "Missions to Seamen," who were ready to provide Sunday services had there been no clergyman on board. They were good enough to leave a copy of a "Form of Service for use at Sea," and several packets of tracts behind them. I believe that there is hardly a ship leaving London or Plymouth for a long voyage that is not visited in this way. On board the large ocean steamers services are held and addresses given, and much good must be done to a class which would otherwise be outside the Church's influence.

And now at last we are really off. We have been towed out beyond the Eddystone, the shores of old England are slowly fading from sight, and for the next three months we passengers shall be shut off from all our wonted occupations. There is plenty of work, however, for our able-bodied parson to do; more than enough for one out of repair. Shortened matins and address on Sunday mornings with an occasional early Celebration. An active Congregationalist in the steerage organised an afternoon Sunday-school for the children on his own account. He starts a service, too, in the steerage on Sunday evenings; but he is a good fellow, and drops it when he finds there is evening service in the saloon. After Evensong is over, a large majority of the congregation remain and sing hymns for an hour or more, in fact until I am too tired to play the piano any longer. At first it is difficult to get the sailors to attend, but some energetic young Churchmen in the saloon take the matter in hand with success, will take no refusal, and really compel Jack to come in. They stand over the weather-beaten old boatswain while he dives down to the bottom of his sea chest, and brings out *that* shore-going coat, and *that* tie of many colours without which Jack would consider it almost indecent to be seen in a place of worship.

While we are in the tropics the services are held pleasantly enough under the poop-awnings; but down south, in the "roaring forties," we meet in the saloon, often under considerable difficulties. For instance, the ship is knocking about in a furious gale, heavy seas keep thumping against the side, the decks are streaming with water, the words of the service are at times lost in the hoarse shouts of command and the clatter of the sailors' feet on the deck overhead. The motion is so severe that any other position than sitting is an impossibility for the congregation, while the preacher balances himself in an upright position as best he can, holding on all the while to the rail. In spite of all difficulties, however, service at such times has always seemed peculiarly solemn; and there is an overpowering sense of reality when, above the hubbub of the storm, rise the voices of the congregation singing:

O hear us when we cry to Thee
For those in peril on the sea.

On week-days there are entertainments to be organised, athletic sports to be arranged, the sick to be visited, quarrels to be lubricated, and, not the least, each and all to be kept in good humour with themselves and others. The S.P.C.K. are setting a good example by advertising for clergy who will act as chaplains on long-voyage ships, and it may be hoped that before long every large emigrant ship will carry a chaplain. It will be well worth it, for at no other time will a clergyman find his flock so much at leisure, or have such opportunities for influencing them. By taking a leading part not only in religious matters, but also in amusements, and in whatever concerns the comfort of the people, he will bind them more closely to the Church, and make them the less likely to stray from her fold when the colony is reached.

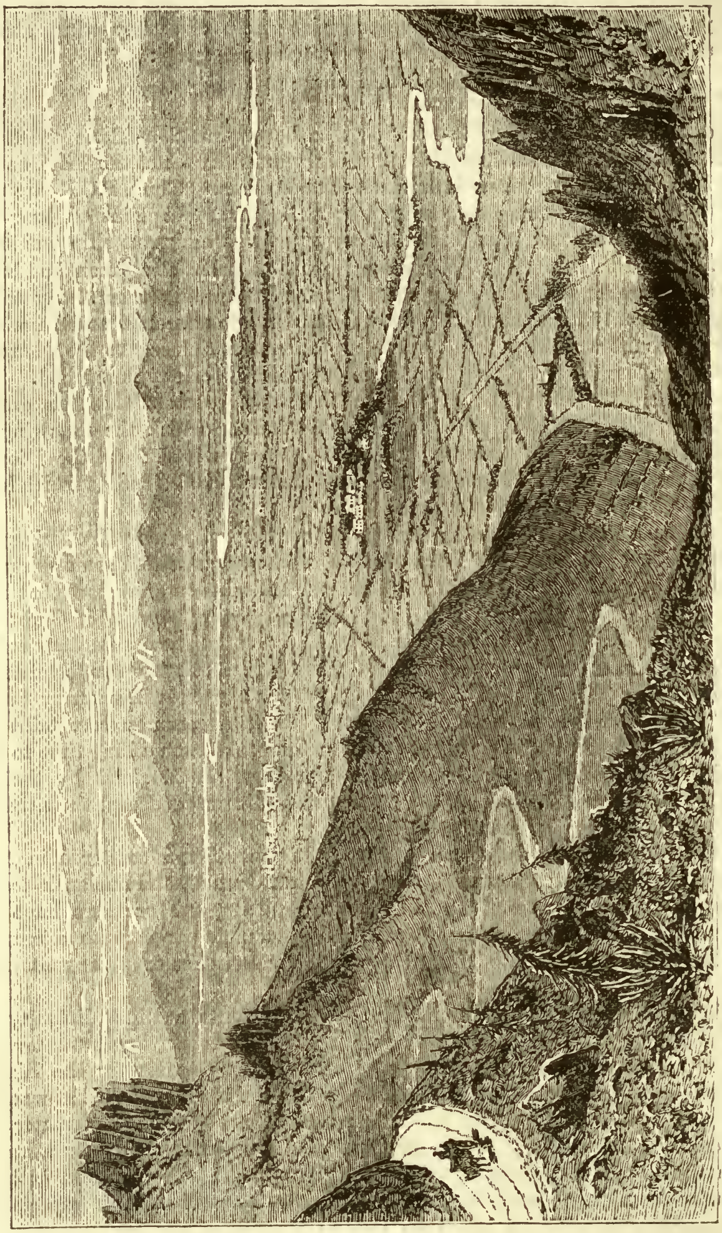
Before describing shortly the system of Church government that has gradually been constructed in New Zealand—and the impressions on which the following pages are based have mainly, though not exclusively, been derived from the Diocese or Dunedin in that Colony—it may be well to note some of the difficulties which have to be grappled with, and in part overcome.

i. Funds have had to be provided almost entirely from the free-will offerings of the people themselves. When the Province of Canterbury was settled some thirty-seven years ago by the Canterbury Association, land was set aside as an endowment for the Church, and with the increased value of such property the Diocese of Christchurch has at this time considerable resources with which to supplement voluntary contributions. But the other five Dioceses in New Zealand have not been so fortunate, and, with the exception of occasional help in the past from the great Missionary Societies, have had to provide everything for themselves. It is a common complaint of the Colonial Church that Churchmen lately from England take such a long time to understand this. Having had everything provided for them in England by their forefathers, they have never really been taught to give. Dissenters accept the situation at once, Churchmen have it to learn by experience.

ii. A second difficulty arises from the way the population is scattered in the up-country districts. Country townships are, as a rule, small, and one such township cannot support a clergyman. Accordingly three, four, five or more have to be grouped together, and the result is a vast unmanageable parish, with a number of small churches, which can only be visited by a clergyman once or at the most twice a month.

iii. The indifference of the people themselves presents a third difficulty. The older colonists had for years to do without any religious privileges whatever, and then, when the country became more settled, and it was possible for the Bishop to place a clergyman in the locality, they had ceased to feel the want of what was barely a memory. This indifference, too, is not lessened by the primitive character of the church buildings themselves. There is none of the veneration felt for a weather-board structure that is inspired by our own ancient parish churches and cathedrals. Other reasons combine to make want of reverence a characteristic of especially the rising generations of colonists, and thus tend to strengthen the feelings of religious indifference.

Another source of this latter may perhaps be found in the aims of life of the people themselves. The majority have given up homes in England, and made considerable sacrifices in roughing it in a new country, with the one object of thereby quietly making money. There is naturally less of rest and repose about them than there is about English people, and the cares of this life and the ceaseless struggle for riches seem, especially in the upper classes, to have choked thoughts of higher things.



A GLIMPSE AT THE CANTERBURY PLAINS FROM THE LYTTELTON HILLS, CHRISTCHURCH IN THE DISTANCE.

iv. Yet another difficulty, and that is to obtain a supply of competent and well-educated clergy. It is a mistake to suppose, as is too often done, that men who are not quite up to the mark for clerical life at home will do well in the colonies.

According to my own experience the reverse is the case. The position of parish priest under the "voluntary system" requires a combination of tact and prudence and firmness and ability, combined with good breeding, that is certainly not found everywhere, and the New Zealand Bishops have the greatest difficulty in obtaining suitable men.

Gradually, however, theological colleges are being founded, but, as far as I have noticed, the position of the clergy under the "voluntary system" fails to tempt the sons of the highest class of colonists to offer themselves for ordination. A clergyman of the Diocese of Christchurch, writing a year or two ago in *Mission Life*, bears out my own impressions. He says: "The young colonials see too much of the poverty and hard work of the clergy, and hear them slighted too often, to care to enter the ministry; and we have ordained men only from the lower classes, with very few exceptions; they have nearly all worked well, but naturally do not take the position of a clergyman in England. The want of esteem in regard to the position has, I believe, kept many young men from being ordained."

Such are some, at all events, of the difficulties that have had to be met in New Zealand. Now for a sketch in outline of the organisation that has been devised to meet the new conditions of Church work.

The Church of the Province of New Zealand consists of seven Dioceses: in the North Island, Auckland, Waiapu, and Wellington; in the Middle or South Island, Nelson, Christchurch, and Dunedin; and, in addition to these, the Missionary Diocese of Melanesia. The supreme governing body is the General Synod, which is composed of the seven Bishops, and four clerical and four lay representatives from each Diocese. It meets once in three years, and has power to make all such regulations as shall be necessary for the good government and efficiency of the Church. It is a fundamental provision of the constitution, however, that the General Synod shall hold and maintain the doctrine and sacraments of Christ, as received and explained in the Book of Common Prayer, the Ordinal, and the Thirty-nine Articles; and it has no power to alter those formularies. The three Orders—bishops, clergy, and laity—all sit together, but the assent of the majority of the members of each Order is necessary for every act of the Synod. The Primate of New Zealand, who has the powers of Metropolitan, presides. He is elected by a majority of the three Orders, voting by ballot; and in this case no candidate may be proposed, while at the time of the election no debate is allowed.

The government of each Diocese is in the hands of the Diocesan Synod, which may, within the limits of the Diocese, exercise all such powers and make such regulations (not repugnant to any regulations of the General Synod) as may be necessary for the order and good government of the Church in each Diocese. It consists of Bishop, clergy, and one lay representative from each parish in the Diocese. Here again voting is by Orders, and the consent of the majority of all three Orders is necessary for every act, a veto being thus secured for the Bishop. Meetings of the Diocesan Synod take place at least once in each year; the proceedings commence with a service in the Cathedral or Pro-Cathedral, and generally extend for some ten days.

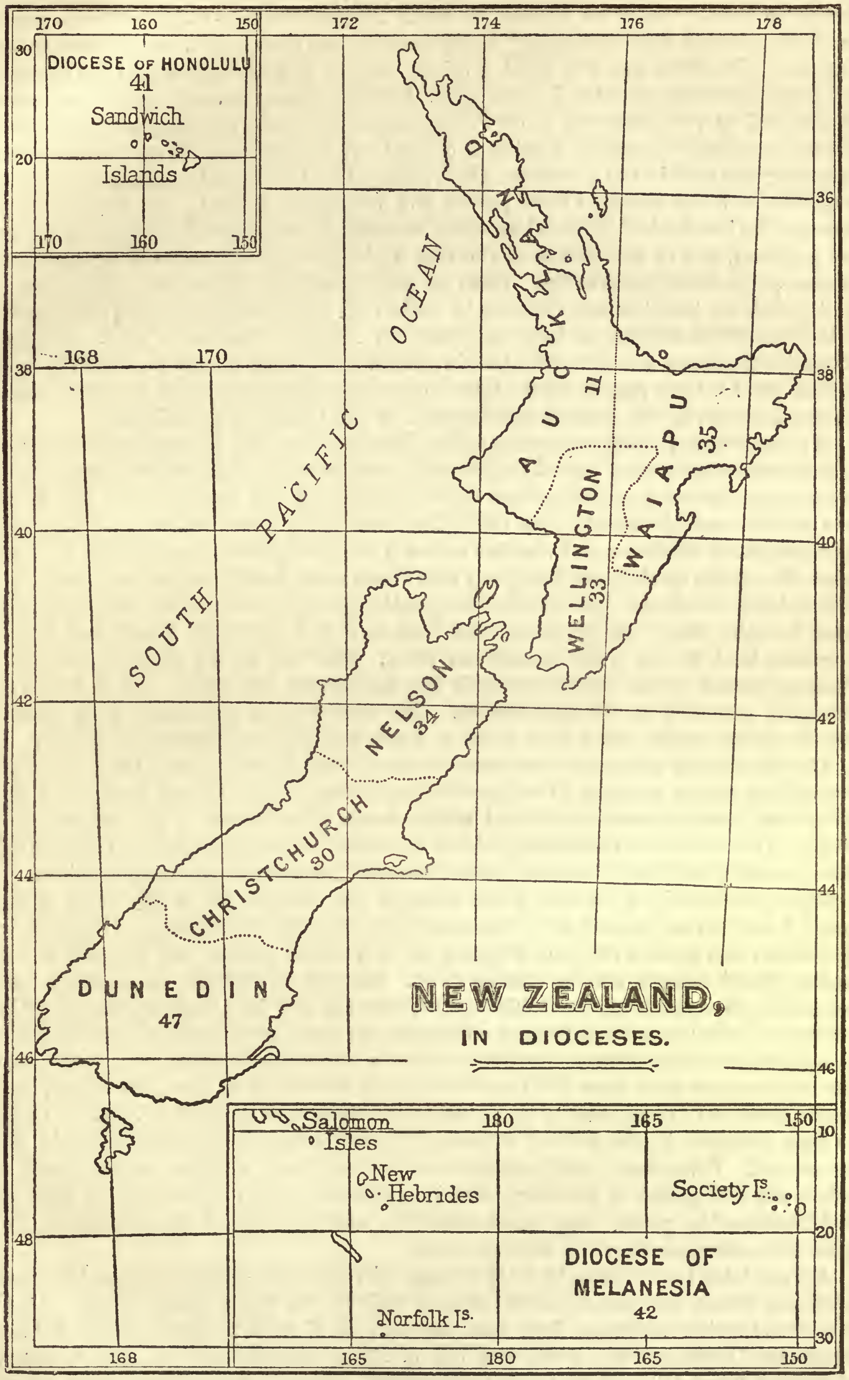
A few words should be added as to the constitution of a parish. The parish priest is appointed by a board of eight nominators, who are elected annually, four by the vestry of the parish and four by the Diocesan Synod; thus any election at the time of a vacancy is as far as possible avoided. The Bishop has to judge of the fitness of the priest nominated, and there is an appeal against his decision to the bench of Bishops. The vestry consists of the two churchwardens, who are appointed annually, as in England, and of not less than three or more than ten vestrymen. who are elected annually by the parishioners. It is provided that all office-bearers in the Church, be they vestrymen, churchwardens, or synodsmen, shall be communicants. The qualification of a parishioner is as follows: "Every man of the age of twenty-one years or upwards, resident in the parish, and registered for a period of not less than two months previously as having made and subscribed the following declaration in the churchwarden's book: 'I, *A. B.*, do hereby declare that I am a member of the Church of the Province of New Zealand, commonly called the Church of England.' "

The vestry has of course a powerful hold over the parish priest, as, practically, he looks to that body for his stipend, and occasionally this power has been abused cruelly and wantonly. It will happen sometimes that the least suitable of the parishioners push themselves forward for election on the vestry rather for the sake of exercising power than because of the real interest in their church, and such cases demand great tact and firmness on the part of the parish priest, who is *ex officio* chairman. By statute the incumbent's stipend is a first charge on the revenues of the parish, and the Easter offertory is handed over to him without being counted by the churchwardens. He has, of course, discretionary powers in all arrangements appertaining to public worship—can fix the hours of service, and settle the music to be used.

This constitution was drawn up mainly by the late Bishop Selwyn, who was aided by the legal advice of Sir John Patteson, Sir John Coleridge, and Sir William Martin, and some such system seems to be the only possible one under the circumstances of the case. May I dare to record an impression that it is far better in theory than in actual practice, and, indeed, is admirably adapted for conditions which, unfortunately, do not as yet exist. Granted a laity well acquainted with, and imbued with, a reverence for traditional Church practice, and a present lack would be supplied. As it is, too great a strain seems to be laid on the personal influence and powers of Bishop and parish priest. To put it perfectly plainly, the laymen have immense powers, which they are for the most part *at present* unfitted to use. They know or care little about the past, and while they are jealous of being set right by the clergy, they are intolerant of anything savouring of dictation from the Bishop. On the other hand, it must be said that they *do* want their Church to prosper; they will spare neither time nor trouble on her behalf; they willingly sit day after day, often for ten days together, in getting through the annual business of their Synod. But they need to be led with firmness and tact, and without any assertion of dignity; for the air of a free colony has a tendency to disagree with obedience to the authority even of a Bishop. It seemed to me that a Colonial Diocese depends for its welfare much more upon the personal qualities of its Bishop than does an English one, and that therefore the criticism that is sometimes passed in this country on Colonial Bishops who have resigned their Sees is often undeserved. If the Bishop of a Colonial Diocese feels, as he must feel, that the whole welfare of his Diocese depends on his own vigour, he is wiser than church newspapers of the profaner sort when he admits that he is not so young as he was, and is better fitted for less arduous duties in England.

The same system would doubtless work well in England, if need there were, because there would always be learning and knowledge of a special kind to act as a regulating power. But in a Colonial Diocesan Synod, where questions often come up on which two or three only are qualified to offer an opinion, a great responsibility is thrown upon the Bishop, who is continually placed in a most difficult and anxious position.

In many ways there is a great charm about the work of a clergyman in a country district of New Zealand. The climate is temperate and very healthy, in some parts the scenery is magnificent, and, above all, the life is an outdoor one. But the great distances to be traversed must cause a good deal of physical strain. I recall a Sunday in March 1887, spent with an old friend, the incumbent of a country district in the Diocese of Dunedin. His morning service on that Sunday was at a place more than forty miles away from his own house, and the journey was, as a rule, performed on horseback. We arrived at our destination on the previous Friday evening, and were most hospitably entertained by the owner of Toitois Station, himself an old 'Varsity stroke of fame and renown. Saturday was spent by my friend in riding round the neighbourhood visiting his parishioners at their own homes. On Sunday morning we all rode



[*N.B.—The numbers in this Map refer to the places of the several Dioceses among Colonial Sees, according to the date of their foundation.*]

off to the Government schoolroom at Fortrose, some three miles off, where the service was to be held. When we arrived we found buggies standing empty outside, while numbers of horses were "hung up" to the fence, or had been turned out to graze in the paddock. The room was well filled, a mixed choir of men and women led the singing, and the sermon was earnest and to the point. After it was over we rode back to our host's station, and in the afternoon drove twenty-five miles to the township of Wyndham, where a hospitable constable, a bulwark of the Church there, gave us an excellent tea. Evensong was held in the Foresters' Hall, followed by the annual meeting of the congregation, at which accounts were passed and vestrymen elected. On the following morning the landlord of the hotel at which we stayed most liberally refused to accept any payment, and in the course of the day a shaky train took us back to Gore, our starting point three days before. Once in each month my friend, an old student of St. Augustine's, has this long journey to make; on other Sundays he has other parts of his immediate district, as large as many an English Diocese, to visit. In some townships there are wooden churches, in others only hired rooms in which to hold service, but I believe that in most of these places service is conducted on the Sundays that he is absent by lay readers duly licensed by the Bishop of the Diocese.

My own Sunday work in a much smaller district in the same Diocese some six years before consisted of Sunday-school and morning service at the little wooden church, and afternoon service on board the prison hulk which lay in the harbour. At this latter the Canticles and hymns and even the Psalms were sung by the prisoners without any accompaniment whatever, and whether or not it was owing to the restraint put on their voices during the week, I can safely say that I have never heard heartier congregational singing before or since. After this an invigorating gallop of some eight miles along the beach brought one to the lighthouse and pilot station at the Otago Heads, and Evensong was held in the little schoolroom there. The rest of the evening was often pleasantly spent in the lighthouse with the lightkeeper on watch, and a bed was hospitably provided at the pilot station. The next two or three days were passed literally in the saddle, going from house to house amidst most picturesque scenery.

The real trial of a country clergyman in the colonies is the isolation from all of his own calling, never meeting a brother clergyman except at the annual meeting of the Synod, and having none like-minded within reach from whom to get counsel and advice. Our brethren in the bush parishes do indeed need our prayers and sympathy. Most gratefully will they welcome gifts of current Church newspapers and reviews.

Little will be said of Church work amongst the Maoris, as, in the parts of the colony I am best acquainted with, there are comparatively few of them. However, in the district last spoken of, there happens to be a Maori village, and for part of my time a Maori deacon was in charge of it. He was withdrawn some years ago, and, as his place has never been filled up, services are now held there at rare intervals. I revisited their Church one Sunday afternoon last year, and conducted service there. To a clergyman fresh from an English parish the scene was decidedly a strange one. The building was more than filled by Maoris and a few white settlers; the atmosphere decidedly tended to suffocation; noisy babies crawled about on the floor, and at times we were disturbed by the yells of intruding dogs, who were being dragged out by the ear or tail. I baptized eight children of various ages, a basin covered with a bath towel, and placed on the altar, being provided as a Font! However, in spite of all difficulties, the people were most attentive, and appreciated the service all the more that clergymen's visits were so scarce.

A week later I was riding by in that same direction, and called in at a hut near the beach, where the parents of one of those little brown Maori babies lived. Alas! since the baptism the father had been drowned in a sudden squall, whilst fishing outside the Heads, and the room was full of Maori women come to hold a pangi, (Hibernicè, "wake"), and wail over the deceased. When I entered they were all at dinner, squatting on the floor round dishes of somewhat unsavoury-looking joints. Less than fifty years ago those joints might have been prime cuts from some gentleman of another tribe with whom there had been a difference. But there is no fear of that now, we have done something in New Zealand. *Nous avons changé tout cela.*

The large towns are fairly well provided with churches, and certainly, as far as I have seen, careful and reverent services are the *rule*. In Christchurch there is a Cathedral, designed by Sir Gilbert Scott, with Dean and Chapter, one half of the latter being laymen, and full choral Matins and Evensong are held daily. The last balance sheet of a representative town parish lies before me. The total receipts from all sources amount to about £1,600, of which £550 is paid to the incumbent and £150 to his curate ; but these sums represent a smaller value there than in England. It is quite the exception, however, to find a parish with even one assistant curate, and consequently, when the best has been done, there are few that are thoroughly organised and worked after modern English methods.

The "voluntary system" in the towns certainly appears to tend towards practical Congregationalism. Each parish depends for its maintenance entirely on its own congregation, and the result is a rivalry in raising funds that does not always tend to Christian fellowship, and hinders steady evangelising work. Moreover, under great pecuniary difficulties, very doubtful expedients of raising money are sometimes adopted. The illustrious precedents of the Festivals at Worcester, Hereford, and Gloucester Cathedrals have been known to be quoted for holding sacred concerts in Churches by Colonial Churchmen, to whom, it must be remembered, concerts and entertainments are a financial necessity, and who cannot sometimes withstand the temptation that their church with its organ is an admirable concert room. Music is for the same reason too often used rather to attract a congregation than to aid devotion, and there comes to my mind a Harvest Festival at which a young lady stood up and sang, with her back turned to the altar, Haydn's "With verdure clad," in a style which would have undoubtedly "brought down the house" at a concert, but which seemed out of place in a solemn service of the Church.

The precedent of the Church at home has been pleaded for another abuse in the same direction, and again unfortunately with some reason. Old English Fairs and Tableaux Vivants, with every possible extravagance of modern bazaars, have been adopted and added to, and used as a means of revenue by Colonial Churchmen. Undoubtedly much harm has been done, and the sarcasms of unbelievers have been freely excited at the contrast of immense sums spent by people in *dressing themselves* up for such performances, with the meagre balance that remains over for church purposes after all expenses have been paid.

I regret to add the impression that colonial towns are saturated with infidelity to an extent that is happily uncommon in England. I fear that in New Zealand, at least, our Church is not holding her ground amongst the *men*. There is a widespread impression, amongst the young men especially, that the Bible has long since been proved to be inconsistent with itself and with modern research, and is no longer to be taken seriously. Far be it from me to wish to exaggerate, but I cannot help thinking that a generation of men is growing up in New Zealand with no religious belief of any kind. The root of the difficulty is the Church's lack of resources. The clergy are as a rule too hard worked with their immense town parishes to have time to devote to carefully thought-out lectures on the religious difficulties of the day. There are no well-endowed canonries where men like Canons Liddon and Westcott can turn their learning and ability to satisfying intellectual doubts without the harassing career of parish work. In New Zealand, where the *average* of culture amongst laymen is perhaps higher than in England, a correspondingly high standard of theological attainment on the part of the clergy seems an absolute necessity. And in a colony where a Prime Minister has been known to deliver lectures of some ability against Christianity to large audiences, both well educated and intelligent, there is a great need of those who, like Bishop Moorhouse, are well up in the literature and controversy of the day, and mighty men in battle on behalf of the Faith.

It often struck me that a great deal of the infidelity of the colonists was owing to the vagueness, the indefiniteness, the want of authority, of much that they heard from Church pulpits. Under the so-called "voluntary system" there must be a great temptation to the preacher to meet the tastes of his congregation, and to seek originality by airing crotchets which may or may not be founded on a sure foundation of theological learning. In England attempts at originality of doctrine are soon brought to their proper level, but in the colonies *Quis docebit ipsos doctores?* Hence I fancied that there was more respect for the Church of Rome in some quarters than for our own Church. At least they, the Roman clergy, teach with the authority of what they consider the Catholic Faith; whereas from the Anglican pulpit the sceptically inclined layman too often hears only the personal speculations of the preacher, whose mental equipment he had perhaps a right to consider inferior to his own. Let me quote the words of Father Burke, the great Irish Dominican preacher, though as to how far they are actually founded in fact I will venture no opinion: "The Catholic Church is saved from the danger of the voluntary system by her dogma. The objective reality, truth, and consequent oneness of her dogmatic teachings save the *people* from the tyranny of the priest, who cannot force his personal views or opinions on them; and save the *priest* from all dictation or pressure of opinion on the part of the people, who must accept his teaching (it being the doctrine of the Church), and look upon him as their teacher and superior, even while they furnish him with his daily bread." What seems wanted in the New Zealand branch of our own Church is more dogma, and more authority to insure oneness of teaching.

It is worth noticing, too, how in the colonies the Church of Rome appears to go to work on the plan of being content to do a little *well*, while our own Communion attempts everything, and spreads out her forces far and wide until cohesion and force are alike weakened. In the town of Dunedin, for instance, the Roman Catholics are in a small minority, and yet in the very centre of the city they have an imposing cathedral, wherein the services are conducted with all the accessories of music and ritual. Hard by is the Bishop's residence and the Clergy-house with its staff of priests. On one side of the cathedral is a convent, where girls of the upper class are educated; on the other side is a mixed day-school for primary education. And all this, while our own Church, with her much larger numbers, had not been able to maintain a single day-school throughout the whole Diocese; and as "free education" by the State is the order of the day, the children of our Church grow up with little or no religious training at all. On the other hand, we have our places of worship scattered far and wide through the length and breadth of the land, each weakly struggling for means of existence, while the clergy contend with the difficulties of their work singly and in isolation.

However, it is only too easy for a visitor to criticise, while in my own case I am conscious it is presumption. At any rate I have returned to an English country rectory, with an ineffaceable interest, a prayerful sympathy, and a humble admiration for those who are carrying on the work of our Church under such strangely altered circumstances in the furthest corners of our Empire. I have become aware of many of the problems of the so-called "voluntary system." I have had brought home to me the self-denying lives and, in most cases, wretched pay of those clergy who have given their lives to the Colonial Church; I can bear witness to their toil, to their hardships, to their faith in spite of it all. I have seen faithful laymen giving time and trouble and money rather than go without the privileges of their Church. If in any way I have increased the interest of others in Church work in the colonies, the object of the preceding pages will have been attained.

GRAHAMSTOWN.

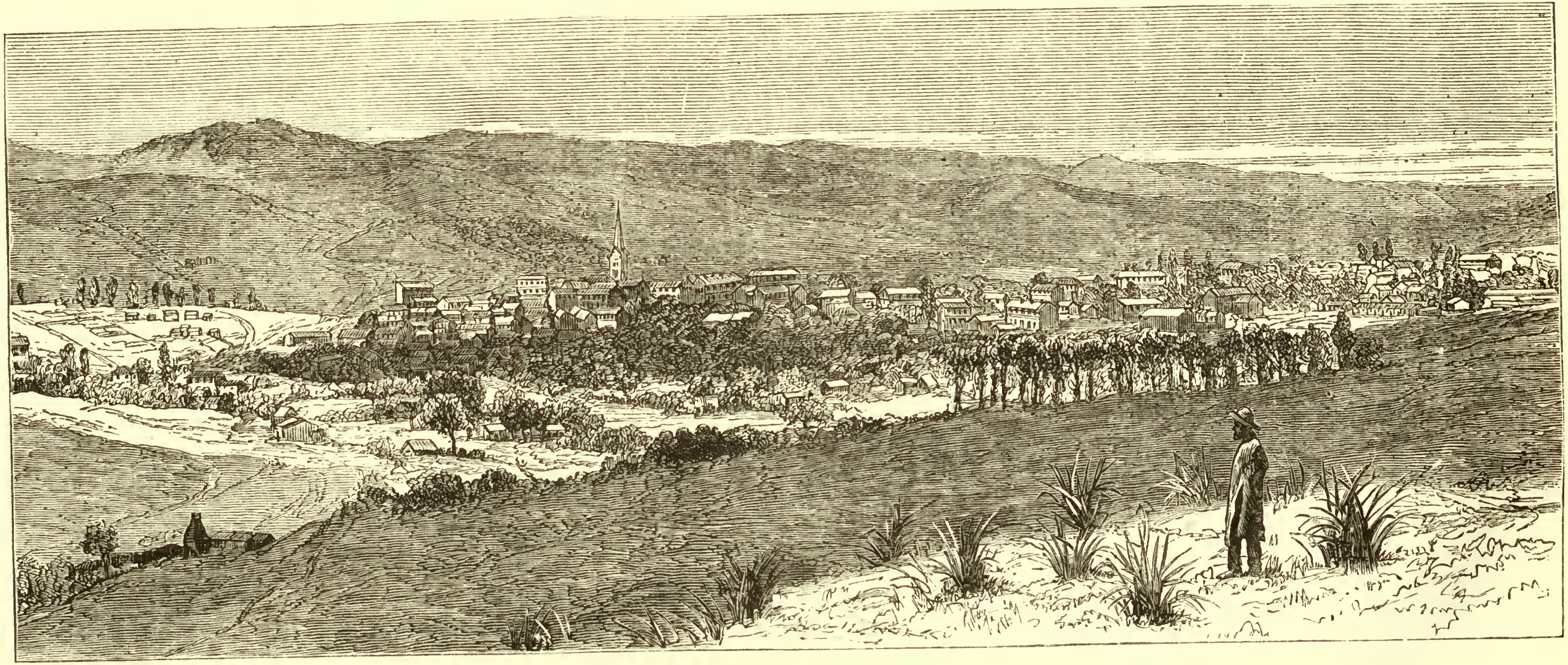
REVIEW OF THE WORK AND NEEDS OF THE DIOCESE, FROM A LETTER FROM THE BISHOP.

AT the last Trinity ordination I ordained two more native deacons, and I can very thankfully bear witness to the happy issue of what might have been regarded as the somewhat bold venture of the ordination to the priesthood of two of our natives, who had been well proved in their diaconate. They are both doing excellent work in charge of Mission stations.

The general missionary work of the Diocese has shown steady progress. The educational and industrial side has been well maintained, both at the Kaffir Institution in Grahamstown under Canon Mullins, and at St. Matthew's, Keiskamma Hoek, under the direction of Mr. Taberer. One of the examining chaplains remarks with regard to the native clergy, who owe their training to the Kaffir Institution: "They have shown in their ordination examinations a high standard of excellence, their papers obtaining a high average of marks, and also testifying to the fact that they are quite up to the level of theological attainments usually demanded in an English diocese."

The native institutions, however, have laboured under a severe strain of anxiety and some diminution of force, owing to the recent political action by which a very large portion of the Government subsidy to industrial native and Mission schools has been withdrawn. From St. Matthew's about £800 annually has been now taken away; from the Kaffir Institution, Grahamstown, £414; from St. Luke's, Newlands, about £150. We hope, with trembling, that what little still remains may be spared.

Considerable reduction has also been made in the grants to native Mission schools, and thus the future has been darkened. We fear that until the funds at the disposal of the Society are larger, it will be of little avail to urge the importance of a liberal grant for native educational purposes, upon which the building up of a native church so much depends. One of our missionary clergy writes: "We trust that the Society will see its way to increasing our grant in this our extremity, when we are even threatened with the withdrawal of the whole of our educational grant." He goes on to say: "We have been invited to open new work in fresh places by the people themselves, and yet we cannot do so without more assistance"; and he goes on to mention these places, lying some



GRAHAMSTOWN, SOUTH AFRICA.

two hundred miles apart from each other. The Bolothwa Mission has been a source of great anxiety to me ever since I have been Bishop of this Diocese, and we have not felt justified in expending any of the Society's funds upon its maintenance. But we are hoping now to revive it as a centre of earnest and true work under the charge of Mr. Newton or Mr. Maggs.

My chaplain, the Rev. W. Turpin, who visits native stations on my behalf, writes: "One great need in the Mission work of the Diocese generally is the want of good buildings as churches or chapels, or even decent substitutes for them, to raise the tone of worship and give it that dignity which it should have in the presence of the native mind." He goes on to say that, with the exception of St. Philip's, Grahamstown, St. Matthew's, and St. Luke's (and he should add St. Michael's, Herschel, and St. Peter's, Indwe), the buildings are unsuitable. At Graaf Reinet, one of the oldest towns in the Diocese, the Mission services are held in a very low, barn-like looking room which is hired for the purpose. The same may be said of Richmond, Humansdorp, and Somerset East. Such places not only fail to uphold any worthy witness of worship, but act most prejudicially upon the health of the catechists and deacons who have to work in them continually, as has been actually the case with the deacon at Graaf Reinet. Mr. Turpin adds: "If the Society could increase its grant to our Mission work so that the deacons and teachers might be paid from it until proper buildings are provided, or if grants could be made for building purposes, it would be a great blessing to our work." He states that Mission work has progressed favourably, especially among the natives living in towns. He instances Port Elizabeth, Colesberg, Deaar, Somerset East, Richmond, and Hopetown (and I would add Cradock, Aliwal, North and East London), where in spite of hut-tax, house-duty, municipal and other rates, and what has been more serious of late, scarcity of work and low wages, a great deal has been done by the natives themselves towards the support of their church and school work. In the Missions proper, "in Kaffirland," the numbers baptised, confirmed, and converted from heathenism will show that progress has been made; but owing to failure in the crops they have not been able to give much support to the ministry and schools.

We have just held the ninth session of the Diocesan Synod, in which four or five native clergy have sat. The subject of native Missions was prominently brought forward, and it was resolved that in future a report of Diocesan native Missionary work should be submitted at every session of the Diocesan Synod. This will lead, I trust, to larger sympathy, and more intelligent appreciation of the responsibility of every member of the Church in his relation towards the native races of the land, and the burden laid upon the Church, and the Divine Missions with which she is charged by the Lord of all.

MADAGASCAR.

GROWTH AT MAHANORO.—A WILD TRIBE.—WORK IN IMERINA.—SELF-HELP IN THE NATIVE CHURCH.

MAHANORO, the new coast station in Madagascar, is growing in influence and in every way. Thirteen outstations have already been started in connection with it, and more than a thousand children are under instruction. Three of the stations are among the people of a tribe hitherto almost unknown. They are described as wild men, who keep themselves in seclusion, and are regarded as outlaws.

Some account of the beginning of work among them is given in the Rev. A. Smith's report in the January *Mission Field*. The Bishop, who has lately visited Mahanoro, thus describes it:—

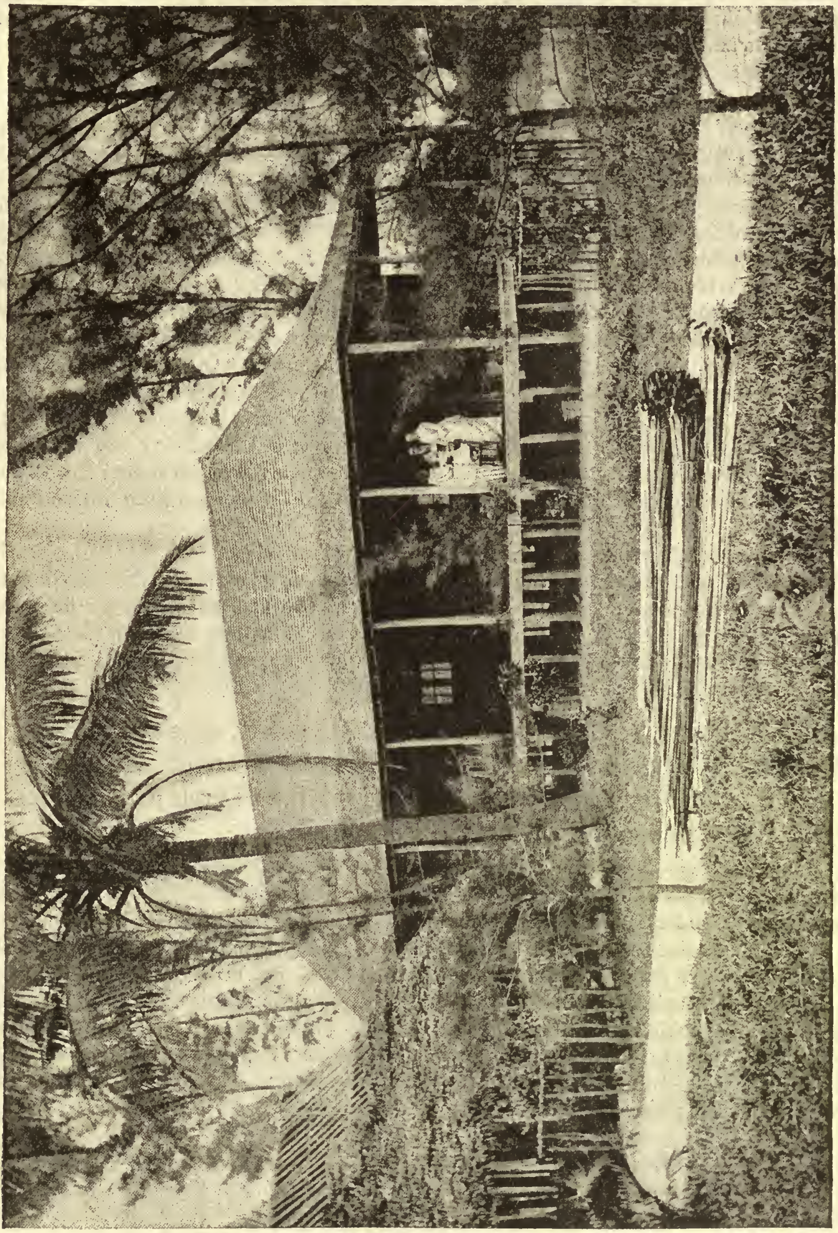
"Our opening among them arose in a curious manner. A Betsimisaraka chief came to visit the Governor at Mahanoro with a present of two slaves. Now, the Betsimisaraka, as a rule, do not keep slaves, so the Governor, who is a very shrewd man, set himself to find out what this meant, and he discovered that a raid had been made upon this wild tribe (who are called Vorimo), and that a large number of men, women, and children had been stolen. These persons, so far as possible, were hunted out, and the result has been that sixty-seven persons have been recovered. They have been placed in the village which surrounds our church; and the children have been handed over to Miss Lawrence, who has taken them in as boarders. The tribe, which inhabits a tract of country two days distant from the coast, have been visited by the Mission priest at Mahanoro, and work has been commenced among them. There can be no doubt that as our native deacons and catechists advance in integrity and intelligence, the area of our work must be enlarged, and, in default of an increase in the number of Missionaries, those whom we have must become more and more itinerant."

In Mr. Smith's report, referred to above, he speaks of the great kindness of the Governor. Of him the Bishop also speaks:—

"I remained at Mahanoro for the annual festival of the Bath, and received much kindness at the hands of Rainisilofo, the Governor, who is in many respects a very remarkable man. He is the only one known to me among the Governors who seems really earnest in his efforts to advance the people under his charge; and, what is very uncommon, he works most heartily with us, though he has not as yet joined the Church. I wish it were in our power in any way to testify our appreciation of his kindness."

Of the work at the capital the Bishop reports well, and tells of progress, in spite of the Missions being undermanned:—

"It is, of course, impossible that there can be the same personal supervision of work in and around the capital with our present reduced staff as there has been. We have now only one priest in the capital, where we have two principal churches and four others subordinate in the suburbs. We make a point of an English Missionary being present morning and evening at the services day by day of the two principal



MISSION HOUSE, ANDOVORANTO, MADAGASCAR.

churches. But this single Mission priest is also head-master of the High School, which ought to be one man's especial and only responsibility, whereas this one man, who is my chaplain, has to look after the boys and girls' schools, superintend the printing-house, keep accounts, and act as referee in the hundred and one things which turn up every day and must be arranged. I have not mentioned the choir. You all know how important they are, and how troublesome at home, but you can hardly realise what the singing becomes in Madagascar if it be not carefully attended to; and it must be perfectly obvious to your Committee that it is not possible for one man, however able and diligent, to carry all this work out. I am thankful to say my chaplain is both able and diligent, but we are too short-handed. And I appeal to your Committee for a good trained schoolmaster and organist, who will take the High School and the music at the Mother Church. For many reasons I should prefer a layman.

"The work at Isaha, of which Ramainandro is the centre, and at Vakin-Ankavatra, seems to be progressing well. We have there a priest residing, who may be called a Medical Missionary. He lives in the midst of an extremely rough district, and his skill as a doctor attracts people from all sides, and gives him great influence. After a residence of two years, he is beginning to get below the surface to a degree rarely attained by a foreigner. The district in the midst of which he lives is extremely lawless. It is sixty miles distant from the capital, and is the resort of runaways of various kinds, among others, of those who have escaped from school. They cannot acquire the requisite standard, being too lazy to learn, and run away to escape the consequences of their stupidity, and naturally become thieves. Other vagabonds hover about as receivers of stolen goods, which are thus passed rapidly out of sight. To correct these evils, a governor is to reside in the district, and just now rather an interesting struggle is going on. Those who are interested in the robbers are trying to get a creature of their own appointed, but I think we shall prove too strong for them. I am just on the point of going down to visit this district, which grows in interest and importance.

"Just before Christmas I paid a visit to St. Paul's College, and was very much struck at once with the change in the physical features of the place. The outline of the slope to the north has been broken by the excavations necessary for the new library and lecture rooms; the ground which has been broken up has been most tastefully laid out, and the new building, which is rapidly approaching completion, promises to be very fine."

The Diocesan Secretary, the Rev. A. M. Hewlett, thus reports on the advance of self-help in the native Church, under the name of the *Vadimpiangonana,* or scheme for the endowment of the Church in Madagascar in the Antananarivo district:—

"This, which translated literally is 'The Wife of the Church,' is a sum of money collected with a view to rendering the Church in Madagascar self-supporting in the far future. It is for the most part contributed by the natives themselves.

"The fund must increase with great rapidity. It is managed by the native Church, and is put out at the legal rate (in Madagascar) of 25 per cent. Meetings are held every six months, and at each meeting the principal and interest have to be brought and laid on the table, so that the real rate of interest is 25 per cent. compound interest reckoned half-yearly! Before each meeting every church makes a fresh collection to add to the 'Wife,' and the money is brought to the meeting. The following table will show how fast the money comes in:—

	£	*s.*	*d.*
Principal, June 1887	37	4	2
Interest six months	4	15	10
Fresh subscriptions	3	3	6
Total . .	£45	3	6

"This sum is further augmented by a portion of the Society's grant of £35 per annum, to be used to assist any attempt towards self-support. This grant meets the interest of 'The Wife' with a present of a like sum. On the other hand, according to our Synod rules, one-twelfth of the salaries of catechists has been withdrawn, but they are at liberty to claim this sum from the interest of their endowment fund. The total amount put out to interest in this district at our last meeting (December 28) was £46. This sum may seem ridiculously small to you in England, but it is a good deal in Madagascar, and it is clear that the people are alive to the importance of the fund, and are determined to carry it through."

Andovoranto is the place on the east coast where a Mission was opened in 1881. It is in the same latitude with the capital, and therefore a little to the south of Tamatave. The Rev. H. W. A. Jones is the Society's Missionary there, who, the Bishop says, is carrying on his work with steadfast tenacity of purpose. His wife, assisted by a lady working in connection with the "Ladies' Association," has gathered together a number of girls as boarders.

The growth of this young Mission must have been remarkable, especially recently. For on the occasion of his lordship's last visit the Bishop confirmed ninety persons, and "set apart" as catechists seven men.

Our illustration is taken from a photograph of the Mission House.

THE SOCIETY'S ANNIVERSARY SERVICE.

ON Wednesday, June 13, the Society's Anniversary Service took place in St. Paul's Cathedral, when the Archbishop of Canterbury celebrated the Holy Communion, and the Bishop of Albany ,U.S.A., was the preacher. The eloquent sermon is to be printed. The Epistle was read by the Bishop of Iowa, and the Gospel by the Bishop of Carlisle. Five-and-twenty Bishops were present, including the Bishops of North Dakota, Newfoundland, Ontario, Algoma, Caledonia, Fredericton (Coadjutor), Bombay, Rangoon, Singapore, Capetown, Grahamstown, Maritzburg, Pretoria, Zululand, Guiana, Antigua, North Queensland, Brisbane, Nelson, Waiapu, Dunedin, and Honolulu. The assemblage of so many of the chief pastors of the Church of God from all the parts of the world made this year's Anniversary Service a most striking event in the history of the Society; and it will not be easy to forget Bishop Doane's sermon on this great occasion.

NORTH CHINA.

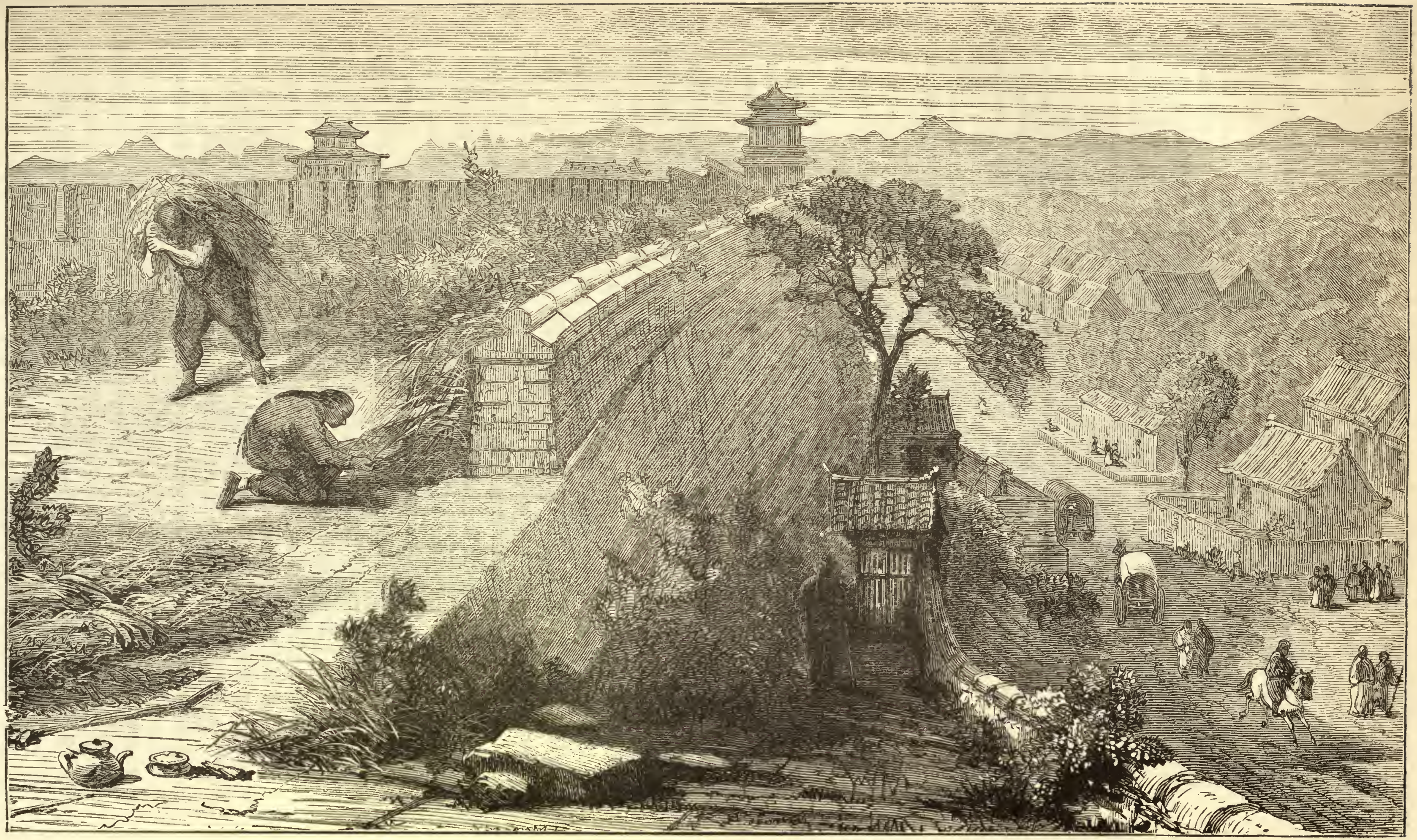
A REFUGE FOR THE HOMELESS POOR IN PEKING.—OPPOSITION AT T'AI AN FOO.—LETTER FROM THE REV. F. H. SPRENT.—INDUSTRIAL INSTITUTION.—REPORT BY REV. W. BRERETON.

THE routine work of ministering to an English and a Chinese congregation presents very little which calls for special comment at the end of the quarter. There are, indeed, some things in connection with my English congregation which furnish much ground for thankfulness, yet they are of such a nature as makes it unwise to write about them in detail.

I have been alone in my work during the quarter, the Bishop having been to Corea and Chefoo, and after a few days' stay in Peking, off again to visit Messrs. Sprent and Brown at T'ai An Foo. Being in sole charge I find no time either for the special study of Chinese or for direct preaching to the heathen.

Happily, we have been able this winter to re-open our preaching room for the heathen, as Refuge for the Homeless Poor. For the past three winters it has been thus used as a Refuge. Just as I was beginning to deliberate whether I should attempt any such work myself, being likely to be alone this winter, Mr. Crossett, an American, who lives among the beggars, and makes their wants and woes his special study and care, offered to make himself responsible for the management of the Refuge. I most gladly accepted his offer, subject to the Bishop's approval, which came in due time. Mr. Crossett is completely responsible for the management of the Refuge, and it has no official connection with our Mission, but I have felt bound to give the Christmas offertory at the Legation Chapel towards its support. And this offertory was considerable. It is a form of almsgiving which seems to win the sympathies of many foreigners in China. The Refuge holds about fifty persons, exclusive of those in charge, and it is open to any beggar who presents himself in time. During the winter months many tens, perhaps hundreds, of these poor people die of cold in the streets. Mr. Crossett gives these poor one simple meal a day, in the evening, just before turning in for the night. This, and a warm room at night, is all the more robust receive, only those who are ill are allowed to remain in the day time.

The Chinese have many such institutions in Peking, but they seem to be wofully managed.



WALLS OF PEKING.

Here is an extract from the pen of Mr. Crossett, printed in the *Chinese Times*, an English newspaper published in Tientsin :—

> "Go with me to the great Imperial Almshouse outside the Chang-I gate. Look into these rooms, where nearly eight hundred people are congregated. On the great brick bed platform, it being too cold to go out, there they were as thick as grasshoppers, over fifty on an average in a room. In some of the rooms not a breath of fresh air reaches the interior except as some one passes in and out of the door. To live all day with nothing to do but to squat on your heels, crowded against strangers on every side, is something fearful, but what shall be said of the night? You lie down in the clothes you wear just as straight as a corpse, and when thus laid together like logs, with your old shoes for a pillow, the attendants come along, and with their feet press two of you apart until another can be wedged in between. There is nothing more horrible to contemplate than to be obliged to pass a night in such conditions. The constraint upon limb and muscle is awful. In the great Government prisons this kind of night packing, where men's feet press apart two sleepers a few inches in order to wedge in another, is the penalty for crime. In the lodgings for the destitute it is the penalty for poverty. There are great rooms in which no brick platforms have been built for beds, and no paper pasted on the great window frames. And what are here these winter days and nights? Men and boys by the score, who prefer to run the risk of freezing to death to be suffocated or poisoned by disease in the warmed rooms; or, more probable, because of no room at all in the warmer places. There are other rooms not opened at all, because no money is allowed for them. Other rooms, again, have a comparatively select company, because those who get in can do so by tipping the small officials. Opium smokers and gamblers, by their freehandedness, have tolerably comfortable quarters."

I am very sorry to find by the last letters from our brethren, the Rev. F. H. Sprent and the Rev. H. J. Brown, that they are in great trouble at their new station. The Bishop sent in June 1887 to form a new station at T'ai An Foo, in the province of Shantung. They have been living in a hired house since then, and had hoped to secure a three years' lease of suitable quarters during the Bishop's present visit. The Bishop, however, must have been sadly disappointed on his arrival at T'ai An. Mr. Sprent informs me, by a letter which passed the Bishop on the road, that the influential natives have put out placards threatening anyone who has any dealings with the missionaries, and the chief magistrate practically countenances the people's opposition. I give a translation of one of the placards :—"There has been a rumour of late that some foreigners have come with a view to erecting a Hall of Religion in T'ai An. There are even some shameless fellows wishing to sell them ground for building, and also some shameless fellows, covetous of gain, forgetful of righteousness, acting as middle-men for them. Now we, the people of town and country, have, after public deliberation, decided that, if this be the case, if there be this landlord and these middle-men, we will not deal delicately with them, but will certainly make them know how severe we can be. The names of the middle-men have been already found out. For the present we will not mention their names, in order to make it easy for them to repent and reform. Hereafter, if anyone lets houses or rooms to foreigners, or even sells food to foreigners, he is just of foreign descent and most decidedly not of the human species. We take notice of this from a strong sense of righteousness.

"A Special Notice.

"The whole town and country joins in it."

All this is delightfully silly and pecksniffian—except for the missionaries, who are in the thick of the trouble.

A letter from Mr. Sprent, written last October, gives some account of this place, T'ai An Foo, which is a city in the interior of the Shantung province:—

"T'ai An Foo is 380 miles to the south of Peking, and is noted as being the chief centre of idolatrous worship for the whole of the Shantung province. A little to the north of the walled city (bearing the above name) lies the great T'ai Shan—or Sacred Mountain—the summit of which has been a frequented spot for the purposes of sacrifice and worship (*i.e.*, if the standard classics of the Chinese are to be believed) since the days of the great Emperor Yao, B.C. 2255.

"The 'Shu Ching' or 'Book of History,' which was revised by Confucius 2,300 years ago, and which, together with eight other books, constitutes the sacred canon of Chinese Orthodoxy, in its mention of T'ai Shan, besides recording the fact that from the summit of the said mountain yearly sacrifices were then (and had been from the times of 'Yao') offered to heaven, also states that *wood* was used to consume the same. From this many persons reasonably suppose that the flesh of animals was offered in these sacrifices to heaven; and some even go further and think that these sacrifices were offered to the one true God. However, those who frequent the mountain at the present day are for the most part, I fear, gross idolaters; and they are also, by the bye, far more economical in their religious observances than their great forefathers. Now the most they do is to burn some silver paper and a few bundles of cheap incense sticks before mud or wooden images.

"The chief object of worship from almost the days of our Lord has been the shrine and image of the great goddess 'Pi-Hsia-Yuan-Chün' (also frequently addressed as the 'Sheng-Mu,' or 'Holy Mother'), whose large and handsome temple is perched on the summit of the lofty mountain. From an old history of T'ai An Foo, which I have just lately picked up here, I have been able to learn a few particulars respecting the cause and rise of this superstition. It appears that in the time of the Emperor Ming-Ti (of the Eastern Han Dynasty), who reigned from A.D. 58–78, a young woman, a native of a village in this neighbourhood, whose name was Yü-Yeh, left her father's home and took up her abode on the heights of T'ai Shan, with the intention of there (as the narrative runs) purging her heart and cultivating virtue. In due time, having attained to a perfect state of holiness, she was worthy of promotion, and so became—according to popular belief—a fairy. The number of pious devotees who seek her shrine and pray for either riches, or long life, or cure from sickness, as the case may be, is still very great. Indeed, during the 'pilgrim season,' which commences at the beginning of each new year, and lasts for about four months, many *thousands* of the humbler classes may be daily seen plodding their way up the steep ascent to pay their devotions to the Lao-Nai-Nai or 'old grandmother,' as she is commonly termed. The ascent, though of course tiring, has been made practically easy by the construction of a well-laid stone pathway, which, including 6,700 stone steps and several bridges, stretches from the north gate of the city to the very summit. The length of this marvellous piece of work is recorded as thirteen miles. All who can afford to hire a conveyance are carried up in light chairs. Along the route are numerous temples, picturesque little shrines, and tea-houses. It is said that there are as many as seventy-two (either Buddhist or Taoist) temples situated at different points on this one mountain, while the city below is literally crowded with idol houses.

"From what I have written above, the reason why the Bishop has sent us down here, as well as the importance of this spot for a mission station, will, I think, be readily understood. For here, following Mr. Greenwood's example, we hope during the 'season' to be enabled to meet and converse with many of the best of the people who flock here from all the country round—those who, at all events, *do* believe in something. The residents themselves do not seem at all over-pious, while the tradesmen of this place are, as a rule, a terribly grasping lot of people; a good number of them manage to make enough money during the four months, by swindling the poor pilgrims, to last them the other eight.

"We have the field, too, all to ourselves; even the Roman Catholics have not come to work here yet, though they have a small station eleven miles from here, which a German priest visits occasionally. Our nearest English-speaking neighbours are some American Presbyterians, who live two days' journey to the north of this."

The industrial department which the Bishop has added to the boys' school has been now under trial for more than a year. Some boys learn carpentering and some type cutting (*i.e.* cutting Chinese characters on the wooden blocks from which books are printed). It is simply meant to give the boys a chance of earning their own living.

It would be a great boon if we had a Chinese Christian of character and intelligence equal to the general oversight of this industrial work. But we have not, and hence the burden of the oversight falls on myself. It is not a little strange to me to find myself responsible for the efficiency of two mechanical departments about which I have no technical knowledge whatever. Perhaps this points to the necessity of a missionary being an all-round man, master of all arts and sciences human and divine. Perhaps it equally points to the danger of the missionary degenerating into a jack-of-all-trades, resulting in serious loss of efficiency in "the ministry of the Word."

Our head carpenter has just told me that the articles turned out by apprentices will never be sold if I do not consent to the salesman asking for much more than their value in the first instance. "You tell the man to lie about the price," he says; "it is the custom of the country to lie," as if I was not aware of this latter fact.

* * *

ALL SAINTS' MEDICAL MISSION, SHWEBO, UPPER BURMA.

BY THE REV. F. W. SUTTON.

SOME account of the Society's work in Shwebo is due to those at home who have so kindly and generously helped us to set that work on foot. Early in 1887 the Lord Bishop of the diocese paid a visit to Shwebo and other parts of the northern province, accompanied by our valued and much lamented friend the Rev. J. A. Colbeck, Mission Priest in charge of Mandalay; and both were impressed with the needs of the district, and the suitableness of Shwebo itself as a Mission centre. In the following July my wife and I left Rangoon to inaugurate the work. A few words with regard to the place itself as we found it. Situated fifty miles north of Mandalay and seventeen miles from the west bank of the Irrawaddy, it has up to the present time been unvisited by any Missionaries, and is a city, so far as its own population is concerned, "wholly given to idolatry." I say so far as its own population is concerned, for Shwebo is both a military and civil station and the centre of a large district, and contains therefore a small European population.

The city, frequently marked on the maps as Mont Shobo, is one of the old capitals of Burma, having been the seat of the Alompaya dynasty, and a large part of the city wall, and the wall of the palace, are still standing; but the city generally has a very poverty-stricken appearance. The population numbers about 24,000, and the people, who live in little bamboo huts, are poor and uncivilised, very ignorant and superstitious.

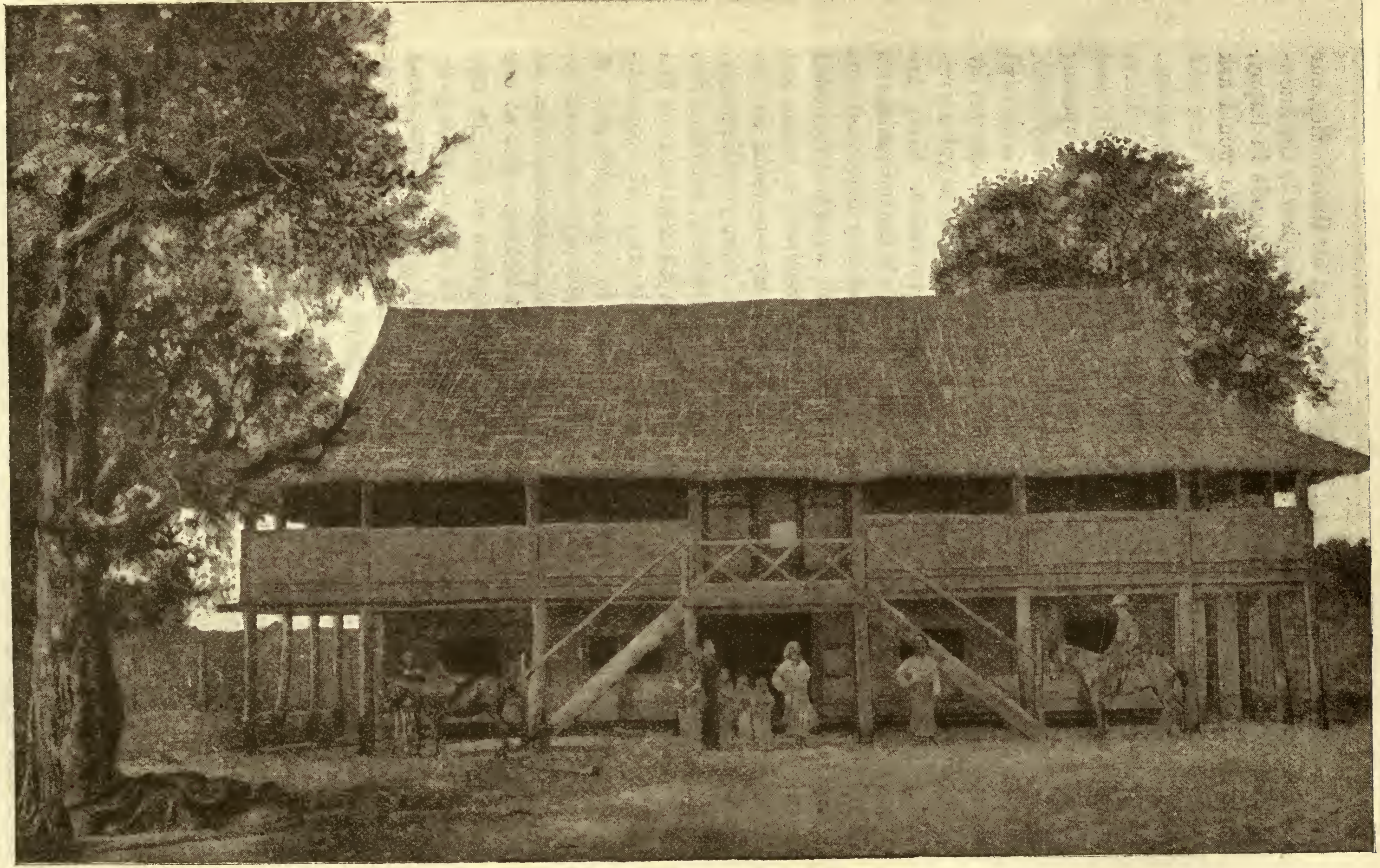
The women are utterly unable to write, and the men only have the little knowledge that can be acquired during their stay for a longer or shorter period in the schools of the Hpoongyees or Buddhist priests; a class of people universally lazy and very ignorant.

We had the immense advantage of our friend Mr. Colbeck's presence and advice. His intimate knowledge of the Burmans, their language and habits, and his missionary experience of nearly fifteen years, were of great assistance to us, and we shall always look back with infinite pleasure and gratitude to the three or four occasions on which he so unselfishly left his own work for a few days in order to lend us a helping hand. He procured for us the loan of a bamboo hut for a week while we looked round to find some temporary abode for ourselves, and a suitable site for the establishment of the Mission. A piece of ground of about three acres was found within the old city wall, and it was decided to procure this, if possible, for the purpose.

Some difficulties occurred, but they were not insurmountable, and two months later the land was safely registered in the Deputy-Commissioner's office as belonging to the Society, and the fencing in of the ground begun.

The Mission buildings, as they stand at the present time, may be described. They are all built in the native style, and to the best ability of the Upper Burman—bamboo buildings, raised off the ground, supported on teak posts and with thatched roofs—and consist of (1) Mission house, with two good rooms for the little girls whom we receive as boarders, and another room for our two Burman (female) teachers; (2) the hospital, with in- and out-patient departments; there are two wards, each capable of taking six beds—one for men and one for women—separated by a room for their attendant, and surrounded on all sides by a good wide verandah; (3) day-school for boys and girls, with accommodation for about 70 children; (4) catechists' house; (5) schoolmaster's house; (6) Rest house; this latter being for the accommodation of those people who come in from neighbouring villages for Christian instruction. It is a great advantage, both to them and to us, to have them on the Mission compound during the very few days that they can spare at a time. They are enabled to see better for themselves what Christianity is, and we, in turn, by having them under close observation, are better able to see what they are, and what their motives are for expressing a wish to become Christians, or at any rate to receive Christian instruction.

The hospital, as it is our largest building, must take the first place in our little Mission history. In some respects it has been a disappointment. Though the building has been completed for nearly four months, the *in*-patient department is as yet unopened. The distance from the river, and consequent difficulty of getting supplies, has prevented the furnishing work from progressing as fast as could be wished. Still, it is now so far completed that patients could be received had we but a lady to take charge of them. But, alas! we have no nurses, and at present all our efforts to obtain them have met with failure. Certainly we might, had we wished it, have engaged two natives of India, such as are generally engaged in the Government hospitals; but we would rather wait than have our Mission hospital degenerate into a purely medical establishment, which it assuredly would do were the nursing left to natives—most probably Hindus. What we want is the influence of a Christian lady, who would be able to train one or two young Burman women to work under her—one who would remember that while we desire to give our patients the *best* nursing and the *best* treatment for their bodies, our *first* desire is to win them from the darkness of heathenism to the knowledge of the Great Healer of soul and body. Will not friends in happy, favoured England come forward to supply our need. We would ask your earnest prayers that a helper may speedily be found, able and willing to join us, and that the necessary means may not be wanting. It is a pleasure to turn for a few minutes to our *out*-patients. Here, though the numbers have not been large, the work goes on steadily, and is a means of introducing fresh people to the Missionary. Since opening the dispensary, 705 cases have been treated. This seems a very small number, seeing that work began in October 1887 ; but there is a Civil Dispensary, at which all those employed in the police, or in any way by Government, are obliged to attend. The people in these as yet uncivilised parts are very slow to trust to *English* medicine. They are exceedingly superstitious, and have unbounded faith in the herb mixtures given by their native doctors. One or two instances may not be without interest. A young woman with some disease of the wrist was requested to remove her bangle. This evidently went sorely against the grain, and she explained she could not do so on a Wednesday—it would be "so unlucky." She was quite willing to remove it on a more propitious day. Many, who failing to get relief from their native medicine, turn as a last resource to the Mission hospital, carefully protect themselves from evil by a cord charm which they wear tied round their arm. The superstition and ignorance is not confined by any means to the weaker sex. A strong young carpenter presented himself at the dispensary door one morning. A finer specimen of a Burman it would be difficult to meet with. As a race they are very small and rather insignificant looking. Not so our friend the carpenter. Tall and well built, in the prime of life, he certainly ought to be free from superstitious fears. In answer to the question "What is the matter ?" a very sore inflamed eye is uncovered and presented to view. "How did you get your eye in this state?" questions the Missionary, and he is told in a very grave subdued tone how the misfortune came about. The previous evening, wanting some tamarind fruit for his curry, the carpenter climbed the tree and cut off a well-laden branch. This act so enraged the gnat who dwells in the tree that he immediately revenged himself by entering the intruder's eye, and in consequence it is very painful and swollen. Our dispensary is raised wonderfully in the sufferer's estimation when he learns that it possesses medicines so efficacious as even to defy the gnats, and when a few days after sight is perfectly restored, and the veracity of the assertion proved, the character of the English doctor and dispensary is firmly established, at any rate in one mind. The man has become since a very regular attendant at the Sunday services and evening instruction classes, and there is good ground for hoping that his faith in Buddhism is beginning



THE MISSION HOUSE, SHWEBO, BURMA.

to be shaken. May he have faith and courage to seek and find "the true Buddha."

Our day-school has but thirty children on the books, but we could hardly look for greater results at present. The people are hardly able to grasp the idea that eight annas a month spent in educating their child will fully repay itself. They can learn reading and writing at the Hpoongye school gratis, why then should they trouble about English, arithmetic, &c., when it means such a great expenditure! However, the people's eyes are gradually being opened, the "Myo Thoo Gyee," or headman of the city, sends his son, and we have several interesting pupils of fifteen, sixteen, and even eighteen years of age. Best of all, we have good reason to hope that the Mission work there is being useful to our pupils. One nice lad of sixteen has already come forward, and after three months' probation and daily instruction has been baptised. The other big boys take great interest in the Scripture class, and attend the Sunday services very regularly. Besides our day-scholars, we have nine little boarders living in our house, the eldest a bonny girl of fourteen, the youngest a poor little motherless bairn barely three years old. They have been given to us entirely for eight, ten, or twelve years, according to their age, and we hope to be able to train them into useful Mission women, and teachers for the future, or, as occasion arises, into Christian wives for our converts. They attend the day-school from 10 A.M. to 4.30 P.M., having an hour's break from 1 to 2 o'clock. They almost all have sad stories—loss of parents, property, injuries, &c. &c. from dacoits. We look upon them as one of the most hopeful branches of the work, and only wish we could see our rooms full. We have accommodation for twenty boarders, but, alas! want of funds limits our number to nine. If only we could send one of them to plead their own sad tale in some of our happy English homes, surely the need would quickly be supplied. The women are left utterly without education in these out-of-the-way parts, and seem to degenerate into something very little above the lower animals. Surely it must be a Christ-like work to rescue some of these poor little ones from such a life, and train them to work among their less fortunate countrywomen; or, as mothers, to raise up a more civilised and enlightened generation. All those whom we receive must be perfectly free to embrace Christianity, and when they come to us as quite tiny children they are baptized so soon as they can say the Creed and the Lord's Prayer. At present we have only had sixteen baptisms since opening the Mission. We entered our Mission home just in time to settle in for Christmas. There is, however, much cause for thankfulness, we trust, for those who have joined us, and a nice little band of fresh catechumens is gathering around us again. One of the first to receive the message we were sent to bring was a young Mandalay princess, a first cousin of the late king Theebaw. She has proved an immense help and comfort to us. Her one desire seems to be to lead others to a knowledge of the truth. Though she has both father and mother living in Mandalay, and a very happy home there, she could not be induced to return, but wrote to her parents asking their permission to remain here and work amongst the heathen of Shwebo. They, during her absence, had both been led to renounce Buddhism, and had been baptized by the late Rev. J. A. Colbeck. They gave a willing consent, and since then "Rachel" (as our princess elected to be called at her baptism) has spent her days visiting in the houses around, teaching the female catechumens the Lord's Prayer and Creed; reading the Bible to them and to any who will listen, and continually bringing us fresh inquirers. She is wonderfully sweet-tempered, so wherever she goes she makes friends, and the intense earnestness and reality of her own life must influence all those with whom she is thrown in contact. One of the last to receive holy baptism was the builder who erected our house, hospital, and school. He is a very happy Christian now, but for months was in sore trouble and distress. He could not shake off the impression that Christianity must be the true religion, but at the same time how could he give up his father, his mother, and all his ancestors' faith. He used to come round day after day to the Mission compound, and with a little stick describe two lines upon the ground, to which he would point with a sigh as he said: "Which is right? I have been walking along *this* one (pointing to one) for fifty years, my parents walked along it, and we have been so happy, and spent so much money to obtain merit on it; now you say, come away, that road is no good, *here* (pointing to the other) is the right one; what can I do?" For six months this continued; sometimes he seemed all but decided, then, again, the difficulties and doubts seemed too strong and he would draw back. At last the decision was made. "He being dead yet speaketh," what a sermon upon those words it seemed to us when, on our return from attending our beloved friend and brother Missionary's funeral (Rev. J. A. Colbeck) at Mandalay, the first to come and meet us was the builder. This time there was no doubt, no uncertainty. He could not hesitate any longer; he said he had known many good men, but the best of all was our lost friend, what he had said must be true, and he (the builder) must be baptized into the same holy faith, and have the same hope of a joyful resurrection. It was in vain, then, that his wife, a very staunch Buddhist, and quite "best man," threatened to leave him, kept him without food, and tried every means in her power to bring him back to his old religion. He bore all bravely and patiently, and, as he had been under almost daily instruction for six months, we felt there was no need for any great delay in his baptism, so on Easter eve he was made a member of Christ's holy Church, and received the name of Andrew. He is a regular attendant at daily service, and his great desire is now to become a communicant. There are now fifteen preparing for confirmation, but, as it may be some time before there is an opportunity of presenting them for this rite, they have been promised that when they are prepared they shall not necessarily be kept from full Church privileges as communicants should their conduct and character prove their sincerity.

During the cold weather we were able to visit many of the neighbouring villages, and have been much encouraged by the interest shown in some of the places. Several inquirers have come in since to learn more, and we have two very earnest catechumens in one about seven miles off. At present, visiting has to be given up. With a temperature of 106 degrees in the shade it would be almost an impossibility, and, in addition, we have been requested by the Government officials not to do any visiting in the district, as the dacoits are very numerous again just now, and it is consequently considered unsafe. We would ask our friends in England to remember this little out-of-the-way Mission station in their prayers, and specially to remember our new young converts.

We have not been able up to the present to build our church, but we are now, after some little difficulty, getting the plans and estimate completed, and hope to begin the work soon. It is intended to build a good teak-wood church. Meanwhile our services are conducted in the schoolroom, and are, we are thankful to say, entered into heartily. We have a daily congregation of from twenty to twenty-five, that on Sunday ranging between forty and seventy.

KOBE MISSION, JAPAN.

BY THE REV. H. J. FOSS (DATED APRIL 21, 1888).

YOU will, no doubt, be hearing a good deal about Japan and the general prospects of our Missions from Bishop Bickersteth, who paid us a short visit a few days before his departure for England. Speaking generally, the Mission in Kobe seems healthy, and the Christians are fairly energetic, while the country Missions are also beginning to look up. I have been twice to Banshu since the beginning of this year, and three times to Awaji. I am glad to say that the catechist Job Nüya, in the latter place, is now feeling much more encouraged about the prospects of the Mission there than he was when I first met him. We hired a large public hall at the beginning of the new year (old style)—*i.e.*, the middle of February, and preached there for two nights. Though the weather was somewhat cold, and the hearers had to sit down on straw mats spread over the bare ground, we had 300 or 400 hearers on each night, and some interest seems to have been awakened thereby. Rev. H. Evington, of the C.M.S., was intending to have come and spoken, but ill-health prevented him; he sent one of the students of the Divinity College of Osaka, with whom I also went on to the C.M.S. station at Tokushima, in Awa, where the catechist had secured a large theatre. At the end of our journey thither we had eighteen miles to traverse in the snow, eight by sea and ten by land; but were able to reach our destination just in time for the preaching. There were some 600 waiting for us in spite of the snow, and some of these were very noisy, interrupting very much. However, most of the hearers came to hear, and the second night some 1,200 or 1,300 were gathered in the theatre, and heard pretty patiently and attentively. Midzuno came with me both to Awaji and to Awa. I was pleased to hear afterwards that much interest had been felt in what he said, as he had been much disappointed at the constant interruptions. But to see so many persons assembled before us, gathered together to hear about Christianity, makes one earnestly to desire and to pray to be enabled to be a sweet savour of Christ to them, that they may not go away careless and more hardened, but may be led to seek the true God for themselves and Him whom He has sent.

The next time I went to Awaji there were several applicants for instruction, and six or seven were admitted as catechumens, three of whom were elderly men in good position. One was formerly a Shintoo priest, but he has lately shown much simple earnestness in studying Christianity, and both he and his wife have become catechumens. He had lent his mother, an old lady of eighty-eight, bedridden for eight years, a "Pictorial Life of Christ," in which she felt much interest, and she was much pleased with our visiting her, and received very gladly the constant visits of Job Nüya, and, on my last visit, I was privileged to baptize her after due examination. She is the oldest of our flock. She has since asked her son to send me a letter telling me what help she had received from a little book of private prayer (prepared by Miss Hoar and Jmai in Tokio) which I had left with her, and he says that she daily grows in peace and faith. On the same visit to Awaji, I baptized at Fukura a blind shampooer and his son (a boy of about eight). The latter has already been instructed in the Ten Commandments, the Creed, and the Lord's Prayer, and he repeated the whole of the Ten Commandments, after he was baptized, at the request of his instructress.

Yetori, with a young Christian, went over to Awaji during the Easter holidays, and reports very favourably. I trust to visit the island again early next month, all being well. We very much want someone to open work at the other side of the island. I trust we may be able to get a man soon. My first visit to Banshu was with the Bishop. I had sent out a man twice before, and had prepared the Christians of Nakagose by letter, so that they were looking forward with much interest and earnestness both to their Confirmation and the Holy Communion. Bishop Bickersteth came that day from Osaka, so that we did not start till late, and it was, therefore, late when we arrived. The Christians there consist, at present, of old Mr. Nicodemus Kobayashi, his sister and her two sons, and Mr. and Mrs. Kinshi, and these six were confirmed by the Bishop, and the next morning all received the Holy Communion. It was most interesting to see from their answers how well they had studied their Bibles with reference to these holy rites; and it was a most impressive sight to see them kneeling in the house by the lamp's dim light to receive the Bishop's blessing; and to think how a few years ago old Nicodemus had been afraid he should die a solitary Christian, and now he had round him this little band of livers and workers, and much hope that soon many of his village, and of the neighbouring hamlet, would be joining him in the worship of the one God. We found that a lady of the large village or town hard by (two miles off), the wife of one of the officials there, had been waiting for us almost all day, and asked us to go, late as it was, to their town to see her husband, who was also inclined to embrace Christianity, as we found, after studying a good deal books on "Materialism" and the like. I went afterwards and preached in Yashiro and Ono, two towns in the neighbourhood; in the latter place our hearers were about 130, and many of the school teachers came to hear. I sent a man out again last Sunday, and hope to be able to keep up preaching at least once a month for the present. There are now seventeen baptized persons in the district (including two boys and eight children), and five have lately become catechumens.

In Kobe we have very full services on Sunday mornings especially, and many of the Christians seem working well. There were fifteen confirmed by the Bishop, and on the Sunday following we had forty Communicants, and on the Sunday before Easter forty-three. I hope it may be possible to let me have a clerical colleague before very long, as we should be able to do our work so very much better. On Easter Day there were twenty-five baptized, the same number as at Christmas, of these seventeen were adults and the rest their children.

The school is flourishing; we have considerably over 100 scholars, and they seem to be studying fairly well. Mr. and Mrs. Hughes left us on the 22nd of last month, and Mr. Fenton came down soon after Easter. I had only a week by myself with the school. Mr. Fenton seems to be liked by the scholars and teachers, and he also teaches some of the English children as well in the afternoons. He has sixteen at present; I hope he may get some few more, as it will help out his income, which is at present somewhat less than he was receiving in Tokio. The Hughes were very much liked and valued by the Japanese. It will be difficult to supply Mrs. Hughes's place, as she knew so many of the Japanese women, and had held the women's meeting to teach crochet and knitting so long. However, we must hope for the best. If it is a true report that the Ladies' Association intend to send out a lady for Kobe, we shall welcome her assistance much. Two of the ladies resident in Kobe have kindly helped Mrs. Hughes during my wife's absence, and have kindly promised their assistance still. The Japanese have been holding preaching services in Nakamachi, a district of Kobe about a mile and a half from our church, and they have now procured a site containing six houses, two of which they propose to use and four to let, and eventually to make it the site of a second church, if God prosper us. About a third of the purchase-money we were able, by the kind gifts of friends, to advance at once, the rest we were obliged to borrow, and now, after repaying a small part, we have about £110 to pay off, which the Japanese have undertaken to do in six years, in addition to the interest. We are also hoping to open a new mission-room on the other side of the church, in a new district, which is full of recently erected houses, and seems to be increasing every day.

We are thus endeavouring to lengthen our cords and strengthen our stakes, and ask you to join in prayers to God (with thanksgivings) that He may direct and bless all our undertakings to His glory.

THE CHILDREN'S CORNER.

PERHAPS some of our younger readers may remember the story in the February *Mission Field* of a Pondo chief's son's flight from witchcraft. There an account was given of the young fellow's going away from the Mission station of St. Augustine's, in Kaffraria, while the head of the Mission, Archdeacon Gibson, was in England. He ran away because he believed that he was being bewitched. On the Archdeacon's return to Kaffraria he, after some difficulty, got the young chief, whose name was Umtshazi, to go back to the Mission. But those who read the short account of his being recovered will be glad to have the following full story from Archdeacon Gibson himself:—

"On June 28 the Pondomisi headman and Umditshwa's eldest brother came together to me to make a formal report about Umtshazi, and to ask me to take steps in the matter myself; and almost every Pondomise visitor that I had for the next few days (and they were many) spoke on the same subject, the upshot being that I asked all the great chiefs to meet me, on July 23, at the headman Mabasa's place.

"Before, however, the meeting took place, on the 19th I received a message from Umtata to say that Umtshazi and his mother were there, very anxious to see me. They had come up, not knowing that I had returned, to see the Bishop; on their arrival, had learnt that I was back again at St. Cuthbert's. Accordingly on the 20th I went down, and the Bishop, Tshele, and I had a three hours' talk with Umtshazi, Nogqili, and their two men. Umtshazi had grown very much, but in every other respect had retrograded; he was dressed in a blanket, and his manner was very '*gauche*,' indicating that he was ashamed of himself. At the same time there was no doubt that he did really believe himself to have been bewitched; and, for a heathen Kaffir chief, his terms were mild, consisting in nothing more than the exile of the supposed offenders. I tried to show him the absurdity and evil of this practice of 'smelling out,' and declared that Government would never allow the exile of these men, against whom nothing whatever was proved or even attempted to be proved. Eventually, it was decided that I should carry out my already projected course—*i.e.*, have the meeting on the 23rd, and afterwards go down to see Kreli with three St. Cuthbert's men and three Pondomisi chiefs; for which purpose I appointed August 4.

"The meeting on the 23rd was very interesting, lasting nearly four hours. Three of the accused, Ranuga, Mkondweni, and Mtangayi (all personal friends of my own) were present. Ranuga and Mtangayi protested strongly against the charge, and challenged Umtshazi to prove it. Mkondweni expressed himself ready to obey the chief in everything. The general feeling was that the four should move to more distant parts of the location; and that was to be the Pondomisi 'word' to Umtshazi. Three chiefs were named to accompany me; and in due course the seven of us met, on the evening of August 3, near Kreli's kraal (some 45 miles beyond Umtata).

"On the 4th we reached our destination before 9 A.M. The beginning of the proceedings was not very propitious. Just before arriving we met Umtshazi, who told us, on being questioned, that Kreli was at home. On our arrival, two men came out to ask who we were and what was our business, who informed us that Kreli was out at one of his other kraals, and they did not know when he would be back. When we had been sitting outside for a while, one of them returned and showed us into a clean hut, where he said we could stay the night, to which I replied I should leave in the afternoon. We then consulted among ourselves, and I stated my determination to go again the same afternoon, whether I had seen Kreli or not, my companions all replying that whatever I did they also would do. We then called the man who had brought us into the hut, and I represented to him that we had come a long way to see Kreli, that the day had been fixed long beforehand, and the chief knew it well and was aware that we should be at his place early; and then concluded by saying that whether I saw him or not we should leave that afternoon, and that I should not come back to fetch 'my son' again, when the responsibility would rest with Kreli, not with me.

A NATIVE KRAAL, KAFFRARIA.

"He appeared a good deal surprised, but said that he thought the chief would be there directly, as he had sent messengers out to call him, and he would go and look out now to see if he was coming. Almost immediately after this (it was then 10.30 A.M.) Kreli appeared. None of us have any doubt that he was really there all the time, but waited either to enhance his own importance, or because some of the counsellors whom he wanted had not yet come.

"The great Kaffir chief is still a fine looking and capable man; a thorough chief, and also, I should think, a thorough Kaffir. We went into the matter very thoroughly, and at last an ox was killed for us, and it was settled that Umtshazi and his mother should return unconditionally. I started back for St. Cuthbert's the same afternoon with two of my men; the other four remained and escorted Umtshazi and Nogqili back to Pondomisiland, so that, on my return on September 2 from Kokstad, I found them both established again at the Great Place.

"There were still certain formalities to be gone through, and various rocks ahead, so that one had to steer very carefully, and to be firm without being harsh. The upshot was that, before long, Umtshazi was back again at school.

"It must have been in many ways a galling and trying position for him at first, after having been made so much of at Kreli's, and having practically gained nothing by his flight, to come back again to be a simple school boy. And it speaks very well for the boy that he should so soon have accommodated himself again to the old routine, and should be foremost in undertaking such jobs as smearing the floor of their house, &c. There is very much that is both nice and good in him, if only it be allowed fair play, and some consideration be given to the difficulties of the lad's position. And for all this trouble I do not at all consider him responsible, but partly his mother, and partly two evil Pondomisi counsellors.

"Several other new boys have come, Tshalilanga, Magwyi, Mfene, Intoyapi; and three more are in prospect, one of whom indeed (a son of Umditshwa's) is a married man. I think that the school may be considered to have taken root now.

"I earnestly trust that this may be the case, for it is hard to over-rate its importance. Not that I expect all my boys to become Christian. It should be clearly understood that, humanly speaking, this is very improbable, although it may be God's will, and it should be (as it is with us) a subject of daily intercession. But all their home influences are against it, and, because of their position as chiefs, the tribe will press hard on them to keep them heathen. Some, however, will be baptized, and all will remain friends of the Missionaries and look up to them, and when they come to power they will establish local schools among their people, and it is there that the work will be done. Just as the coming of these lads to me is a result of my predecessor's work, so I trust and believe that he who works among these lads now

"'serit arbores quæ alteri sæclo prosint.'

"Of the old boys, Lohana is becoming a very nice lad, and I think very highly of Qunqu. Maqela is doing well, but both he and Qanqiso are inclined to consider themselves too much as men: a fault which I do not find in Umtshazi, in whom it might much more be looked for. Joel is still small in mind as well as in body; but both will grow. Sogotyo, I am most thankful to say, is now under preparation for baptism; he has always been the ablest, the most English, and the most domestic of all, and for some time it had been apparent that there was something deeper at work: and at last one evening he came and expressed a wish to be made a Christian. His parents are now both dead, and I expect that he will probably remain wholly with us, becoming a teacher, perhaps eventually a priest. One or two of these boys ordained might do a glorious work for God."

NOTES OF THE MONTH.

THE Society's Annual Public Meeting is fixed for Tuesday, July 10. It will be an occasion of offering welcome to the Right Reverend Prelates, who have come to England for the purpose of attending the Lambeth Conference. The place of meeting will be St. James's Hall, Piccadilly.

His Grace the Archbishop of Canterbury has undertaken to preside, and every part of the world will be represented by Bishops, who will relate their own experiences.

The Morning Session will commence at 10.30 A.M. and terminate about 1 P.M. The Afternoon Session will commence at 2.30, and will end at 5 P.M.

The following sixteen papers, none exceeding fifteen minutes in delivery, will, it is hoped, be read:—

At the Morning Session:

1. Provincial and Diocesan Organisation in India, by the Bishop of Calcutta.
2. Medical Missions and Upper Burma as a route to China, by the Bishop of Rangoon.
3. Woman's Work in Missions, by the Rev. R. R. Winter, of Delhi.
4. Missions in China and the Corea, by Bishop Scott, of North China.
5. Missions in Japan, by the Bishop of Japan.
6. The Church in South Africa, by the Bishop of Capetown.
7. The Native Races of South Africa, by the Bishop of Zululand.
8. Missions in Equatorial Africa, by Bishop Smythies.

At the Afternoon Session:

1. Retrospect of the History of the Ecclesiastical Province of Canada, by the Bishop of Fredericton.
2. The Church in North-West Canada, by the Bishop of Rupertsland.
3. The Domestic Missions of the Church of the United States, by the Bishop of Missouri.
4. The Foreign Missions of the Church of the United States, by the Bishop of North Dakota.
5. Australasia and New Guinea, by the Bishop of Sydney.
6. The Church in Haiti, by the Bishop of Haiti.
7. Missions in Guiana, by the Bishop of Guiana.
8. English Congregations on the Continent, by the Bishop of Gibraltar.

Luncheon will be provided for persons attending the Meeting in a large room at St. James's Hall between the two Meetings. Tickets, 2*s*. 6*d*. each. Tea will also be provided at 5 P.M. at 1*s*. each person.

BISHOP RAWLE has done a noble thing. The Society and the West Indian Church have cause for sincere thanks to God, who has led his servant, the Bishop of Trinidad, to make the offer which the following letter conveys. It may be as well to remind our readers of some points in the Bishop's past career. A late fellow and tutor of Trinity College, Cambridge, and Rector of Cheadle, he became in 1847 the Principal of Codrington College, Barbados, and the seventeen years of his principalship must always be a memorable epoch in the history of the College. He then returned to England, being successively Vicar of Felmersham and Vicar of Tamworth, until in 1872 he was consecrated the first Bishop of Trinidad. A heavy blow—widowhood—has befallen him; and he felt that he must resign the see where he has laboured for sixteen years. At this point the letter, of wonderful simplicity, manliness, and pathos can take up the story, and show what he intends to do:—

"Bishop Bree, when he took me ashore at Barbados, was urgent with me that, when clear of Trinidad, I should make a present of myself to Codrington College for the temporary supply of the theological element.

"After due consideration, I incline to the notion that this will be a satisfactory way of utilising what remains to me of mental ability. I resign my present charge because it involves more of business cares and miscellaneous distractions than is good for me in my widowhood; but for spiritual work—be it as apostle, prophet, evangelist, pastor, or teacher—I am fairly applianced, and the better for my recent chastisement.

"I had been thinking of a hospital chaplaincy as a suitable ending, but this idea will keep for a later time if allowed to me. At present, I have some remnant of talents which can be better turned to account in a lecture-room than in a sick-ward. And as I have placed myself absolutely at our Lord's disposal, and asked to be treated by Him as a child, and guided where to go, the suggestion, which took me by surprise, of making myself useful again in meeting an urgent need and maintaining the efficiency of Codrington College for the purpose for which alone it exists, bears a providential appearance.

"My wish is to be divinity professor, and nothing more—not to be concerned with the general management (except, of course, as a member of the council) or with other than religious studies; and I have asked Mrs. Hancock to let me, under her care, of which I will not be too exacting, find relief from the sense of desolateness, which, if I had to live by myself, would be miserable."

We trust that the Bishop, personally, may find happiness in a work which will be so beneficial to Codrington College. That important Institution is now full of students, and, educationally, very flourishing. Financially, in consequence of the low price of sugar, it is in great straits, and is unable to maintain a principal, one of the tutors being acting-principal. The Bishop's offer is, therefore, most opportune, and his ripe judgment, piety, and learning cannot but bear good fruit in the College in many ways.

THE list of Select Preachers before the University of Cambridge from January 1st to the end of the academical year reflects in a very notable way the wide view of the Anglican communion which the approaching Conference is again bringing before English minds. The twenty-three preachers are three English Bishops (London, Chester, and Exeter), an English Bishop who was formerly a Colonial Bishop (Manchester), a Scotch Bishop (Edinburgh), an Indian Bishop (Calcutta), a Colonial Bishop (Rupertsland), two American Bishops (Minnesota and Albany), an Indian Missionary (Mr. Allnutt, of Delhi), three University, eight Parochial, and two Home Mission Clergy.

ALTHOUGH he has reached an age when such a feat is particularly difficult, the Rev. W. H. Gomes, of Singapore, has added to his previous linguistic triumphs the acquisition of the Hokien colloquial dialect of Chinese. He has translated a large part of the Prayer-book, including Morning and Evening Prayer, the Litany, Athanasian Creed, Collects, and Communion Service into this language. A short time ago he issued a similar work in Malay. In both cases English character is used, as it is more familiar in Singapore. Many of the Malays and Chinese are quite unacquainted with their own languages as written or printed in their original character.

CUT flowers from Antibes have been advertised each month during the winter in the *Mission Field*. The proceeds have been given to the general fund of the Society; and the purchasers, as well as others, may be interested to know that £16 has been sent as the result of the last season. This is a very satisfactory advance on the £10 of the previous season. The kind friend who has undertaken this way of rendering help writes thus:—

> "The expressions of interest in this little work have been many and warm. Now and then a person has complained that the box has arrived crushed, and one or two have seemed to expect for two shillings, in the depth of winter, a box of Gardenias, Stephanotis, and Carnations, which even here at that season would cost probably twenty-five or thirty shillings, or even more.
>
> "But the best proof that, as a whole, the flowers have given satisfaction is, that we receive orders again and again from the same people, and season after season. And those persons are warmest who know the Riviera, and what its flowers are.
>
> "We shall hope, if all is well, to continue our plan next season, if acceptable to the Society."

SUGGESTED SUBJECTS FOR PRAYER.

For guidance and blessing upon the Bishops now assembling for the meeting at Lambeth from all parts of the world.

For the Society in its Anniversary Meeting, that more zeal and love may be kindled for it, more prayers and alms offered for it.

For Japan, that the efforts now being made by Bishop Bickersteth and the Society may enable the Missions in that country to seize the great present opportunity.

For Upper Burma, that the wonderful opening there may be fully occupied, and the foundations of the Burmese Church strongly laid.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, May 18, at 2 P.M., the Rev. B. Compton in the chair. There were also present the Earl of Powis, the Bishop of Brisbane, the Bishop of Singapore and Sarawak, Bishop Perry, Canon Burrows, F. H. Dickinson, Esq., *Vice-Presidents*; the Rev. J. W, Ayre, C. Churchill, Esq., General Davies, Canon Elwyn, Prebendary Forrest, D.D., General Gillilan, Rev. G. Lewis, General Lowry, C.B., General Maclagan, Archdeacon Randall, H. D. Skrine, Esq., S. Wreford, Esq., *Members of the Standing Committee*; J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. Burd, Rev. M. J. Burrows, Rev. J. C. Cowd, Rev. G. T. Cull-Bennett, Rev. H. J. Day, Dr. De Tatham, Rev. R. J. Dundas, T. Dunn, Esq., J. C. Eckersley, Esq., Rev. J. J. Elkington, Rev. J. N. Heale, Rev. S. Coode Hore, H. Laurence, Esq., Rev. J. H. C. McGill, Rev. J. Maconechy, Rev. Dr. Oliver, E. Pennington, Esq., Rev. G. C. Reynell, Rev. H. Rowley, Rev. N. H. C. Ruddock, Rev. L. L. Sharpe, and Rev. H. S. Slight, *Members of the Society.*

1. After prayers the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to April 30, printed on page 240 of the *Mission Field.*

3. Power was given to affix the corporate seal to powers of attorney relating to the sale of Stock.

4. The Bishop of Singapore and Sarawak addressed the members. His lordship described the double work of the Society in his Diocese among both the English and the native races, and attached particular value to its assistance in maintaining the Church in small English communities scattered about the Malay peninsula, which is now under British protection. His lordship said that a difficulty in dealing with the Chinese, who are numerous in Singapore, was due to their being resident there for brief periods, being attracted to the place simply with a view of making money, and leaving it as soon as they have enough to be worth taking back to China. One particular difficulty in dealing with them arises from their not liking to lose one seventh part of their working time, by observing Sunday, especially as their sole aim is earning money. Now, however, there is, in Singapore, a real Chinese Church rooted in the place.

In Borneo, the Bishop said that the Missions are now reaping the fruits of the labours of Bishops McDougall and Chambers and their fellow-workers. For long the work has been discouraging, but it is now quite the reverse. During the six years and a half of his episcopate the Bishop said that there had been in the Sarawak Mission 1,714 baptisms and 1,090 confirmations, and that the number of native Christians is now 3,480. There are plenty of native agents, but the formation of a native ministry is difficult in a country where there has been no written language, and therefore the standard of attainments required for holy orders has not yet been reached. There are two Dyak boys under training, of remarkable aptitude, and the Bishop looks forward to their being eventually ordained. The Bishop, in describing the wonderful hopefulness of the Missions, mentioned the new Mission to the Skerang Dyaks (see *Mission Field*, pages 117 and 181). They had been the last tribe to submit to the Rajah, and had spontaneously asked the Bishop to open a Mission among them. The Society helped and now supports this young Mission, where the Bishop himself has already baptized over thirty adults.

Referring to the North Borneo territory the Bishop spoke of the need of a chaplain for the English people, for which purpose the Society has already promised help. He cautioned the Society against expecting much immediate result from evangelistic work in this district, where most of the people are Mohammedans. He insisted, however, on the strong necessity for the chaplain being prepared to lend himself to the Missionary side of his work.

5. All the candidates proposed at the meeting in March were elected into the Corporation. The following were proposed for election in July :—

Rev. P. E. Miles, Sedgehill, Shaftesbury; Rev. Henry Parminter, Humshaugh, Hexham; Rev. W. J. Evans, Coaley, Dursley; Rev. Canon Cottingham, Heath, Chesterfield; Rev. E. K. Bolton, Newbold, Chesterfield; Rev. W. C. Gibbs, Hagley, Stourbridge; Rev. James Mountain, Towcester; Rev. Thomas Rusby, Friday Bridge, Wisbech; Rev. J. Eckersley, Wednesbury, Staffordshire; Rev. L. H. Burrows, Godalming, Surrey; Rev. Arthur Caynton, Stoke Charity, Micheldever, Hants; Rev. A. Turner, 13 Eversfield Place, St. Leonards.

SOCIETY'S INCOME.

Abstract of Receipts *and* Payments *from January* 1 *to May* 31.

	General Fund	Special Funds
Subscriptions, Donations, Collections, &c.	£11,795*	£4,604
Legacies	5,305	...
Dividends, Rents, &c.	1,580	2,400
Total Receipts	£18,680	£7,004
Payments	£33,647	£8,107

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to May 31, in five consecutive years, compare as follows: 1884, £12,076; 1885, £12,297; 1886, £11,425; 1887, £12,909; 1888, £11,795.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

AUGUST 1, 1888.

THE STRUCTURAL GROWTH OF THE CHURCH.

(*Reprinted from* THE GUARDIAN.)

A SERMON PREACHED IN WESTMINSTER ABBEY ON MONDAY, JULY 2, 1888, BEFORE THE ASSEMBLED BISHOPS OF THE ANGLICAN COMMUNION, BY HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"All the body fitly framed and knit together through that which every joint supplieth."—EPH. iv. 16.

THE well-known words—so rich, so worthy—might seem a motto for this Abbey in its glorious age. But they are fitter to describe this assembly in its perfect modernness. They are the Christian view of the facts of the Church's growth—facts seen from within. The structural progress of the organism is what the Apostle notes.

The consequent changes in the surrounding world are no less notable. Her materials of beauty and strength, added to the new, are in a way subtracted from the old. Shaped and glorified and quickened, they are replaced at the service of the old. For the Church is not a dead temple quarried out of living rock and leaving a chasm behind. It is still in the world—a living temple into which a half-dead world is to be absorbed.

The world has abundant vitality to resent the process. Hence, not only old persecutions, but all antagonism, all dislike---save that large amount which is drawn on us by our own inconsistencies.

Some thinking people still find it doubtful whether the world will ever be absorbed by Christianity, as Christ and the writers of the New Testament evidently conceive that it will be.

But there was a time when greater thinkers still would have held any theory of the unity of man, to be brought about by any cause whatever, irrational and unnatural, an evident contradiction of all such design as could be attributed to nature.

For instance, in the long and beautiful fragment which remains to us of the Sixth Book of Cicero's greatest work—his treatise "Of the Republic"—he sketches the physical features of the distribution of man on the globe. From the Milky Way he marks in vision the few, the narrow, and the scattered "patches" of the earth which were

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habitable—the waste, impassable tracts which severed the races of mankind—the invincible impossibility of serviceable communications. It is from these laws and certainties of nature that he draws the lofty, melancholy moral of the worthless narrowness of human fame. "The Southern Zone bears absolutely no relation to the condition of Europe. Even Europe has very little interest in the eyes of the humane world of Italy."

This was the judgment of a mind open to all the considerations which had hitherto suggested themselves in thought and literature. Yet a few years later a society was summoned into existence whose earliest call was to be "fishers of men," to gather together in one "the children of God who were scattered abroad."

The statesman expressly affirms it to be "unimaginable that the mightiest name from lands of civilisation and culture should pass the eternal barriers of Caucasus or be wafted over Ganges." A few years later the Apostle was writing of "One Name to which every knee would bow."

To the Christian it was in the nature of things that scattered humanity should be welded into one mass, and the united attraction be the human name of Jesus. The oneness of humanity is the essence of the faith. The One Body not yet "fitly framed together," but, as the Apostle literally wrote, "framing itself together" as by an hourly process, is the ideal to which all work, all energies, should be directed. This includes and involves every impulse, every labour of the Church. This is the sum of her self-offering to the glory of the Father.

The Church looks very far forward and very far behind. Missions, which in all the pressure of their necessity are upon us now, are but one step. The consolidating and compacting of what has been long converted is a parallel, a continuous, a greater work. Missions have known long pauses in their progress—how long was that which followed the conversion of England!—centuries in which un-Christian races lay about Christendom and threatened its existence. If Missions are vital, the conservation of Christianity within our populations and the confederation of Christian populations are no less of a necessity for the kingdom of God, and manifestly no less a difficulty.

It has been pretended that the development of the Anglican communion springs rather from the extension of our race than from the energy of our faith. It would indeed be difficult to outrun the race-wave which now sweeps all shores. Yet there are bounteous archipelagos, populous tropic wildernesses, primæval Churches in peril among the heathen, where the English or American missioner's is the only household which belongs to our race. And were it otherwise, at least the Mission spirit is now eminently characteristic of the blood. Southern Europe had been drawn out earlier, through its natural contact with the East, and the struggles at home kept our efforts low. With the Reformation came one touch to our national conscience. Our Elizabethan mariners, dedicating continents to Christ, witness in some measure to a consciousness that Gospel and Church were gifts to be imparted. Yet it ought to sting us to think that it is but a century since England found in her heart to give her America a bishop; but a century since our convict ships landed their terrible freight in Australia, with no more spiritual comforters than the musketeers. Alas! it is not ninety years since we first began to repay the precious earthly things of either Africa or Asia with a share in our spiritual things. Would that it were more possible than it is to identify the extension of our race with that of our faith. Yet signs do still follow the footsteps of them that believe; and new Churches are forming new nations, even as we were formed. Higher ideas of the basis of society, of the marriage union, of family life, of self-restraint, of truthfulness, not only lift the individual, form the people. A recognised commercial morality, an even administration of justice, a conscience in dealing with subject races, public action on principles not merely selfish, the devotion of lives to benevolent causes, are things found under Christian Governments, and scarcely looked for elsewhere. Independent witnesses avow these to be direct results of Christian faith, and the growth of national character through these, far more than numbers of adherents, or prevalence of observances, assures us that the Church is still the nurse of nations.

We know the need of caution—how we may enervate native Churches by nursing them too long, or wreck them by launching them too soon; we know that diversity of development according to the genius of the races is essential to their vitality; we know isolation may peril unity, and independence risk disintegration; still we know how Church life fostered our own early nationality, how the recovery of a national Church awoke all the force and fire of our national spirit, and we long to see many dormant peoples born to the world by being born to Christ.

Surely we draw near to the threshold of an era in which the fulfilment of such hopes will come. What the Roman vision saw as wild wastes round a few centres of light are now old empires. Those empires are small regions compared with the wastes into which the overflowing peoples stream onward, miles in a day; those overflowing peoples are few compared with the dark races which once were thought born for slavery either in their old homes or their new—few compared with the labour population that surge up on many shores, or even with the utterly new-born half-races owned and disowned both by East and West. Will not all these follow the old lines of history? Will not these be empires to which what we have called colossal will be pigmy? And the Church of Christ, if she has a mission to any, has a mission to all. What tremendous issues! If she meets them, the Church history of the past is a mere preface to the volume.

Or think of the countries where commerce, taking the field at once, with capital and labour at command, found harbours and marts great and fair as the old world's. Step by step with their creation, their redemption, we think, may keep pace. Where resources, where energies are practically unlimited, the spirit, we think, will not fail. Nor does it. But side by side with all arise the old world's problems in all their pain and perplexity. The old world's quarrels are perpetuated when their origins, which gave them some sad dignity, are forgotten and grown meaningless. If spreading Churches glory to be part and parcel with us, and we with them, we pray them at least to forget English divisions, and to be at such unity among themselves that rays from their circle may be focussed here.

Two such enterprises might seem vocation enough—to form peoples that are no peoples into the one people of God, and to weld into affectionate religion the new-born communities of commerce. But there is a third worthy to rank with the other two—namely, to win to the Cross the fully organised civilisations of remote antiquity which are saturated with religious feeling. Of those primæval religions the root conviction is one of three. Either self-sacrifice on the part of God is inconceivable—or the incarnation of a God is in quest of a higher or lower pleasure—or else there is no personality in heaven or earth which is worth the keeping. Were it not worth all we are or have if we could contribute aught to dispel such dire glooms and substitute the certainties that there is no sacrifice which God has not made for man, that the Incarnation means an eternity of love for all humanity, that we shall for ever be ourselves yet rising from glory to glory?

Within the bosom of Christendom itself lie problems no less strange. While distant difficulties call only for faithful activity on the part of our own Churches, the nearest questions are the hardest, the nearest duties most dim and indistinct. There is the inevitable reformation—or inevitable decline in the faith—of some Western populations; the revival of languid and oppressed Churches in things that belong to Divine knowledge, morals, spiritual diligence. Some Churches are in danger of absorption; some have "fought" and "almost devoured one another"; some rival even Israel itself in dispersion and in tenacity; in some the clerical order includes the most enlightened and the rudest of the community; in some, a yearning to undeceive the people of gross superstitions is crushed by a forbidding fear of yielding up outworks which seem like a fence of faith. Intrude we may not; yet we can still less refuse to touch such burdens with a finger, and look on prayerless and unsympathising.

The ages lengthen out apace. The work of Christ is not accomplished. The world judges by results. That matters not if it be the Master's will that His chariot drive heavily; that the salvation of the Gentiles linger, and the unity of man tarry. But do we think it is so? or are we conscious of causes purely human, of wills and factions that despise peace?

Yet the movement is onward, though the pace is halting. Tremblingly, yet rejoicingly, we do believe that new charities blossom from our differences. The attitude of an opponent now is almost always an attitude of respect. The asperities of the present are almost milder than the forbearance of the past. Affection between advocates of mutually destructive views is no unreal or unwonted thing. If rougher tests of progress are of value, much more so is the prevalence of a spirit which makes characteristic diversities not merely tend towards truce, but lean longingly towards unity. For this beyond question is the working of the Spirit of Christ.

If we look back now for causes which have promoted this growing unity of spirit we find it in the activity of those forces which rescue, which teach, which guide, which comfort, which raise, which feed, which warm. Whatever outside of Christianity does these works does Christ's work.

The forces which are set forth in Christ's two sacraments and in the two Apostolic rites of Confirmation and Ordination are these. They are the forces that cleanse and bind together, that strengthen and organise for growth. On the contrary, the spirit of regulation—the intrusive meddling spirit which travesties the spirit of order—whether it exhibit itself in minute prescription or minute litigation—the spirit (to speak plainly) of so many councils since the earliest—has been often the apple of discord, and often the germ of schisms.

I. The energy which within the Church has in our times revived the courage and increased the activity of our peoples, which has added continents and islands to the conquests of the Faith, the attraction which has held together many elements of division, and even welded them into strong instruments of work, has been found again and again to reside in those *strong centres* which Apostles designed for this very function of assigning work to all, and stimulating the zeal of all. Natural analogies are perhaps not mere resemblances, but the same laws of God. In our own national history, at any rate, and in the history of the Churches, we find ourselves well warned to keep our Christian groupings wide enough and our centres strong enough. Strong by position to traverse, to learn from, to influence each rank and class by turns, strong in councils of men sufficiently versed in the world's thought and experience, habitually taught by devotional lives to refer daily questions to eternal principles, faithful to administer and to apply far-reaching organisations for the benefit of bodies and minds and spirits of men. Through this strong system, however short of its ideal, still an ideal influence has been exercised within Christian society, and by that society on all surrounding powers.

The very errors that have been made have tested it. When every petty city of Africa had its bishop, and the doctrine of Episcopacy was strongest, the effectiveness of the Episcopate was lowest. A Cyprian had no difficulty in obtaining their unanimous vote, a vote contrary to Scripture principle, Church tradition, and the subsequent ruling of the Catholic world—a vote that heretical or schismatical baptism was void.

Vigour and character were not in hand for so many posts of leaders. Polyepiscopacy ceased to be Episcopacy when the diocese became so small a unit. When every civil district in Phrygia and Galatia became a see, failing such an imperial will as Cyprian's to unite them, their controversies became, according to St. Paul's forecast, internecine. The like multiplication in Italy converted Churches into cliques, and delivered Italy over to the one strong see, and Europe followed the leading country.

Half a century with us has seen seven colonial sees grow to seventy, and so vast still is their area that another half-century will not be too long to work out the subdivision. Yet the old policy of England must be nowhere forgotten, that subdivision should cease before dioceses become too small for the influence of each to radiate through all, before the administration anywhere becomes so narrow as to represent only local patriotism.

II. Yet strong central forces are not all that is required to prevent a merely larger congregationalism from supplanting the catholic system. Much has been said, done, tested, which shows that these times demand supplementary organisations. We should lack either courage or intelligence if we did not admit it. The threefold ministry is complete in itself for its own great ends. The seals of its origin are patent. But outside those ends are many functions to which it is not adapted. The long attempt to adapt it brings out the inadequacy. From the Apostolic text of the Epistles down to the last parochial report of any well-worked district we see how much energy and blessing lives in other orders in the Church. There is a vast reservoir of devotion truly ministerial which cannot possibly discharge itself through that triple channel. We have on a small scale the partial dedication of lay-reading, school-teaching, visiting, "Church work," as it is called, at large. Very precious are these; all of them practical uses of spiritual gifts. Nothing less. But it is confessed that the whole Anglican group is weak in the life of sisterhoods, and brotherhoods, and "armies," as, when well trained, they may be not unfitly called. The self-devotion of such auxiliaries, as they elsewhere exist, is not less but more absorbing than that of the ministry itself. One Church there is which candour places beyond praise for the ceaseless multitudinous self-surrender of men to energetic life-work, without fee or reward, without property or domestic life. They multiply infinitely the effectiveness of the ministry. Say that that Church is careless of pure doctrine or ignorant of Scripture truth; that makes the facts still more marked for us, if truth suggests sacrifice for the truth, or for the souls that want the truth. Here with us they would be, not as of old foreign influences set against the organisation of diocese and parish, but as already in these beginnings dependent on both, and part of both, and their main work the carrying of the Gospel into unreached places. Why are they missing? Have abuses created an eternal prejudice against the thing abused? Have we no confidence in our own safeguards? Have we cut down the oak to kill the ivy? Or are the centres we spoke of not now strong enough to take additional strain? Or is there force, but no material for it to lay hold upon?

Or may we think there is indeed a gradual deepening of spiritual yearnings, a gradual leavening of spiritual men into readiness to reply, "Here I am; send me!" when the voice is heard from the throne, "Whom shall we send, and who will go for us?"

I incline from some signs, even from the safeguards themselves, to think this is the account of our position. There are flecks of glory along our horizon, and they surely are lights of dawn, not relics of sunset.

But the beginning must be in some real, definite spiritual conquest. Let such a trained band complete the virtual Christianisation of a town or district here, or work the conversion of such an untouched land as the Corea, and a new impulse would strike every home and foreign mission. Men would wonder then not at the smallness, but the largeness of what had been done hitherto with such slight forces. They would wonder still more that Church life had rolled on so many days without auxiliaries, almost without voluntary forces.

III. "Some spiritual conquest," I said. The word "spiritual" must be the keynote of all we do, say, think about the Church's daily new-born work. The Spirit makes itself a body to dwell in. All needed material help would wait upon a spiritual outburst as ever of old.

"Ye are built up a spiritual house"—spiritual, yet built; built, but remaining spiritual.

Prophets and Apostles foresaw all worldly material brought and built into it. Yet it was to remain spiritual. When it ceases to be so it is no more the building which will bear the trial and the fire.

We know well that spiritual life may be real without Apostolic form. Only we seem to see that, even in its most beautiful and manifold manifestations, it cannot without that form propagate itself indefinitely. Time after time spiritual varieties surrender their separate life and merge into the completer existence.

On the other hand, we know well that there may be Apostolic form without spiritual life, and that, like any other form that lacks life, its end is to break up and supply pabulum for lower forms of life.

Our own humble, hopeful confidence lies in the possession of Apostolic form with fervent spiritual charity and living faith. The form is secured. Our everyday vigilance must be for the spiritual animation, the spiritual "increase of every part in that which every joint supplieth."

An unworldly Church, an unworldly clergy, means not a poor Church or poverty-stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and certainly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine will to multiply, works no miracle and has no honour.

Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world, uses and teaches man how to use the world for God, until it brings at last the whole world home to God.

Never more necessary than now to use the world as not abusing it. To abuse it gracefully is the temptation of the age,—and to gild the abuse with philanthropy. The philanthropy of the Gospel without its philotheism is popular. But its philanthropy will never live without its philotheism any more than the form of a Church will live without the spirit.

To say "Christianity is not a theology" is in one sense true, because Christianity is a life. But it would be just as true to say Christianity is not a history, or Christianity is not a worship. But you cannot have the life without the worship, without the history, or without the theology. The spiritual life is the life of God. As material life has its science of biology, so has spiritual life its science of theology. Without theology Christian life will have no intellectual, no spiritual expression, as without worship it will have no emotional expression, without history no continuous development. Intellectual expression is necessary to the propagation, and so to the permanence, of the faith. To know it is the profession of the clergyman, and the most living interest of a cultured layman.

Let us, the whole world over, where the common speech is spoken, the common prayer prayed, the Scripture open, keep touch with each other, firm, inseparable—find all the points of contact that we can honestly with them that are in a way separate; yet not risk our greater unity for the sake of smaller ones.

To me it seems no fancy—it is none, I trust, to you—that the triple voice we have caught to-night is the very harmony that swells on our inner ear from roof and aisle and sanctuary. Here where the historic past "lives in the living present"; here, where greatest, best, and sweetest are honoured so in death that in a parable their shadow may fall on some of us; here, where in never pausing procession sweep onward parliaments of law, councils of faith, divine orators, princely marriages, funerals with sorrow of nations, commemorations, consecrations, coronations—the Jubilee with its beloved Queen, its lost Emperor; here, where Edward the Confessor bids Englishmen and English tribes never forget that the ideal State is the Church, and the ideal Church is the State—here, methinks, we well may lay to heart this threefold voice.

Strong central forces—how infinitely greater their operation and their impulse, than if distributed into the most symmetric minor nuclei! Their very power to attract, to move, to lift, to quicken, is their own concentredness.

Again, how we learn from this great Abbey the value of organisations that lie off the direct line of action. It is the grandest organic centre, yet it stands, detached, favouring, labouring for every good cause, yet freely on its own account. Differing even in plan and structure radically from every sanctuary in the land, it is the symbol of all those forces which work not subordinated, but in alliance. It confirms by separateness.

Once more. No soul was ever lowered by the sight of this wondrous fabric into material thoughts. No man ever failed to see, read, hear its witness to things spiritual. From mysterious triforium to roadside porch "the stone cries out of the wall, and the beam of the timber answers it, 'Put not your trust in man nor in any child of man. Come up here, and I will show the things that must be hereafter.'"

And is not this the very auditory that is tuned to the key of this house of power and holiness? From zones which the Roman seer declared could never help or heed each other come the chiefs of the Church to consult in one love for the welfare of all men, how they may "make all men see" the intellectual, the spiritual light of the world, and the perfect law of liberty. Lightly borne across barriers which he said "no name could ever overleap," they come with no strength, no pretension of their own, but in the strength of one Name to which every knee shall bow, a strength perfected in our weakness.

May we catch the inspiration of the hour, the place, the Name. Then may we work out our work; strengthen our centres of force; throw out organisations which will penetrate society, poor and great; flood every corner of our house with spiritual light; have nothing cold and "no part dark," "the whole body full of light," and of warm blood. This is the very hope set before us, that we "may grow into Him in all things, which is the Head—even Christ."

DELHI.

EXTRACTS FROM THE JOURNAL OF THE REV. R. R. WINTER.

JANUARY 19, 8 A.M.—Visited and examined the Ajmere Gate School for Poor Boys. This is one of eight schools in the city, besides a few in the villages, for low-caste boys. Each city parish has its school of this description; they are not attended so well as a few years ago, twenty being the average attendance; they, however, do good among that class of people, indeed they are the only civilising influence among them, and, where possible, they are followed up by a night-class for grown-up boys. It is one of the special duties of the catechist in charge of each town or country district to look after these schools, give the religious instruction, and keep in touch with the boys when they leave.

January 21–23.—Visited the out-station of Karnaul, seventy-four miles north of Delhi; here there is a native deacon, who ministers to a little body of some thirty Christians, and spends the greater part of his time in visiting the villages in the Karnaul district; indeed, his temptation is to do this somewhat to the injuring of his town duties. He is assisted by three readers, one to help him in preaching, one is in charge of a poor boys' school like those in Delhi, and the third has the mission book shop, in the neighbourhood of which public preaching is carried on when Padre Yakub Kissan Singh is in the station. The women's part of the Mission is getting on capitally; the head of it is the medical lady, Deaconess J. Zeyen, under whom the Mission has earned wide-spread and well-deserved popularity. In the Government Report for 1886 she was publicly thanked for her successful labours, and last year her strength, and that of her assistant, Miss Müller, was severely taxed by an epidemic of cholera in the town and district, followed by a long time of fever; besides these two ladies, two others are engaged in Zananahs and girls' schools. As our Mission is in charge of the English congregation as well as the native work, my time is a good deal occupied by the four services I hold, one on Saturday night and three on Sunday. At the English celebration on Sunday the 22nd, the whole English congregation stayed to the Holy Communion, except one unconfirmed girl. Besides its workers, Karnaul is strong in having two Indian Christian gentlemen in high positions, one the civil surgeon, and the other the officer in charge of the treasury; it is also fortunate in the hearty sympathy and support of the English residents. There are few things more likely to work for the welfare of India than the readiness, found only too seldom, of the English and Indian Christian forces to pull together, and anyone who works or argues against their union is a very poor friend of India's progress.

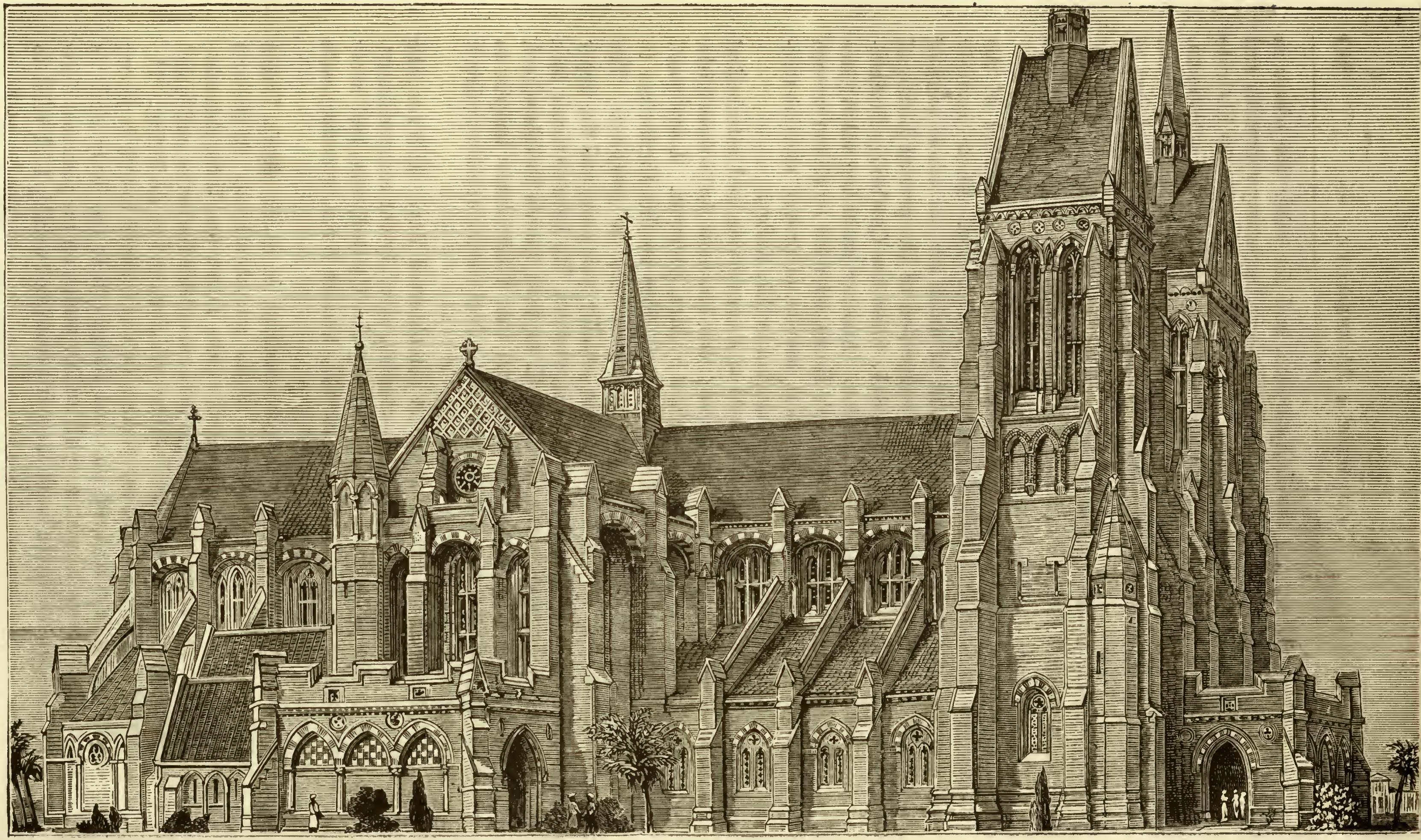
January 26–28 I spent at my out-station of Fareedabad, fifteen miles south of Delhi, but of the work here I will write more in my next report.

February 4.—Monthly Intercessory Service for the spread of the Church in English. Address given by Mr. Lefroy. These monthly services form a very important point of union for our whole band of workers; they were started at the suggestion of the present Bishop of Calcutta on his first visitation in 1877, when the Cambridge Brotherhood had just joined the Delhi Mission. Another gathering takes place every Friday evening at St. Stephen's Home, attended by all our women workers, for Bible study and a short service of prayer and intercession; the readings are just now conducted by Mr. Kelley.

On the morning of Fridays I hold a short service and catechetical address at the girls' boarding school; this has now forty-three girls, and is admirably managed *and taught* by Mrs. Seymour. I say "and taught" because so many heads of institutions confine themselves to managing, to the neglect of the far higher duty of teaching. The educational standard of this school is steadily going up, and the upper classes are now in the middle school department. We have to thank both the Ladies' Association and the S.P.C.K. for their grants to this school, and their money is so usefully employed that I am almost tempted to think they might give a little more! The school turns out a few teachers, but, pre-eminently, wives.

February 15, *Ash Wednesday.*—A well-observed day. At 8 A.M., the Commination Service and Holy Communion, with fifty-one communicants. At noon, Litany, hymns, and sermon by Mr. Carlyon, who had lately been itinerating in the Rhotuk district, and at 6 P.M. evensong, with sermon by myself.

February 16.—After saying 5 P.M. evensong in St. Stephen's, I went to call on some native gentlemen in the neighbourhood. At the first house I received a hearty welcome from the father and three charming little boys. We sat on a little raised platform outside the house, and talked on religion, education with and without religion, and on doctoring. The owner of the house being an Hakim, he was inclined to talk in favour of the prevailing materialism, and thought that the body and its wants should come before the spirit and *its* wants, on the plea that if the body were unhealthy or weak the spirit could not worship! I tried to



LAHORE CATHEDRAL.

represent to him that he was filling the cart to make the horse trot, which tickled him, and did better than an elaborate logomachy! He was, however, in one sense true to his principles, for he regaled me with "afternoon tea." At the second house I met an old Muhammadan friend and his grown-up son, a boy of seventeen, both of them very frankly agreeable, and hospitable too, for here also appeared a tray, covered with a bright red embroidered cloth, beneath which were tea and sweetmeats prepared by the ladies of his household, who have been taught, and well taught, by Miss Henderson of our Zananah Mission.

It was, perhaps, as well for my constitution that it was too late to run the risk of a *third* afternoon tea in another house, but I hope to go in for more another time!

February 19, *First Sunday in Lent.*—Enthroning of our new Bishop in his cathedral at Lahore, with a well-ordered service, followed by a sermon by his lordship on "Church Unity." The ceremony was attended by Mr. Lefroy and myself as representatives of the Mission.

February 24.—In the evening we had the first of our special Lent Friday evening services, which consist of evensong, with one penitential Psalm and a special lesson to the third collect, a metrical litany, a sermon, and the 51st Psalm and end of the Commination prayers. The sermons are to be on the "Titles of Christ"; this time I preached on "The Great Physician." In the morning there was a celebration of the Holy Communion for St. Matthias' Day.

March 1.—Mr. Carlyon returned from itineration in the Rhotuk district, which he and Mr. Haig are working as vigorously as the many calls and duties of Delhi make possible. This district is largely inhabited by the caste of Jats, a manly and comparatively open-hearted race, free from many caste prejudices and from bondage to Brahmins.

March 2, *Friday.*—Early service, 7.15, at the girls' school, with instruction on "Christ as a Sufferer," which I hope to continue till Easter. After a morning of monthly accounts, I was visited by two catechists who reported on their work, M. L. and C. M. The former has found some listeners in the neighbouring village of Arab Sarai, where there is, for a time, a Christian postmaster. These people I visited on a subsequent occasion, when I found the young Christian much interested in all the appliances of his work. The non-Christian hearers were not very encouraging. After that we walked across the dry bed of the canal to the little Muhammadan town of Nizam-ud-Dui, and were met by one of the leading men with somewhat effusive kindness. I talked with him and three or four other men about our Lord's Divinity and the Incarnation. Then held short evensong with the six or seven Christians of the place, and got home at 8 P.M.

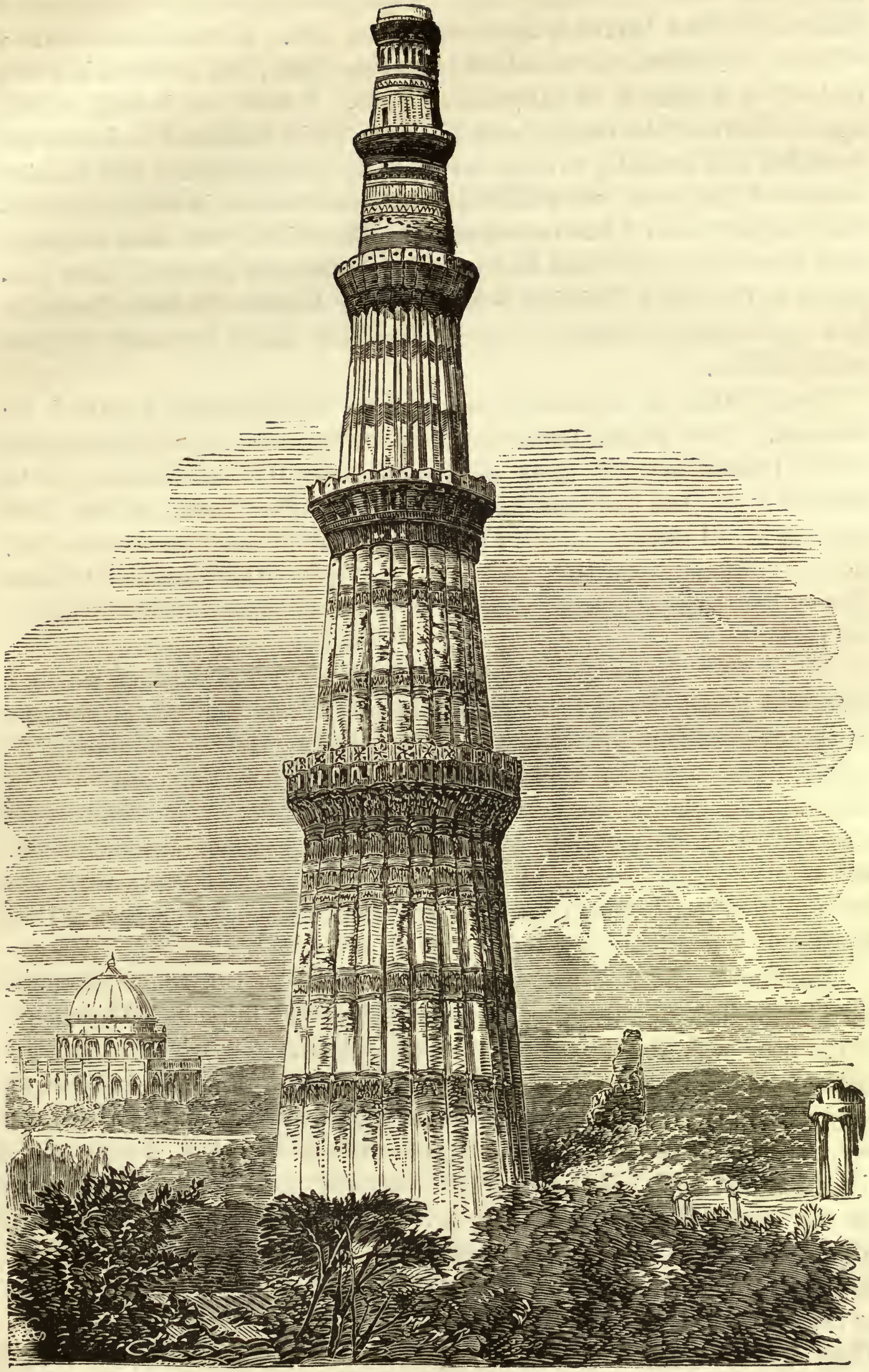
During Lent we have had special services on Friday evenings, with sermons on set subjects. These were: "Christ, the Great Physician," "The Light of the World," "The Bread of Life," "The True Vine," "The Refiner," and "The Good Shepherd" on the evening of Good Friday. They were all well attended, and I hope served to impress the meaning of Lent somewhat on the people. The service consisted of short evensong and the 51st Psalm and prayers from the Commination Service.

March 7.—After early service at the refuge, I had some talk and prayer with a young Eurasian girl, who has lately been induced to leave the Englishman she was living with. It was a sad story. She had been brought up in Methodism. She had the sentiment of religion without enough backbone to bear trials; then her parents were unkind to her, and she went off to this man hardly understanding the sin. I trust she may be permanently won to good ways. In the afternoon I paid an interesting visit to some Hindu landowners and contractors of the Ahir class, a caste which Mr. Williams comes across a good deal at Riwari, where at one time men of this class were the ruling family. They were originally a caste of cow-herds, but, like so many Indian castes, have wandered from their old calling, while still retaining their caste adherence.

March 6.—To-day Maitland returned, and was received by us all with many hearty welcomes back to the work and place he loves so well, and which so often shows its ingratitude by nearly killing him.

March 8.—To-day I began the examination of some very elementary village schools. First came a village called "Mot Ki Masjid," or "the mosque of a grain of pulse." Here is a small school of poor material, with poor fruit, and a teacher of much the same character, but with worthy points. Perhaps it will grow into something more worthy, like the once grand mosque hard by, said to be the outcome of a man's savings who began with his "one grain of pulse." Then on to Mahrasli, near the famous Kotab Minaret. Here, in the evening, I spent three hours with the people. First we came to some very friendly Jats, and talked with them, sitting outside their "chaupar." When pressed too closely home about sin and God, they took refuge in two of the most wide-spread Indian errors, "maqsum" or fate, which absolutely destined them to the evil they did, and which it was therefore useless to resist, and the "indifference of God to good works and to bad." He has nothing to do with works, being a mere impassive existence, and man should abstain from *all* works, as, whether good or evil, they alike lead to transmigration, and man's object should be to be absorbed into the Deity. Thus they destroy the two most fruitful of Christian doctrines—God's personality and man's responsibility. We finished the day with short evensong and address in the catechist's house. There are some cases needing discipline which Lefroy will have to take up.

March 9.—Early drove some four miles to Fathpur Derba, where



THE KOTAB MINARET.

Lefroy has some interesting, and, I hope, growing work. A few people were taught and baptized some two years ago. I read he has built a "hostel" for them just outside the heathen village, not, however, in a way to lead to a danger of pauperising them. I said, or, indeed, at the special desire of the reader, *sang* Matins. To be requested to intone the versicles, and specially to lower my voice at the Incarnation and Passion clauses of the Creed, was a little bit of Church custom, in this out-of-the-way jungle, which I had not expected. The school was then examined with results less good than last year, partly because some had been promoted to the Delhi Training School, partly because for some time they had not come to school—a proceeding not likely to result in good examinations.

Immediately on my return to Delhi on Friday night, I started for Karnaul. Here a great blow has fallen on our work by the engagement of the Deaconess, who is at the head of the Medical Mission, to be married! She has had most useful work there since 1882, and has done much to lessen the prejudices of the people, both in the town and country, against Christianity. Her work also, as head of the Zananah Mission Home, has been extremely valuable. It will be most difficult to supply her place.

March 12.—To-day I received a letter from our new Bishop, which I hope will prove the close of a sad story. It was his official consent to the restoration of poor M. A. A. to the Holy Communion at Easter. His has been a most miserable fall, from the position of a deacon in the Church, respected and doing useful work. He has become a ticket clerk on the railway. I only trust he may be repentant for his sin, and for the terrible scandal he caused the Church three years ago. He was admitted to the Holy Communion by Lala Tarachand on Easter Day at Ajmere, where he is now living.

March 14.—At 7.15 had service and sermon at the refuge, then to the Ajmere Gate of Pahargauj to examine two very humble little schools of the poor boys' class, which are in my charge. A good deal taken up in the forenoon by the sickness of one of the people's babies, and had to pray with them, and subsequently baptize it privately. In the afternoon our inspector of poor boys' schools came with his report of the examinations he had held. Later on went to visit some native gentlemen in the Sadar Bazar—the first a very wealthy leather merchant, where I met four or five of his relations. They are a very intelligent family. He has a son in England studying for the bar, and his family, or rather the conjoined families, are taught by our Zananah Mission. Then we went to a very different man—a Hindi and Chandri of Jat Zamindars. Here our conversation turned on transmigration. It is curious what a hold this has on the Hindus; they think it the only way of accounting for the difficulties that constantly strike them in life—the innocent suffering, the bad prospering, the good despised, and so on. So, going to human reason, they endeavour to account for all this by referring it back to the merits or demerits of some previous stage of life. The process is one of preparation. A purging out the old sins is useless, as they do not maintain that personality is continued, or that in one stage men realise what sins are being punished—committed in a previous stage, so it is wholly without ethical efficacy. Going hence, I was fairly laid hold of by a venerable Jat and his sons, who brought out stools by the bushel, and made us sit down to discourse in the lane outside his house! After this I held service in the little school-chapel of the district, preaching on Heb. x. 1–25, and so ended an unusually varied day's work.

March 19–23 spent in Bulubgurh and Fareedabad, twenty-two and sixteen miles south of Delhi. Eleven miles south of the former place is the small village of Baghda, where there are a few Christians and a little school, which I visited early and held service. In the afternoon the catechist and I went to the Bazar to preach, and visited a few natives in their own homes.

On Wednesday, visited the neighbouring Jat village of Sihi, where, at the request of the Zamindars, we hope to send a schoolmaster for their boys. Work here among the Charmars has absolutely collapsed. On the 22nd I held the annual examination of the Fareedabad School, which did well. Here we have a boarding school for Christian boys of the poorer class, where they read up to the upper primary standard, and learn shoe-making, a small attempt at an industrial school. In the afternoon preached in the Bazar. First three little Christian boys of the above school and their master sang a "bhajan" with fairly good effect. This helped to collect the people, to whom we preached on "Reaping as we sow." This was followed by service for the Christians in the Mission courtyard. After service and celebration the following morning, drove back to Delhi. The Fareedabad Boarding and Industrial School is an effort which ought to be well backed up.

April 2, *Easter Monday.*—During Holy Week we had a daily address at Matins. There was a celebration of the Holy Communion on Maundy Thursday, and a mid-day service on Good Friday—*i.e.*, a Litany, lesson, hymns, and a sermon. We have not attempted the three hours' service yet, and I doubt if our people could maintain their attention. The services on Easter Day were well attended, and well sung. I hope the sermons were well preached. We had 130 communicants, and Rs. 120 were given at the offertory for the Additional Clergy Society.

I will give no further account of the Bishop's visit in the first week in April, as you have already received his own record of what was done. It was a delightful and encouraging visit, which, I believe, will do lasting good to us all. All the candidates for confirmation for whom I was personally responsible have become communicants.

I have lately been compelled to make an important change in the Moree Gate district of the city. The state of things has gone on from bad to worse. There have been accusations against the headman for drinking and immorality, heathen ceremonies at his mother's funeral, a big feast to heathen charmers later on, and a generally irreligious tone among the people: on account of all this, I told them I could no longer hold Divine service among them, but that it would in future be held in the house of Mr. Munroe, the catechist of the district, where all could come who had sufficient faith and earnestness. In his house alone there is a little "church" of four communicants, and several baptized children, all of whom certainly deserve opportunities of worship and instruction more than the semi-lapsed people of the Bastee. These raised many lamentations, but I kept to my determination. The congregation on Monday evenings in the new place have gone on increasing till end of the month.

April 20.—Visited early by one of the Mussulman street preachers—a blind "Hafiz" who is able to repeat the whole of the Koran by rote. There is a great controversy just now between them and the new sect of the Arya Samaj, or Deistic Hindus, who, following their late teacher and founder of the sect, Pandit Dayanant Savaswati, read into the Vedas all kinds of spiritual ideas, which have as little real existence as our old friend "the man" of lunar extraction has "in the moon." So the object of my visitor was to ask if we as Christians could in any sense look on the Vedas as representing the Divine will. He was accompanied, as a guide, by an unusually charming and modest little boy, who was much attracted by the pictures in my room, among which was Holman Hunt's "Light of the World." So I tried to impress on them the need of the Divine Light in the duties of life, and *their* paramount importance. My blind visitor, however, was more inclined to descant after the barren Mussulman fashion on the Divine unity. Then came T. R., my old Jat friend, from near the Kutah (Mahrasli), a more devout man than the former, and not so argumentative. Previously I was visited by M. I. and his son, a fine intelligent lad in the Government school. I hope and believe that good is done by keeping up this kind of friendly intercourse with the Christian people of the city and district.

April 22, *Third Sunday after Easter.*—I must apologise for the inordinate length to which my record of the past two months' work has run; but I must describe an event that took place to-day, and then I will have done. Two excommunicated young men, after the Nicene Creed, were formally readmitted to the Church by the service sanctioned by the late Bishop of Lahore. About eighteen months ago they had both taken to themselves heathen women as wives. The elder of the two had done so under singularly aggravating circumstances. The other was little more than a big boy.

Towards the end of 1888—or rather in the autumn—the elder of the two had expressed a desire for readmission; but utterly rejected the conditions laid down, that he should place the young woman in a Christian family, and support her there while under preparation for baptism. However, about February, he and the other came forward and accepted the conditions, the time of separation being at least two months. The cases were brought before the Bishop on the occasion of his visit, and he gave his consent to their restoration to the Church. This, as I have said, took place to-day, and the banns were subsequently published. The two young women were baptized a week later, and married. I trust they will form two respectable Christian families in the very dark part of the Chamar population, where they are living. They will be well looked after by one of the Zananah Mission ladies and by Mr. Maitland, who has been connected with them all through, and who prepared the young men for their readmission. This is the fifth case of readmission since the Panchayat meetings of last summer, when so many were separated from the Church.

I have endeavoured to give you specimens of our work among the heathen and in Christ's Church, among men and women, among rich and poor, in the city and in the country districts, and, though it may not be of much value, I trust it is enough to show you that, whatever may be our troubles, trials, and disappointments, the work of our Church in and around Delhi is not at a standstill.

TOKYO MISSION, JAPAN.

LETTERS FROM THE VEN. A. C. SHAW AND THE REV. A. LLOYD.

LAST month we printed a letter reporting on the work of the Kobé Mission. The following letters describe the work connected with the other great centre of the Society's work in Japan, the capital of the country.

Mr. Shaw, who joined the Mission when it was started in 1873, describes the wonderful features of the year 1887 from the point of view of the infant Church, and says that that year was, "in many ways, the most hopeful year of any," so far as the work was concerned :—

"The number both of the candidates for baptism and for confirmation has been larger than any before, and there seems to be a much more earnest spirit among the Christians. In fact, a wave of pro-Christian feeling has passed over the country which has had its effect upon all Mission work. Many who previously held aloof have now come forward boldly and have asked for baptism, and numbers who were opposed to Christianity now speak in its favour.

"In February we held, as you may perhaps know, our first united Synod of the whole Church. The Synod met at Osaka, and without any great difficulty accepted a constitution and a body of canons, and thereby organised itself as the Nipon Sei Ko Kuwai, or Church of Japan. It is the first instance, I believe, of a native Church taking up so far an independent position, and on this account marks an important era in the history of the development of the Anglican communion. This step has, too, been most useful as defining the position of our Church, and giving us something tangible to place before the people in regard to our principles. Its effects are already seen in an increased earnestness in the direction of self-help and effort among the Christians.

"Another important event has been the formation of a Society for the Promotion of Female Education among the Higher Classes, in which a new line has been struck out in the co-operation of the Japanese with ourselves in the work. It is interesting, too, from the fact that the head of the Japanese Government has in this work made a distinct recognition of Christianity as the basis of the teaching. I refer, of course, the educational mission of Mrs. Kirkes and Miss MacRae. The Committee of the Society consists of the leading educationalists of Japan as well as many influential members of the Government. Bishop Bickersteth and myself are both on the Executive Committee.

"To speak now more definitively of our Mission work progress. The chief congregation in Tokyo is that of St. Andrew's. The church itself, though small, is handsome, and built of bricks, partly by money supplied by the Society, and partly by means of money collected among the English residents of the capital. It is used both for the English and for the Japanese services, and in this respect is almost singular among the churches in the East. The Japanese congregation numbers about 150, with an average attendance of about ninety. On Christmas day the number of communicants was over fifty. The number of baptisms during the year has been forty-eight, and thirty candidates have been confirmed. Another of the churches connected with the Tokyo Mission is that of the Holy Cross, which has lately been placed under the charge of Mr. Gardner. This congregation consists of about thirty communicants, many of whom have been baptized and confirmed during the past year. There is every promise of more rapid progress for this congregation in the future. A third Tokyo station is the Church of the Ascension, situated in the extreme north-west portion of the city. The native deacon, Mr. Yamagata, has charge of this station under the supervision of Mr. Cholmondeley, of the University Mission. The baptisms at this church have been fifteen in the past year. Among the out-stations of the Society the first in importance is that of Yokohama, where there is a congregation of about thirty-five communicants. The number of baptisms in this station has been six. Farther on, in the country, there are small bands of Christians in some of the little villages which cluster at the foot of the mountains of the Ogama range. There have also been six baptisms in this part of the work. Still farther on, in the inland town of Nirayama, Mr. Lloyd was able, during a visit in the early part of the summer, to baptize seven converts among the students of the chief school of the place. Eastward from Tokyo, in the district of Shimosa, where the catechist who has now charge of Holy Cross Church formerly lived and worked, no less than thirty-four persons offered themselves for baptism during last summer, and Mr. Lloyd visited and baptized them in September last. In addition to these Mr. Lloyd has baptized a number of students and masters in the large school with which he is connected, so that altogether the number of baptisms in the Tokyo district do not fall short of 130 for the year 1887, a larger number than has ever been added to the Church in the same period in the history of the Japan Mission. For every reason we may, therefore, take heart and be thankful to God our number of workers is increasing, and on every side we see fresh openings for work, both scholastic as well as purely missionary. We can only pray and hope that the Church at home will be able to afford the Mission the liberal support which it so greatly needs in the present crisis of its fortunes."

Mr. Lloyd, who has taken such a leading part in the Education work, reports on several details:—

"I have to report the occupation of fresh ground. The Rev. A. Chappell is shortly coming out to relieve James Chappell at Gifu. As soon as he arrives, James Chappell will leave Gifu to undertake a similar school at Tsu. James has not been able to do much Missionary work at Gifu, but he has trained a Christian, named Soga, as an interpreter, so that Arthur Chappell can begin some Missionary work as soon as he arrives. The authorities are very well disposed to it, so they are at Tsu.

"From Nagoya Mr. Tarbet reports that he has one or two men reading the New Testament with him. It is a beginning of work in a very difficult place.

"Nagoya is just half way between Tsu and Gifu, so I hope it will act as a centre for the two Chappells and Tarbet.

"Fenton leaves me at the end of this month to help Foss, at Kobé. By so doing I fear he will lose about $30 per month. I trust the Society will bear this in mind. I think it is greatly to his credit. He has been a very great help to me, and I shall miss him very much.

"The Nirayama boys (seven in number) have all entered the Keiogijiku. The authorities of the school have kindly admitted them gratis. At present they are lodging at Meguro with Kawachi, who looks after them. Thanks to Mrs. V. Fallot, and the generosity of some of the Tokyo foreign residents, their support is entirely provided for. One or two of them look as if they might shape into candidates for the ministry.

"At the end of last year about 120 Keiogijiku students offered themselves for Christian instruction. Unfortunately a dispute between the students and the authorities led to a strike of the former, and in the excitement all but about ten were led away. I hope (D.V.) to baptize seven or eight of these on Sunday next. A few Sundays ago the Bishop confirmed the Nirayama boys and one or two others.

"From the beginning of this year Miss East has regularly joined our teaching staff. In addition to the ordinary English teaching, she gives a fortnightly Bible Class for the boys' school (at which Kakuzen interprets), and in conjunction with Mrs. Sakai, the wife of one of our Christian masters, has a daily class for ladies and girls, with about fifteen attendants.

"I think that is all. The strike has been a tremendous blow to our hopes, but still there is much to be thankful for."

ADDRESS TO THE SOCIETY FROM THE DIOCESAN SYNOD OF QUEBEC.

To the Venerable Society for the Propagation of the Gospel in Foreign Parts.

WE, the Bishop, clergy, and representatives of the laity of the Diocese of Quebec, in Synod assembled, being gathered together, among other things, to commemorate, on the festival of St. Barnabas, the twenty-fifth anniversary of the consecration of our Bishop, and having thus been led to review and give thanks to God for the remarkable progress made by the diocese in many directions during that period, gladly take advantage of this opportunity of assuring the venerable Society that we do not forget, at this our festival of joy and thanksgiving, how much of this success is due to it for its loving nourishment of the Church in this colony from the beginning, and for its unwearied kindness in still continuing to our diocese so large a measure of help.

The venerable Society will be interested to hear some details of the progress which the Diocese of Quebec has made during the last twenty-five years.

Of the thirty-four Missions which at the beginning of that period were depending, all of them to some extent, some of them mainly, upon the aid of the Society, fifteen have become self-supporting parishes; and notwithstanding that the Society's grant to the diocese has been gradually reduced by one-half, ten new Missions have been opened. Much progress has been made in what long seemed a hopeless task, winning to the Church the descendants of the original settlers in our Eastern townships, many of whom came to Canada from the neighbouring New England States filled with prejudices, political and religious, against the Church of England. These prejudices are now fast disappearing. The permanent maintenance of the Church in the poorest and most thinly settled parts of the country has been secured by a sytsem of local endowments now spread over nearly the whole diocese—an effort aided at the beginning by a liberal grant from the Society, but mainly due to the liberality of one large-hearted member of the Church, whose generous gifts, with wise conditions attached, have evoked corresponding efforts of self-help on the part of the people. The endowments of our Church University, where a training, both academical and devotional, of a high order is provided for our ordinands, have been very largely increased by the gifts of our own people drawn out by the same wise liberality. Nearly all the parsonages in the diocese have been provided, and a large proportion of the churches built or rebuilt during this period. Provision has been made also for pensioning our aged and infirm clergy. Nearly all the funds for these objects have been contributed by our own people. Nor has the progress been limited to outward things alone. There has been a manifest revival and deepening of spiritual life. Parochial Missions have proved of the greatest value, especially one from England to the city of Quebec, conducted by Canon Wilberforce, now Bishop of Newcastle; and as a result of this, the employment of a diocesan missioner for nearly three years with marked results for good, the expenses of the Mission being borne by Churchmen in the city of Quebec as a thank-offering for the benefits of Canon Wilberforce's Mission.

The fact that the great body of our people are devout communicants, that an earnest willingness to help in the spiritual work of the Church is showing itself more and more among the laity, that eagerness to contribute towards Missions, both in our own North-west and in heathen lands, is growing among us, and that by God's great mercy we are free from party divisions, a house religiously at unity in itself: these are among the fruits of the Spirit for which we are now offering our devout thanks to Almighty God.

The Society will be pleased to hear also of the warm interest with which its ever-increasing Missionary work is followed in our Canadian homes, and especially in our many Missionary Unions for prayer and helping the work of Missions. And as a proof of the lively interest we take in the Society's great work, as well as of our warm gratitude for all that we ourselves owe to the Society, we are thankful to be able to remind you that the Diocese of Quebec has already begun to contribute a sum, not inconsiderable in itself and increasing year by year, to the venerable Society in support of your Missions to the heathen.

And finally we beg to offer to the Society the assurance of our earnest prayers, that the blessing of God may more and more prosper those unwearied and faithful labours by which your truly apostolic Society ever loyally seeks to strengthen the hands and comfort the hearts of the Bishops of the Church in their work for Christ, both throughout the vast colonial empire of Great Britain and among the heathen tribes and nations of the earth.

On behalf of the Synod of the Diocese of Quebec,

J. W. QUEBEC.

ST. ALBAN'S MISSION, KAFFRARIA.

REPORT OF THE REV. HENRY WATERS, THE SOCIETY'S MISSIONARY AT ST. ALBAN'S, IN THE DIOCESE OF ST. JOHN'S, SOUTH AFRICA, DATED MARCH 31, 1888.

WE have had plenty to do since our return from England, visiting out-stations, improving church buildings, &c. Mr. Stewart kindly superintended All Saints' and St. Alban's during my absence. The natives were all very glad to see us back, and had remembered us in their prayers during our absence. I am sorry to say that the new church at All Saints' is not yet built, owing to the great scarcity of money. I never knew the natives to be so poor as they are at present; many thousands of their cattle have died of red water and lung-sickness. The native Christians have, however, raised about £20 in cash, and twenty of them have promised £5 each. Half the stock they gave two years ago died before being sold. I am very anxious to have a large church building here, as it is very central; it would be indeed a great blessing. There are five out-stations around it, and the communicants could come twice a quarter to All Saints' for Holy Communion. At present we are unable to build large churches at out-stations; the natives have built their own sod churches and schoolrooms, or large Kaffir huts. At St. Alban's we have a good brick church building, 70 feet by 18 feet; it is well furnished, and is very church-like. At present we hold all our quarterly preachers' meetings there; I am, therefore, longing to have a similar church at All Saints'. It is too far to have the communicants from All Saints' parish to St. Alban's, as they are two separate districts. I hope some kind friends will send us help to furnish the church we propose building. Old texts, church furniture, font, vases, &c., will be very acceptable. The need of a church is so great that I feel inclined to throw our dwelling-house into a church, and live in Kaffir huts. If the Bishop had consented, we would already have pulled down the inside walls and be using it for a temporary church. The natives would be glad to give the £150, and pay for the house. There is an excellent work to be done at All Saints'. God grant money may soon be forthcoming for a church!

The preachers are doing good work here, keeping up prayer meetings and kraal preaching. The Christian women have also been of very great use, and do all they possibly can amongst the women. All are unpaid agents. Joseph Limana and Nkole visit the chief's kraal twice a month, and every other Sunday visit the kraals of the headmen as far as the Bashee, so the heathen are regularly visited by preachers from All Saints', Qutubeni, and Ggaka. The Gospel is read and preached to them. The heathen listen very attentively, and, no matter what they may be engaged in doing, when the preachers arrive they at once gather together to listen to God's Word. Many have been converted directly from heathenism, many also are inwardly convinced of the truth of Christianity, and are, humanly speaking, near the Kingdom. The old chief's son, Joel, is baptized, and is now building at All Saints'. I hope we will have an addition of six Qwati Christian families on the Mission station this year. The great thing will be to strengthen the central station in every way, and have the preachers (of course, they will not be paid) to go out to the heathen kraals every Sunday. Joseph, the teacher, has six boarders; this is quite his own idea. He works hard, and is also preparing for the coming catechists' examination. Owing to my ill health, I have had to leave All Saints' and come back to my old station, St. Alban's, fourteen miles off. If the dwelling-house at All Saints' is turned into a church, I intend building huts there, and living there during the winter months; I also intend building a hut at St. Cyprian's, Incobo, and Kwababa, so as to spend a few weeks at the out-stations occasionally. Eleazar Nyovane, a native deacon, is at present in charge of All Saints'; he teaches daily in the school so as to make up his salary to £40 a year. If he were relieved of his school duties he could visit the out-stations and kraals. At present he is much tied down; he is the only deacon I have to help me in these two parishes. There are over thirty persons here being prepared for confirmation, and several for baptism. The daily school is well attended by both boys and girls. The Sunday-school is also very well attended; most of the children know the Catechism.

At the five out-stations in connection with All Saints', the preachers, teachers, and catechists are doing a good work; the preachers change about once a month, which is an excellent plan. There are sixty or more headmen in the district. The chief of the headmen, Thomas Tshacile, is one of the best native Christians we have in the Diocese; he helps in every way, preaches regularly every Sunday, and urges the people on as much as he can; he at present pays the teacher he has on his farm £10 a year himself, and has given well to Mission funds. Seventeen lads have been sent from here and St. Alban's during the past quarter to St. John's College, Umtata, to be trained as teachers and catechists, and I hope some of them will some day be ordained. We feel very grateful to the Ladies' Association for educating one of these lads, named "Ben Vusani"; he is an excellent boy, and I sincerely hope he will be ordained some day. Five girls have been sent to the Augusta, Umtata.

The church building and parsonage at St. Alban's, which needed repairing, are now finished. The church is large, and holds about 350; at the west end we have a curtained vestry.

I enclose short reports from some of the native preachers and teachers for the past quarter.

Moses Naku.—School is better attended this quarter; 72 on school register. Preachers go out every Sunday to the heathen kraals to preach. At one of the kraals, seven miles off, there are two relapsed Christians who have a desire to return. Robert preaches at the headman's kraal every Sunday; a number of red Kaffirs attend, a good many candidates preparing for confirmation and baptism at St. Alban's.

George Koba.—Mission work making very fair progress. The chief's kraal is visited twice a month by me, also Dulazi's and Damac's. Alfred Yekiso helps me much by preaching at the kraals on Sundays. Five persons have joined the church at Dingiso's. The native Christians living in the mountains that we were unable to look after for some years have most of them gone back; however, now that you have been able to send them a preacher they may probably return. The Christians I am living amongst have guaranteed to pay part of my salary, and plough my lands.

Joseph Limana.—Nkole and I have visited almost all the headmen between All Saints' and Bashee during this quarter, and preached the Gospel to them. Sometimes we have had over 200 adults attend our services. At Langa's there were 200 present last Sunday. At the chief's kraal there is a heathen man, named Malumbu, who has prayers every morning and evening at the chief's kraal; he does not wish to be baptized yet. Venu, the headman who wished for a teacher and preacher, died last month of small-pox; very many of the Qwatos have died of small-pox. Over one hundred children attend school here. We hope to have thirty more next quarter. Many boys promised to come to me as boarders, but have been kept back by a Kaffir woman who has made a great stir amongst the Qwatos; she declares that she has been to heaven, and saw a great dance going on there, &c. Strange to say, this has been the cause of parents keeping their boys back from school. The natives say we say Kaffir dancing is wrong, yet in heaven they have "unidudo."

Joseph Tinjiwe.—I have not been well during the past quarter. The services and school work are going on in a satisfactory manner. Preachers visit heathen kraals on Sundays. The headmen intend giving the teacher gardens and building him a hut.

Henry Mahleleni.—Our school is well attended. I have been seven months here, and like it very much; there is, indeed, plenty of work. I have assisted several times at Manzana, St. Alban's, and Mkanzi. Wherever I have preached there have been large congregations. I should much like to return to Umtata to study, as I am anxious to pass in the next catechists' examination.

Moses Bana.—Since my stay at Ggaka eleven adults have been baptized. When I went to Ggaka a few years ago there was not a single Christian. The chief and people told me that it was no good my preaching to them, as they would never become Christians, but God has heard our prayers and helped us in our endeavours. Several adults are now being prepared for baptism. William, who was confirmed two years ago, is anxious to be a preacher. Gilbert has been of great help to me in preaching; his school is not very well attended. My fellow-worker, Don Carlo, died of fever two months ago.

There are twelve more reports, but they are all much the same.

During the past quarter about 400 scholars have been attending our schools. One great drawback is the heathen cannot see why they should have to pay for getting their children educated, especially as during school hours they have not the services of their children at home. The children are the herds, the wood-gatherers, the water-carriers, and even the cultivators of the land. The support of the teacher in these circumstances is a very serious matter. It is a very rare occurrence, indeed, for a teacher to get the full amount of £10 promised as school fees by the people. It is a serious matter, indeed, especially in view of the present attitude of the Cape Government with reference to native education. I am sorry to state that education has not been much encouraged by the chiefs. This past quarter a headman at Ngwaru has paid his teacher £3, which he hopes to continue, and another headman at Xuba pays £10 a year himself, and his people £4. At Kwababa the headman, a red Fingo, pays his teacher also.

The reduction in salaries will do good, the native headmen do not like losing their teachers, and will, therefore, try to pay them better, and plough and reap their lands. Fifteen young men left this Mission station two weeks ago for the diamond fields in quest of work. All assembled in church before setting out. I am glad to say almost all the Christians living on the Mission station attended the service. I gave an address, which they all listened to very attentively, and I also told them of the death of Kenya, a Tembu, who lived not far from here, and was baptized in 1885. Before his baptism he had been very much given to drinking, not only Kaffir beer, but brandy. He used also to smoke "umya"; moreover, he had two wives. On his conversion he gave up polygamy; he gave up also brandy, and after a while "umya" and Kaffir beer. In 1887 he, along with some others, left for the diamond fields. All assembled before setting out, and were commended to God. One reports that as they journeyed Kenya would very often call upon them to kneel down, and he would pray for guidance and help. At the fields they were beset by temptations of every kind, but, keeping up constant prayer, they were enabled to resist. On the first Sunday they were asked by their European masters to go to work. They answered, "This day is Sunday; we do not work on this day." They were answered, "It is only down in the colony where you come from that there is any Sunday; there is no God and no Sunday here." They answered, "No, we will not work; keep your Sunday money." Being thus enabled, by the help of God, to take a stand at once, they were allowed to have their little services in their hut. After being at work for two weeks, Kenya fell ill of fever. One night, it is said, he dreamt that Jesus Christ showed him what looked like a tin plate, on which were engraven all his sins, particularly the sin of drinking.

Though never taught to read, he found no difficulty in reading that record. He was told that he could not get to heaven till all these were blotted out. He then prayed most earnestly for pardon, and he says that after he had continued in this anxious state for three days the Lord Jesus Christ again appeared, and showed him the plate, saying, "See, I have blotted out your sins." Kenya then said, "Lord, now lettest Thou Thy servant depart." But he was told to go home and see his family first, and then on the Thursday after he would die. So they hurried home. They were four weeks, however, on the road. On arrival his wife was surprised to hear him call her "Sister," and to see how little interest he took in anything. She asked him what was the matter. He related the dreams he had dreamed, and added, "I have come just to say good-bye. On Thursday I am going home." On Wednesday he went outside and divided his sheep among his sons. His wife asked why he was doing so. His reply was, "I am going to-morrow, and I wish no quarrel about the things when I am away. Live in peace. Keep all my children at school, and do not on any account leave the place, for I trust my wife and children to the Missionary." On Thursday he called all his family and friends to him and said, "I am hanging on to the rope Jesus Christ. I am safe. Take hold of the rope every one of you, and you will be safe too. He has saved me, and I go to Him, hanging on to Him still. I go home to-day." Then, turning to his wife, he said, "Let me go; I feel you are hindering me." She left off praying. Then he wrapped himself in his blanket, closed his eyes, and was gone.

I will write more about St. Alban's and its out-stations next quarter. At present, there are the following workers in these two parishes: one European missionary, one native deacon, three native catechists, and thirty-six preachers. Two services are held once a month for the Europeans at St. Stephen's, and St. Cyprian's, Incobo. Mr. Perry and Mr. Cockson have helped me greatly in these services. The latter gentleman, being able to speak Kaffir, occasionally helps also in the native services. I am glad to report the flourishing condition of our Sunday-schools here, at Incobo, and All Saints'. About 130 children attend. There are ten teachers.

PHOKOANE.

REPORT OF THE PHOKOANE MISSION, IN THE DIOCESE OF BLOEMFONTEIN, BY THE REV. W. HENRY R. BEVAN. LENT AND EASTER OBSERVANCES.

DURING the last six months the congregations at the Sunday services have been improving, and now there is a considerable attendance of hearers as well as of Christians. When I say the congregations are improving, I do not mean that they are satisfactory: quite the reverse. They are far less than they ought to be. Instead of sixty or seventy people on an ordinary Sunday there ought to be two or three hundred, and would be if people cared much about religion. However, it is a real cause for thankfulness that they care about it at all. Those who do come to church join heartily in the singing, and are attentive to the sermon; and the communicants, as a rule, are remarkably reverent and devout. It is a great point that they have learned the importance of washing themselves clean. No one ever comes to the altar dirty now—they used to.

But the most encouraging sign of returning life is that a few catechumens have come in lately, so that there are now ten persons preparing for baptism at Easter.

The Bishop has just been paying us a visit for two days, from Shrove Tuesday till the following Friday. He was present at the solemn service on Ash Wednesday, at which penance was granted to three persons who had fallen into open sin. On the Thursday he held a confirmation, at which twenty-seven candidates were presented to him; and afterwards he met the Christian men and held a very interesting conference with them, chiefly upon the duty of contributing to the support of the Church. They expressed their opinions respectfully but plainly, and the Bishop gave them some very sound and sensible advice. It was a thoroughly pleasant and useful meeting.

There has been a great deal of typhoid fever lately throughout the country, and two of our people have died of it. The one, Thomas, a young man baptized in infancy, and brought up by Christian parents; he lived a blameless and God-fearing life, and died a Christian death at the diamond fields where he had gone to work. The other, an old woman, Keikanecoe, the wife of Sitang, the man who first invited us to begin the Mission here the mother of a large Christian family.

An interesting event has taken place in the return of one of the chief's sons, and another young man with him, from a long imprisonment at Cape Town, where they had been very carefully taught by Mr. Fisk, their excellent chaplain. On their return last October the first thing they did was to come to me to express their desire to give thanks publicly to God for their release. It was arranged that they should do so the next Sunday, and accordingly in the presence of a very large congregation of all classes—Church-people, Dissenters, and heathens—thanks were offered on their behalf. I am sorry to say, however, that hitherto they have not seen their way to taking what would naturally seem to be the next step—viz., putting themselves under instruction with a view to baptism; but even if they proceed no further, their spontaneous and public acknowledgment of God's goodness to them was an important witness to the whole tribe, and one cannot doubt that it will be recognised and rewarded by Him.

The work continues to make great progress at St. Denys', our outstation in the Free State, nearly fifty miles off by road. Isaac and Abel, the two readers acting as catechists there, are thoroughly good and trustworthy men, and their zeal and diligence are most praiseworthy. The Bishop met me there at the end of August, and confirmed thirty-three persons. I have been there three times since, always finding large and attentive congregations, and fresh candidates for catechumenage. There are at present about fifty communicants at that place, and fifty-seven catechumens, besides baptized children. I think that a church will soon be built there. When this is done, I shall hope to go and stay a month and see the people more at leisure, and get to know them myself, for at present I can do little more than take the catechist's word for them. This work is becoming a very important one, and wants a great deal more supervision from a clergyman than it has hitherto been possible to give it.

I must not omit to mention the goodwill the Dutch farmers have shown me at St. Denys'. When I began this work I was prepared to meet with more or less opposition on their part, but nothing of the kind has been the case; on the contrary, they have been very kind to me personally, and have not at all disliked their people being taught. I have met with two really religious men among them, who welcome me for my work's sake.

We have been blest with beautiful rains this year, which is a mercy one ought to know how to be thankful for after five years of more or less drought. The crops are looking beautiful, and we expect an abundant harvest.

I think the Society will be pleased with an account of our Easter services.

A large party of converts arrived from St. Mary's, a hundred miles to the north, as early as the Friday before Palm Sunday, with their catechist, Wilhem, at their head. Fourteen of them were communicants, fifteen catechumens, and three new converts desiring to become catechumens. They out-spanned near the church, and constantly attended the services all the Holy Week.

Palm Sunday proved a real wet day, a very rare and a very welcome thing here; but the rain interfered seriously with the Church services. However, everyone behaved, as they always do under trying circumstances, with patience and good humour, and the day was by no means lost.

Monday and Tuesday were spent in instructing these people from St. Mary's, in classes and individually, in preparation for the Easter baptism and communion. The best prepared and taught of all the catechumens was a blind boy of about fifteen. He came dressed in miserable rags, such as always fall to the lot of anyone who is not able to provide for himself among these half-civilised people. I was fain to have compassion on him and give him a new suit as a reward for his attention and diligence.

On Wednesday in Holy Week Isaac Goatherd arrived with his party from St. Denys', which lies fifty miles to the south. They also drew up their waggons near the church, more than doubling our previous numbers. There were sixteen catechumens among them, and nineteen communicants, besides children. I devoted myself to them on Wednesday and Thursday, and again on Saturday afternoon.

On Maundy Thursday, at the morning service, five communicants who had fallen into sin and repented were absolved and restored to their place in the Church. Having made their confession publicly before the Holy Communion began, they were led to the altar after the Nicene Creed, and absolved and clothed in white, and, kneeling there, they all received the Holy Communion as a pledge of complete restoration.

At midnight between Maundy Thursday and Good Friday, a thunderstorm passing overhead gave us a solemn passion music.

Our Good Friday was very grave and still. We had only the ordinary services, not the "Three Hours'." Such a service would, perhaps, be too emotional for us; and also it would make great demands upon my voice, which is not strong at the best of times, and is apt to be very weak indeed on Good Friday. At the most solemn hour of the day, just when our series of services was over, the sky was darkened, and there was a sudden and tremendous fall of rain, which was very refreshing, and cooled the air and the ground delightfully.

At sunrise on Easter Eve, we had the last of the Penitential services, and then, with the help of many willing hands, the church was quickly swept and adorned, in preparation for the solemn baptism. At the third hour, soon after nine, the catechumens had received their final instructions, and were all placed in order in the church. The choir took their places, and the service began with a short litany. Then followed the baptism itself, which was administered to thirteen children, twenty men, and twenty-three women. As soon as it was over, the congregation joyfully began singing, "O sons and daughters of the King," with its peals of alleluias, and the service of the Holy Communion proceeded, at which all the neophytes, clothed in white, and literally "all glistening with baptismal dew," communicated.

Far too many people had now assembled for it to be possible for our poor little church to contain more than half of them at once, so the solemn evensong of this day had to be said twice over; first, at dusk, for the people from St. Mary's and St. Denys', who were all on the spot; and then immediately afterwards for those who live in this neighbourhood, many of whom had had some distance to come. Both congregations were joyful and devout; but one could distinctly feel, in preaching to them, that the latter, who have enjoyed a far greater amount of Christian teaching than has been within the reach of the former, had a spiritual understanding which made it possible to speak more deeply and feelingly to them than to the others of the mysteries of our Redemption.

While it was still dark on Easter morning, the church was already thronged with joyful worshippers.

At the principal service, at nine, it was, of course, in vain to think of the general congregation getting into the church. We had the sermon, the hymns, and the collection of the offertory outside. There were hardly any *mere* strangers at this service. Those who were not Christians or catechumens were almost all of them people in some way related to us; for instance, the as yet unconverted husbands, wives, brothers, or sisters of our converts, all of them people whom one may reasonably hope will eventually be converted themselves. The joy of Easter rose to its height at this service. I observed, on the outskirts of the throng, several young men and women *running for joy,* as they do at their own native feasts. When the hymns were over, all the baptized went into the church, there to offer their sacrifice of praise and thanksgiving. The first-fruits of the bountiful harvest we are enjoying were presented on the altar, and were valued at 16*s*. The whole of the offerings in money and in kind came to £3. 9*s*. 3*d*., which we are sending to S.P.G. to make others partakers of our Easter joy.

Yesterday, Monday, and again to-day, there were choral celebrations at the third hour, with numbers of communicants at each. The whole number who have communicated here this Easter is considerably over 200, the largest we have ever had. It is augmented by the children who were confirmed the day after Ash Wednesday, and have been preparing for their first Communion during Lent.

Yesterday, at noon, there were nine weddings; only one of them, however, an *original* marriage. The others were people who had previously married by native custom, and now came to have their marriages blest and sanctified in the Church.

While I am writing, the party from St. Denys' is dispersing. Those from St. Mary's start on their journey home to-morrow. Next week I hope to spend at St. Denys', to baptize a good many persons who are well prepared, but were unable to come here; and in a month I start for St. Mary's, at the beginning of my usual winter round of visits to the northern stations under my care.

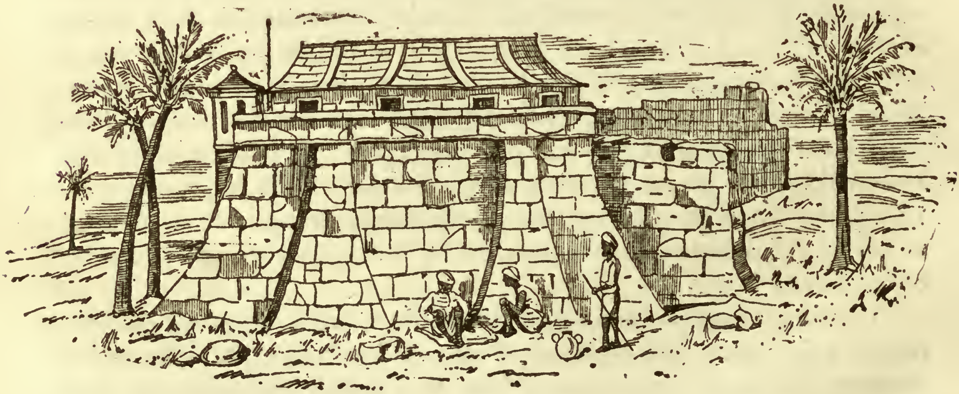
THE CHILDREN'S CORNER.

RAMNAD, SOUTH INDIA.

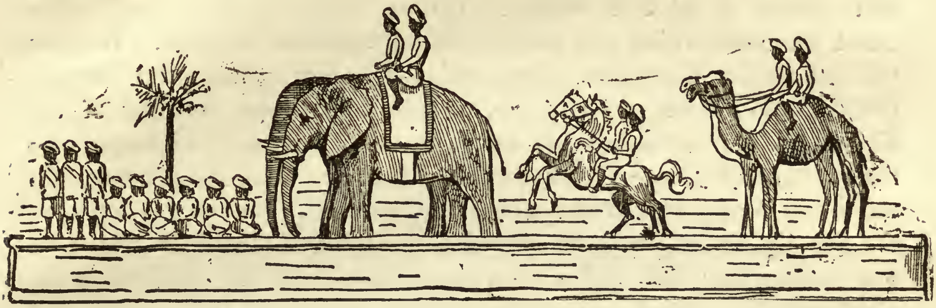
A LETTER TO HIS BROTHER IN ENGLAND FROM ONE WHO HAS RECENTLY JOINED THE MISSION.

I DON'T know whether you have a clear idea yet of what sort of place this is, and what sort of life I lead, so I will try and explain more fully.

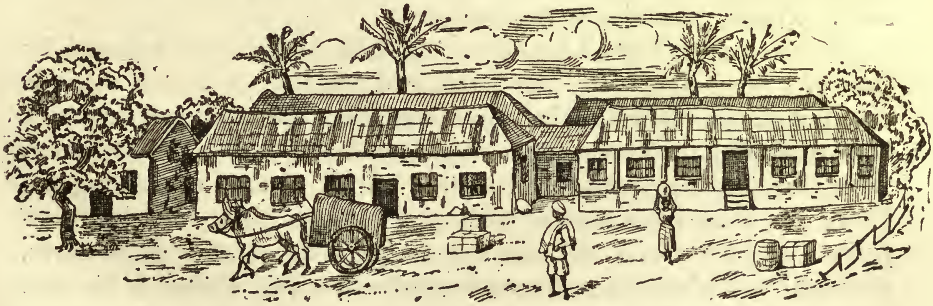
Our Mission is just on the outskirts of Ramnad, and is approached by a road covered over with tamarind trees and large fig trees. About half a mile before you reach our place you come to an old building like this. This is the last remains of the old rajah's fort; it was deemed impregnable, and stretched over a square each side of which was a mile in length. The English, however, soon demolished it and turned this bit of it into a bungalow for the European engineer. Close to this fort is a curious heathen temple, with a procession of the



following grotesque figures, of enormous size, made out of clay; they are supposed to be the gods going out for some exercise on the plain.

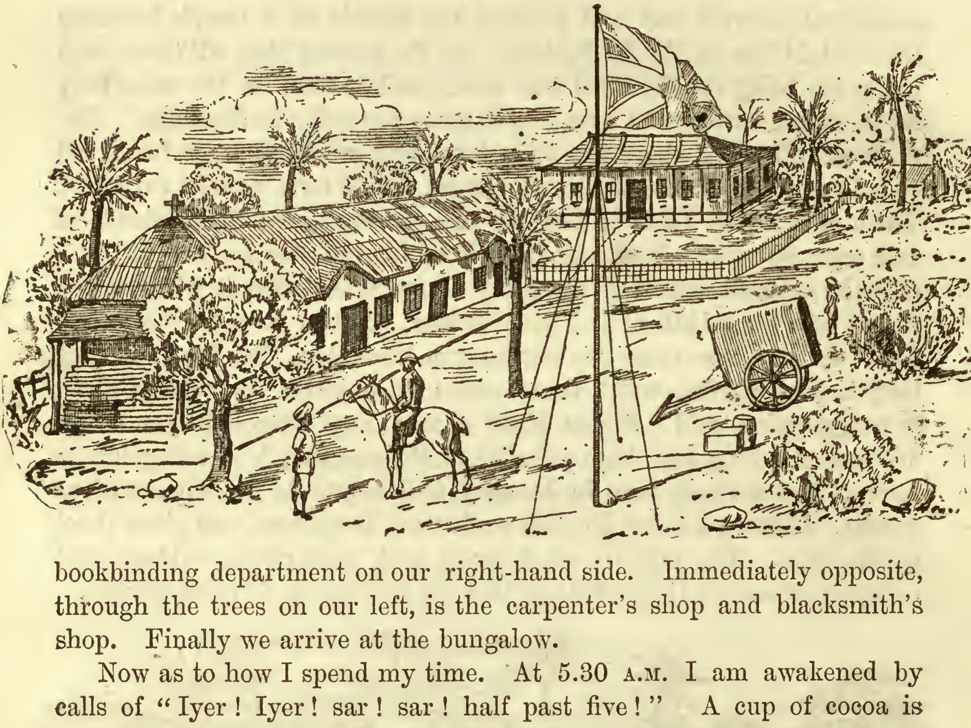


All the country for miles round is nothing but flat sand, with an occasional palmyra tree and perhaps the pagoda of a temple breaking the straight line on the far horizon. At the present time all these sand plains are being rapidly filled with water, and as soon as the rains fully set in we are surrounded by a belt of water ten miles in diameter. The roads are all raised above the plain level, and we have large banks all round our tope; if one of these broke we should have a moist existence. When it rains in India it does so with a vengeance: dense clouds of rain come sweeping along, and there is no intermission for hours. It is only the commencement of the rainy season now; what it will be when we get into the middle of it I have no idea. I hear it rains "cats and dogs" for six hours every day regularly in November. The boys are very busy in their gardens now; things shoot up quickly. Somebody, given to exaggerating, said "If you plant a seed here over-night you find a Wellingtonia forty feet high growing in the morning." I am going to have a flower show here in January, and expect to see some curious results. I have got a few English seeds from Bangalore, and given them to the boys. The mixture of beetroot and nasturtium, cabbage and caliopsis Drummondi grandiflora, that are coming up, is most curious.



Well, to continue my account of this spot. After leaving the fort and temple on our left, we proceed down the raised and shady road till at last we come to a well-kept prickly pear fence and gate on the right hand side. This is the entrance gate of the far-famed Ramnad Mission.

We then proceed down an avenue of palmyras and tamarinds. On our left we observe a native street where live the married members, masters, and others in mission employ. On our right hand we observe the small bungalow which will perhaps be my residence later on. We now proceed farther down the aforementioned avenue, passing on our left the flag-staff, from which hangs, on great occasions, the flag of old England. We now observe on our right three long, low buildings, with the roofs of two more visible behind; these are the dining-room, sick-room, and dormitories of the ninety boy boarders. On our left again we see the big school, one end of which is facing the road on which we are progressing; this end is used as a chapel. In the distance is the girls' boarding-school. The next object of interest is the printing and bookbinding department on our right-hand side. Immediately opposite, through the trees on our left, is the carpenter's shop and blacksmith's shop. Finally we arrive at the bungalow.



Now as to how I spend my time. At 5.30 A.M. I am awakened by calls of "Iyer! Iyer! sar! sar! half past five!" A cup of cocoa is then put on the small Massingham table by my bed, and I rub my eyes and consume it. This cup of cocoa is called in Tamil choker-harzri. After this meal I go out for half an hour's stroll, or for a ride on a pony. There are some large hawks, kites, and vultures about here, a lot of pelican, and a few wild duck and snipe. When the rains set in, however, there will be lots of wild geese, swans, duck and snipe. Chapel is the next order of the day. Then post comes, and I go round the industrial departments. After this I have half an hour with letters, and then write answers to correspondence, and receive complaints, visitors, &c., till eleven o'clock breakfast. That meal concluded, I commence my Tamil lessons; at half-past two my munshi comes, and also the punkah boy to keep us cool during our two hours' work.

We then commence a conversation, which is usually after this fashion: "Salaam" (how-do-you-do)? "Suhamâ" (are you well)? "Âmâ" (yes). "Unudaiya tahippan suhamâ" (is your father well)? "Suham" (he is well). "Serry" (it is well). I then have to tell him what happened to me yesterday, after this fashion. "Natu saigngâlam (yesterday evening) irundu paiyangal (two boys) vandu (having come) Nay! Nay! periya vullai nay (dog! dog! great white dog) yendru sonnarhal (that they said). Nân (I) yennudaiya tupâki ethu (having taken up my gun) poy (having gone) antha periya vullai nay shootain (shot that great white dog)," &c., &c., &c.

After munshi work comes office work, viz., seeing to what is being sent off by post, making entries in day-book, &c. Then comes tea. After this meal I sally forth and see how the boys are getting on in their gardens. Their ignorance of English seeds, and their questions as to what the flowers will be like, are most amusing. Sometimes I take my butterfly net and look for "poochees." Then comes evening chapel, dinner, and correction of press proofs.

The bolt that one has to take every night under the mosquito nets, in order to avoid the crowd of humming insects, is very funny.

NOTES OF THE MONTH.

FROM all parts of the world the Bishops of the Church are now with us in England, and they, as well as we, have the sense of unity and solidarity, intensified both by the corporate action at Lambeth and by the numerous acts and words which, in more or less close connection with the Conference, are worthy to rank as events in ecclesiastical history.

Last month we recorded the presence of many of the Bishops in St. Paul's Cathedral at the Society's Anniversary Service. Gatherings of greater interest have followed.

At Canterbury the Bishops were assembled around the Patriarchal Chair of St. Augustine in the Cathedral on Saturday, June 30. Here, as for the other assemblies, there were irresistible historical and local associations, to which none of the assembled Episcopate of our communion have been insensible.

The previous day, St. Peter's Festival, the great day in each year for St. Augustine's Missionary College, had been marked by the presence of many of the Bishops, the remainder travelling to Canterbury on the Saturday, when they were entertained in the College, which so remarkably connects both the remote past of the Church with her present work and her hopes for the future, and also the Church at home with the Church abroad. The Bishops then proceeded to the Cathedral, where the Anglican Episcopate received from St. Augustine's Chair the allocution from the representative of the hierarchy in its highest earthly development. The ninety-third Archbishop of Canterbury began his address thus:—

> "Brethren, most dear and to me most reverend,—Few privileges of my office can surpass that which, all unworthy, I exercise to-day. It is to bid you welcome in the name of the Lord. Happy should my soul be if it were given me to take in all that such welcome means. Welcome from all continents and seas and shores where the English tongue is spoken. Welcome, bearers of the great commission to be His witnesses unto the ends of the earth. Welcome, disciples of the great determination to 'refuse favours' and seek the inspiration of the Church at the fountain head of inspired reason. Welcome to the chair, which, when filled least worthily, most takes up its own parable and speaks of unbroken lines of government and law and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman and the Gallic and the Saxon strains. Round this chair have clustered the glorious memorials you see through ages, none more dear than his who spoke from it last with a pathos and a courage quite his own. His simple words to you, our brethren of the great Republic, the particular welcome from himself which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are to treat of, and the heavenly enterprises to which we and our successors are pledged. We know how dear to you is this sanctuary of our fathers and yours, yes, of 'your Father and our Father.'

An occasion such as this transcends all measurements of mere interest or gratification of sentiment. Surely it is one of great spiritual reality and practical gain in love, in unity, and in strength.

ON the following Monday evening, July 2, another service was held in Westminster Abbey, where the influence of the *genius loci* was almost equally strong. The wonderful sermon by the Archbishop we print as the first paper in this month's Magazine.

AMONG other gatherings the most important unquestionably has been the great enthusiastic meeting in St. James's Hall, on Tuesday, July 10, of the Society and its friends. Both in the morning and afternoon sessions the addresses, and the appreciation and sympathy of the audience, were maintained at a high level. Such a meeting should call forth hearty thanksgiving.

The Archbishop opened the proceedings as President of the Society, but we refrain from printing in this place an account of his Grace's words, and of the addresses of the Bishops representing the several parts of the world, because a full report of the proceedings is published in a separate form. This publication will be one of permanent interest, containing, as it does, these important papers, the sermon preached at the Anniversary Service in St. Paul's Cathedral by the Bishop of Albany, and a large photograph of the Bishops taken at Lambeth during the session of the Conference.

THE Society has in several other ways felt the advantage of the presence of the Bishops in London. The Standing Committee has, sometimes by sub-committees, sometimes in full meeting, held useful and unreserved conference with the Bishops of the several parts of the world—India, South Africa, Canada, the West Indies, and Australia in turn, as well as with individual Bishops, while nearly all have kindly preached sermons in its behalf in London and elsewhere.

WE go to press before July 28, the date fixed for the great service in St. Paul's Cathedral as the conclusion of the Lambeth Conference. May the blessing of the Great Head of the Church rest upon the work of this assembly of those whom He has called to such high office, and mercifully permitted to join in this united seeking for the guidance of His Holy Spirit.

NEED for men is a constant cry of the Bishops who have come from abroad—not, of course, a mere numerical lacking, but need for the best for "the high places of the field," where the brunt of the battle has to be borne.

Calcutta, Lahore, and Madras for Missionary work among the heathen, Algoma and Qu'Appelle for Colonial work, are among those where there are now openings for such as are moved to this high calling.

NEW Guinea, where, with the help of the Society, the Australian Church is to open an entirely new Mission, will want two men; as will also the recently reopened Mission to Port Darwin, in the North of Australia. These four must be found in England.

FOR another new Mission, that to North Borneo, an experienced Missionary has been found in the Rev. W. H. Elton, who sailed from London on July 10.

"ST. AUGUSTINE'S, Canterbury, its Rise, Ruin, and Restoration," is the title of a most valuable little book of 86 pages, by the Warden of the College. Dr. Maclear divides his work into five chapters, and it is suggestive that the subject of the first is "St. Augustine's as a Missionary School." Under Abbot Adrain, who governed the Abbey from 673 to 708, in the time of Archbishop Theodore, a famous school was established, where the scheme of instruction embraced Latin, Greek, Astronomy, and Arithmetic. The later history of the great Abbey, and the story of its ruin, are followed by the account of its restoration, and its life since the year 1848, with notes of the most distinguished of the four hundred men who have been sent forth from it to various parts of the Mission field. Three appendices, containing chronological tables illustrative of Missionary progress, conclude this interesting work.

STATISTICS, says the Rev. James Johnston, are a sacred science. When they are accurate and are marshalled intelligently, they undoubtedly are the most eloquent and cogent of arguments. Mr. Johnston's new book, "A Century of Christian Progress, and its Lessons" (198 pages, James Nisbet & Co.) is one which cannot fail to attract attention. His main point is well known from his previous works. He maintains that the natural increase of the heathen during the last hundred years far outweighs the conversions to Christianity. This, and similar arguments, persuade to the conviction that Missionary efforts should be on a scale of much greater enterprise than they are, if they are to result in a real advance, instead of motion which is relatively retrogression.

ANOTHER work calls for a brief commendatory notice at our hands. It is entitled "Fancy Fair Religion; or, The World Converting Itself" (182 pages, Swan Sonnenschein & Co.), by the Rev. J. Priestley Foster. It shows with considerable fulness to how low a level may sink the scrupulousness of those who seek to raise money for religious purposes by expedients unworthy of the Children of Light. For the holy object, which we place in the forefront of all Christian endeavour, and which we must so place on other grounds than the relation of this Magazine to the Missionary cause, money is needed urgently, in large quantities, and at once. But we trust that our friends, as they more fully recognise this, will the more clearly feel that the offerings for the extension of Christ's kingdom should be offerings in reality, humble, holy, and pure, given freely from hearts desiring the success of the cause, which it is a privilege to be able thus to support and forward.

SUGGESTED SUBJECTS FOR PRAYER.

For blessing upon the deliberations of the Bishops assembled at Lambeth from all parts of the world.

For their protection in travelling by land or by water in returning to their several Dioceses.

For Zululand, that wars may cease, and the Church be enabled to win the "ear" of the people for her message of the Gospel of Peace.

For the United States Church in its home and foreign work, and that the bonds of love uniting it and the rest of the Anglican Communion may continually be strengthened.

For guidance and blessing on the Church in developing the methods of Missionary work, especially in regard to Missionary brotherhoods, Medical Missions, and women's work.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, June 15, at 2 P.M., the Lord Bishop of Carlisle in the chair. There were also present the Bishops of Algoma, North Queensland, and Brisbane, and the Rev. B. Compton, *Vice-Presidents*; J. M. Clabon, Esq., C. M. Clode, Esq., C.B., Canon Elwyn, General Gillilan, W. Layton Lowndes, Esq., General Maclagan, Archdeacon Randall, Prebendary Salmon, and General Sawyer, *Members of the Standing Committee*; Rev. G. L. Beckwith, J. Boodle, Esq., Rev. J. A. Boodle, Rev. E. W. Chapman, Rev. H. N. Collier, Rev. J. C. Cowd, Rev. E. D. Cree, Rev. T. Darling, Rev. H. J. Day, Rev. R. H. Dickson, J. C. Eckersley, Esq., Rev. J. J. Elkington, J. F. France, Esq., Rev. Dr. Jones, H. Laurence, Esq., H. B. Middleton, Esq., Rev. R. Phillips, Rev. C. F. Porter, Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. H. Rowley, W. Barrow Simonds, Esq., Rev. J. Ward, Rev. R. R. Watts, S. J. Wilde, Esq., and the Rev. A. Williamson, *Members of the Society*.

1. After prayers the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to May 31, printed on page 280 of the *Mission Field*.

3. Power was given to affix the corporate seal to powers of attorney relating to the sale of stock.

4. Read letter, dated May 12, 1888, from the Bishop of Trinidad, announcing his offer to occupy the position of Divinity Professor in Codrington College, Barbados (see *Mission Field*, page 277). His lordship has since accepted the Principalship.

5. The Bishop of North Queensland addressed the members. After expressing with great warmth his acknowledgments for the help rendered by the Society to his Diocese, his lordship proceeded to explain in some detail the financial and material foundations which had been laid since his consecration as its first Bishop. He mentioned that the Bishopric Endowment Fund had now reached £17,000, and the Clergy Endowment Fund, which he found extremely valuable, £5,000. In this new colony it has been of importance for the Church to be first in the field, and she is by far the most prominent and strongest religious body there. The Bishop spoke of the need for men, and said that a scheme was being formulated by which candidates for Holy Orders might work in his Diocese as lay readers while preparing for graduation in Sydney University. He showed the plans for the proposed Cathedral, and concluded by giving a most graphic description of his visit to a remote place called Croydon, to which there had been a sudden rush on the discovery of gold. He went there among the first, started services, and organised a congregation. He then sent a clergyman, under whom a church is now built.

6. The Bishop of Algoma next addressed the members, and thanked the Society cordially for its liberal assistance to his Diocese. He mentioned that there were eight clerical vacancies at the present time, and added that the average stipend for a clergyman would be £150 per annum, out of which a horse has to be kept; the services of lay readers would not meet the necessities of the case. He described the financial position of the Diocese, particularly alluding to the " Widows and Orphans " Fund, and the endowment of the See; he said that he was impressing on every part of his Diocese the necessity for attaining a position of self-help, and was glad to announce that the Port Arthur congregation had achieved the honour of being the first to be entirely independent of external aid. In this connection he dwelt on the poverty of his Diocese, and spoke of the claims of the people at the newly discovered silver mines.

7. The Rev. Dr. Langford, Secretary of the Home and Foreign Missions of the Church of the United States, addressed the members, and referred to the gratitude always cherished in America to the Society for its work in the last century. He himself had held two rectories, and in both cases the congregations had been founded and fostered by the Society. Referring to the Missionary energy of the United States Church now, he explained how a large proportion of it found scope in the United States, claiming that in such men as Bishop Whipple and Bishop Hare they had examples of genuine heroism, and that the Missions to the Indians had had to oppose popular feeling, but had been carried out with marked success.

8. Dr. Gallaudet, also a clergyman from the United States, described the department of Church work relating to the spiritual charge of deaf mutes. He said that in the United States there were now nine clergymen engaged in this work, among some forty thousand deaf mutes, of whom about seven hundred are communicants.

9. The Lord Bishop of Carlisle expressed the great pleasure with which the meeting had listened to the four valuable addresses which had been delivered.

10. All the candidates proposed at the meeting in April were elected into the Corporation. The following were proposed for election at the meeting in October next:—

Rev. Dr. F. B. Guy, Great Leighs, Chelmsford; Rev. A. R. Gwyn, Swannington, Norwich; J. T. Winter, Esq., Heigham House, Norwich; Rev. J. P. Garrick, Blofield, Norwich; Rev. Alfred Woodin, Wooburn, Maidenhead; Rev. W. M. Miller, Stony Stratford; Rev. C. C. Mackarness, Aylesbury; Rev. B. G. Goodrich, Hardmead, Newport Pagnell; Rev. F. F. Morgan, Ludgershall, Aylesbury; Rev. R. F. A. Spencer, Tyler's Green, Penn, Bucks; Wynne E. Baxter, Esq., 170 Church Street, Stoke Newington, N.; Rev. C. H. Deane, Willoughby, Rugby; Rev. W. Warner, Christ Church, Oxford; Rev. W. Smale, St. Philip's Vicarage, Earl's Court, S.W.; Rev. E. L. Balmer, Hertford College, Oxford; Rev. E. J. G. Dupuis, Alphington, Exeter; Rev. T. J. Ponting, St. Matthew's, Exeter; Rev. C. H. Lomax, Heaton Mersey, Manchester; Rev. A. D. Powell, Holy Innocents', Fallowfield, Manchester; Rev. C. V. Merriman, St. Mary's, Hulme, Manchester; Rev. Charles Lowe, Holy Trinity, Bolton-le-Moors; Rev. J. Wilson, St. Stephen's, Norwich; Rev. G. Hale, St. Luke's, Chesterton, Cambridge.

THE SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to June* 30.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£14,070*	£6,331
Legacies	6,018	...
Dividends, Rents, &c.	1,657	2,600
TOTAL RECEIPTS	£21,745	£8,931
PAYMENTS	£43,337	£9,352

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to June 30, in five consecutive years, compare as follows: 1884, £15,153; 1885, £14,897; 1886, £14,410; 1887, £15,467; 1888, £14,070.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

SEPTEMBER 1, 1888.

IMPERFECT CHRISTIANITY.

A SERMON PREACHED BEFORE THE UNIVERSITY OF OXFORD BY THE RIGHT REV. BISHOP MITCHINSON.

"First the blade, then the ear, after that the full corn in the ear."—MARK iv. 28.

THE Christian's natural attitude is to idealise the remote past. Like the sunflower, he cannot help turning with loving reverence towards the source of his spiritual life and growth. It is natural to him to look for an ideal state of perfection in the *origines* of Christianity, and to believe that it was a more real thing in its earlier and fresher days than in its middle life, or in what pessimists would teach us to regard as its senile decrepitude of to-day. Nor is he unduly a *laudator temporis acti* in so doing, for to some extent it is a well-founded impression. When we take a careful survey of the rise and growth of the Christian Church there are certain characteristic features that must strike even the superficial observer, which entirely throw our modern Christianity into the shade, and convince us that the expression, *the age of Faith*, is no mere fanciful hyperbole.

Foremost among these features we should reckon zeal. Can we devise any gauge of zeal? Yea, surely, it is measured by the value of the sacrifice the zealot is ready to make for the object of his zeal. And "greater love hath no man than this, that a man lay down his life" for his cause, as well as "for his friends." Yet this was what the early Christians in thousands did; and, remember, it was not simply the Apostles who joyfully took the spoiling of their goods, who rejoiced that they were counted worthy to suffer shame for His name, who gloried in being made a spectacle to angels and to men, and who attested their faith by eventual martyrdom; it was not only the Polycarps and the Cyprians, it was not only an Ignatius or a Pothinus, bound as bishops to lay down their lives for their flocks, but lads of fifteen, weak women, like Perpetua, Blandina, and Felicitas, all sorts and conditions of men willingly surrendered themselves to torture and death in its most appalling forms, sooner than deny the faith that they must have embraced and appropriated with a passionate earnestness of conviction. Zeal there must have been, widespread and real, even if ill-regulated and indiscreet, when it was found necessary for the Church to refuse the honours of martyrdom to those who should suffer in consequence of their own violence.

No doubt much of this enthusiasm for the cause of Christ may be accounted for by the consideration that Christianity was a new cause. Zeal seems to be spontaneously generated when men embrace and are overborne by a new faith. It is no disparagement of the martyrs and confessors of the Marian persecution, to point out that the Reformation doctrines for which they willingly and bravely suffered were to them new discoveries, and discoveries that from their very novelty appeared to them of transcendent importance.

Nor does it diminish ought from one's thankfulness that the Noble Army of

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Martyrs has not yet faded into a Christian myth, to note that the savage Mwanga's victims at Uganda, that gallant band of men and boys, that barely two years ago were mutilated, or burned, or roasted alive because they had embraced and would not renounce their faith in the Crucified, were comparative neophytes, and all aglow with the self-forgetfulness of first love. But while we thus discount their zeal, we may fairly ask how many of the persons here assembled would go to the stake (literally) in defence of the Zwinglian or any other theory of the nature of the blessed sacrament; nay, how many of us, sooner than abandon the name and profession of a Christian, would face torture and a hideous death like those semi-civilised African lads?

The second characteristic in which we fall far, far short of primitive Christianity is *φιλαδελφία*, brotherly love, or, as we now-a-days style it, *esprit de corps.* "See how these Christians love one another," is a trite but true saying in reference to the mutual attitude of Christians when the Church was young. We can realise its truth without straying beyond the four square walls of the New Testament. Witness the voluntary quasi-communism of the Apostolic Church in the first flush of its infant life. "All that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii. 44); or, again, "There was not any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, and laid them down at the Apostles' feet, and distribution was made to every man, according as he had need" (Acts iv. 34). And though this common fund, enriched by the munificence of the faithful, ceased to have an existence, as the immediate need which called it into being ceased, and the Church of God, which at first was concentrated in Jerusalem, began to be scattered abroad "into all Judea, and Samaria, and into the uttermost parts of the earth" (Acts i. 8), the spirit of Christian communism survived and took permanent form in large-hearted and open-handed munificence; such, for example, as gives occasion for the writing of the Epistle to the Philippians, viz.: St. Paul's acknowledgment of liberal and welcome pecuniary aid to his own necessities. "I rejoiced greatly," he says, "that your care of me hath flourished again. . . . not that I speak in respect of want, for. . . . I am instructed both to abound and to suffer need. Notwithstanding ye have well done that ye did communicate with my affliction. . . . Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. iv. 10, &c.). This spontaneous liberality was exhibited to their father in the faith, and may perhaps be deemed a filial act of gratitude, the partial repayment in earthly things of an infinite spiritual obligation. Be it so. It was at least the spirit of true brotherly love that prompted the Christians of Antioch, on hearing of the predicted famine, to determine, "every man according to his ability, to send relief unto the brethren that dwelt in Judea, which also they did and sent it to the elders by the hands of Barnabas and Saul" (Acts xi. 28). It was this spirit that influenced the churches of Macedonia and Achaia some fifteen years later to make a contribution for the poor saints at Jerusalem, recognising that "if they, Gentiles, had been made partakers of the Jews' spiritual things, it was their duty to minister unto them in carnal things" (Rom. xv. 26).

Contrast with this our nineteenth century brotherly kindness. Is there some work of Christian philanthropy to be supported, or a pressing need of the home church to be met? So soon as the more common-place methods of subscription lists and collecting cards are exhausted, the bazaar with its frivolities, illicit or legitimate, the sale of work, the concert, the amateur theatricals, are called into requisition in order to charm the money out of the pocket of our modern type of Christian, who rigorously demands a *quid pro quo*, in the shape of amusement or value received, for the minute dribblet of the mammon of unrighteousness (of which he is but the steward) with which he can induce himself to part. Is an appeal made—alas! how constantly it is, and how resultlessly—for sustained or increased support of Church work in the Colonies or among the heathen? How is it responded to? Mainly by the clergy and the poor, to a small extent by the middle strata of society. But with a few brilliant exceptions, for which we thank God, those classes in the community which by their limitless profusion on selfish pleasure are a standing menace to the stability of society, are conspicuous by their total lack of interest, as evidenced by pecuniary support, if not by their avowed cynical indifference to the whole question.

A third characteristic of primitive Christianity in which it contrasts favourably with ourselves is the manifest appreciation and enjoyment by those early Christians of religious privileges and means of grace. Hear St. Luke's account of the first church, immediately after the Pentecostal effusion: "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers . . . . and day by day continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favour with all the people." It was the natural thing for all the faithful to gather together on the first day of the week to break bread, and we do not hear that Paul's discourse at Troas till midnight, and from then till break of day, was resented as a weariness of the flesh. This impression is strengthened by noting that, in the multiplicity of exhortations to Christian duty with which the Epistles abound, there is but one—and that incidentally and parenthetically introduced—which has reference to laxity of attendance at Christian gatherings for worship: "Let us hold fast the confession of our faith that it waver not . . . . . not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25). Nor was this only a characteristic of the Apostolic age. We infer from Justin that attendance at worship and weekly participation in the Eucharist was a universal practice in the second century A.D. I refer to the well-known passage in the first Apology: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read as long as time permits." And then in reference to the actual celebration he adds, "And there is a distribution (of the consecrated elements) to each, and a participation of that over which thanks have been given; and to those who are absent a portion is sent by the deacons." From which we infer that communion, whether present or absent, was made weekly by all.

Is it necessary to contrast with this the apathy, as regards religious ordinances, of the Christian world of to-day, or to draw attention to the multitudes of baptized and professing Christians who habitually neglect public worship; to the still larger number of those who practically contemn the outward and visible sign of the Communion of Saints by entire, or all but entire, disuse of the Eucharist; and to the listlessness and irreverence of so large a proportion of those even who do frequent Church ordinances?

And yet amid all this zeal and brotherly kindness and religious fervour of the early Church, very many of those simple and pious folk must have been very imperfect Christians. In fact, the entire type of primitive Christianity must have been admittedly imperfect and, so to say, rudimentary.

In order to establish this we may remind ourselves of the complaint made by the writer of the Epistle to the Hebrews, that whereas those whom he addressed for the time ought to be teachers, they had need again that some one should teach them the rudiments of the first principles of the oracles of God (Heb. v. 12); and he goes on to urge the propriety of ceasing to speak of the first principles of Christ, and of not laying again a foundation of elementary truths and practices, but of pressing on unto perfection or full growth (Heb. vi. 1).

But the conviction of palpable imperfection is strengthened by a careful study of most of the Epistles. It is but necessary to refer to the abuses in the Church at Corinth that are censured by St. Paul in his first Epistle—party spirit, unrebuked incest, general unchastity, litigiousness, irreverence, and a heedless profanation of the Eucharist, which to us appears simply shocking. The same conclusion may be drawn from those other epistles which are not, like those to the Corinthians and Galatians, definitely intended to convey censure and admonition. The Epistles to the Ephesians, Colossians, and Thessalonians, charged as they are with deep spiritual doctrine, and breathing a spirit of thankfulness and hopefulness as regards the growth in grace and knowledge of our Lord Jesus Christ of the churches generally to whom these epistles are addressed, devote each a considerable portion to the inculcation of the most obvious ethical principles—purity and chastity, sobriety, truthfulness, honesty, industry; as well as to the definition of the mutual domestic duties of husbands, wives, children, masters, and slaves. Surely, even to moderately perfect Christians, these admonitions and definitions should have been superfluous.

Perhaps the clearest evidence of imperfection is to be found in the qualifications enumerated for the sacred ministry in the primitive Church. The overseer (presumably presbyter), according to St. Paul's instructions to Timothy, must be temperate, orderly, no brawler, no striker. To Titus he writes that the elders to be appointed in every city "must be blameless (*i.e.*, with no slur on the character), having children that believe, who are not accused of riot, or unruly; for," he adds, "the overseer must be no brawler, no striker" (Tit. i. 6, 7). And even to Timothy himself, while he relaxes for health's sake the self-imposed rule of total abstinence, he adds the significant warning, "Keep thyself pure" (1 Tim. v. 23).

All this seems to point sufficiently clearly to the existence and yet the value of imperfect Christianity. I doubt whether we clergy or you laity sufficiently realise its existence or its value. We clergy—those of us at least who are in charge of souls, whether in town or country—do not make enough allowance for the imperfect Christianity of our flocks. We find our churches badly attended, numbers being habitual neglecters of public worship, others again being irregular or very occasional visitants. We find our communicants a miserably small percentage even of the church-going population, and most of them are women; we somehow fail to get the men and lads. We have to look them up vigilantly to see that infants are brought to Baptism, and we are disappointed as Confirmation comes round at the scanty handful of volunteers we are able to muster, and at their dulness and uninterestedness when we get them to our instruction classes. Even the faithful few who frequent our services disappoint us often by their lack of reverence and personal participation in the act of worship; and it is heartless work to preach to a congregation of sleeping adults and playing children. Many a parish priest, as he labours year by year and seems to make no headway, is sick at heart with the thought that his flock are Christians only in name.

And you laity—though, I fear, it occasions you no heart-sickness, for you say, "Am I my brother's keeper?"—form a very similar opinion of the result of Missionary effort among the heathen. You read books of travel, generally written by clever and observant birds of passage, and you converse with retired officers or civilians that have been quartered or have resided some time in lands where Missionary effort is at work. And they all tell you the thing is a failure. The native Christians, they assert, lie freely, and pilfer, and over-reach one another, and quarrel, and know not how to control their tongue or curb their animal lusts, and are, in fact, a pack of canting hypocrites, calling themselves Christians, but leading un-Christian lives.

And you read—at least a very few of you do—the reports of Missionaries and Bishops in foreign parts, who tell you how eagerly the heathen desire instruction and baptism, and how their converts flock, at great personal trouble and inconvenience, to religious services; how they press forward for Confirmation, and shame our lukewarm church people at home by the crowds in which they seize every opportunity of Communion. And between the two you set the whole thing down as an imposture or a delusion. But it is neither. In both cases—that of the lukewarm church-goers at home, and the evil-living church-goers abroad—it is imperfect Christianity, a state of things not to be acquiesced in, but, on the other hand, not to be despised. "For who hath despised the day of small things? Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 10, 6).

We have grouped both disappointing conditions under the one head of imperfect Christianity. We must, however, clearly bear in mind that this imperfection springs from widely different causes in the two cases we have brought forward by way of illustration. In the one case, the imperfection arises from inchoate life; in the other, from degeneration. In considering both of these causes of imperfection we must bear in mind that Christianity is a culture, not a natural development; a graft on a wild stock, not the spontaneous or assisted metamorphosis of a weed into a garden flower.

Take first the case of our converts from heathenism. In their case Christianity is patently and obviously a graft on a wild stock. Gospel teaching cuts right athwart their cherished practices and prejudices. These all have to be lopped off, and the graft of Divine grace has to be inserted in a nature not absolutely alien to it (for man was created in God's image, and that image he has never wholly lost), but very far gone from original righteousness. But like all grafted trees it requires constant vigilance, for the wild stock will keep re-appearing, and requires to be constantly trimmed away. It requires time, often years, for the graft to grow and develop fruit-bearing branches. And even when it does produce these, there is often a tendency to excessive leafage and to profusion of blossom. But even in the best of trees, by no means all the bloom sets for fruit, and the early fruit of a young grafted tree is often scanty, and, still oftener, for some years poor and disappointing.

It appears to me our Missionaries often forget this. They are captivated by the leafage on the grafted boughs, it looks so healthy and bespeaks such vigorous life. They are over sanguine at the show of blossom, and unwisely discount the amount of fruit to be gathered by-and-by, and they thus have laid themselves, not unfrequently, open to the charge of exaggeration and misrepresentation of facts; and even their earnest supporters at home have been heart-sickened and disappointed at apparently no result to all the expenditure, and all the effort, and all the good lives sacrificed, and all the prayers so persistently put up, while all the while both parties have but fallen into the error of mistaking blossom for set fruit.

May I venture to illustrate this from my own personal reminiscences of foreign work? The West Indian negroes formed the bulk of my flock for several years of my episcopate. He is a Christian (I speak, of course, of the rank and file; God forbid that I should seem to disparage many among them, whose hold on vital Christianity is as strong, it may be stronger, than yours or mine)—he is a Christian, but a very imperfect one. He catches eagerly at the right hand of brotherhood held out to him; he delights in Church ordinances, he will walk barefoot for miles to attend them, and they never seem to weary him; out of his deep poverty he contributes his weekly quota (a perceptible proportion of his scanty earnings) to the Church fund, sooner than run the risk of having his church closed, or its services reduced in frequency; he covets Church privileges and greatly values the outward means of grace. No need to exhort him to bring his infants to baptism; no need to beat up recruits for Confirmation, or to exhort to regularity of attendance at Holy Communion; but much need to sift warily the Confirmation postulants, and to weed unsparingly the Confirmation class; and much need to exercise a lynx-eyed vigilance over communicants, lest haply the patently unworthy should, to their soul's detriment, press gaily in where angels fear to tread.

For with all this religiousness, the negro inherits and retains many of the vices which are his sad heirloom, alike from his heathen African parentage, and from the servile condition of his more immediate progenitors. He is the victim of an overmastering dread of evil demons, and of wicked men, who profess to wield their malignant power; and he quails before this even though he believes in his Lord's power to preserve his body and soul from the malice of the enemy. He undervalues the ordinance and binding power of Christian marriage; he is too often false of tongue and light of finger. Is he, after all, so very unlike those Christians—not the eminent saints, but the rank and file of imperfect Christians—to whom St. Paul wrote in such very plain terms on the plain duties of the Christian life in the first century of the Church's existence?

Thus much for the imperfection of inchoate life. Let us pass on to the imperfection of degeneration. Here, again, we must bear in mind that if Christianity is, as we have assumed, a graft on a wild stock, there will always be danger of its showing a tendency to revert to the original type; that is to say, the Christian man is always in danger of slipping back into the natural man. Can we diagnose its symptoms by referring to our analogy of the grafted tree? I think we can, without any risk of being misled by false analogies.

Obviously, unless constant vigilance is exercised over a grafted tree, the wild stock sends forth shoots and suckers, and they impoverish the graft. Its branches wither and die here and there; its leaves are few, and these being the tree's organs of respiration, its health generally is impaired, and insect pests find their opportunity in its enfeeblement, and attack it persistently. The fruit becomes each year more scanty, and most of it is cankered. The true flavour is there. It is not the rough, unwholesome, wild fruit, but it is soured and impaired by the degeneration the tree has experienced.

This is precisely the case with Christians who have allowed themselves, or been allowed by those that have been set to watch for their souls, to degenerate. The cares of this world or the deceitfulness of riches, the wild growth of uncurbed appetites and yearnings impoverish the work of Divine grace in the heart; religious ordinances become distasteful and are dropped; and yet these are to the Christian means of grace, true organs of respiration to refresh and quicken his spiritual life, and the consequence is scantier fruit, and, worse still, cankered fruit, *i.e.* conduct which has much of the genuine flavour of Christianity about it, but also too much of the flavour of selfishness, worldliness, and secularity. These are just the cases of neglect of external religion that, as we said, sadden the pastor's heart, and tempt him to believe that the Christianity of the majority of his parish is but nominal.

Let him, however, follow many of these nominal Christians into their family and social life, and he will find them honest, trustworthy, temperate, thrifty, industrious, good husbands, good wives, good parents, kind to one another, neighbourly, self-denying (where they recognise actual need of help), in fact, practising many of the Christian virtues, not perhaps whole-heartedly, but according to a fairly elevated standard of conduct. And he learns that Christianity is not dead or even dormant in his parish, but simply palpably imperfect, and one-sided.

Is this, then, all that we must look for? For surely this is a lame and impotent conclusion to the great scheme of man's redemption. Are we indeed to acquiesce in imperfect Christianity, and regard with optimist indifference the faith without works of the one, and the works without faith of the other class of imperfect Christians? Surely not; for the final cause of the Gospel is to make man perfect; its ideal is perfection, nothing short of it. Yes, perfection, Divine perfection, is the Christian's standard, imposed on him by the God-man, Who, being man, is touched with the feeling of man's infirmities, and accurately gauges the limits of human potentiality. "Be ye perfect, as your Father which is in heaven is perfect," is His dictum; for indeed the very object of His incarnation was to make perfection possible to man, and to teach him how to attain to it. And St. Paul's teaching is conceived in the same strain; nothing short of perfection is the standard aimed at by him in his own person, and recommended to his very imperfect Christian converts. He speaks of himself as "not being already perfect," but as "pressing toward the mark for the prize of the high calling of God in Christ Jesus;" and, he adds, "Let as many of us as are perfect be thus minded" (Phil. iii. 12, &c.). And elsewhere he speaks of our coming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

If this be so, how is imperfect Christianity to be transfigured into perfect? The methods adopted must be different in dealing with the imperfection of inchoate life and the imperfection of degeneration. The former is obviously the easier to deal with, for the imperfection lies in the very fact of the life being undeveloped. It will only be possible very briefly to indicate the methods which suggest themselves for dealing with it.

In the first place we must get rid of the idea of essentially inferior races, and of a supposed hopeless inability on the part of those races to apprehend the mysteries of Christianity. Did not our Lord thank the Father because He had hid these things from the wise and prudent, and had revealed them to babes?

Secondly, we must act on the assumption that humanity is the same potentially, in spite of idiosyncrasies of race throughout the human family, and that "God hath made of one blood all nations of men, to dwell on all the face of the earth."

In the next place we must be patient, content with gradual growth, "first the blade, then the ear; after that the full corn in the ear;" but never content, unless we are able to trace symptoms, however slight, of that growth progressing.

And we must educate; this is an axiom that needs not proof nor illustration. And we, who pose as the higher race, must, while we live among them, set before them a pattern of fairly perfect Christianity: they will imitate us in it even as they are not slow to imitate our vices and shortcomings.

The imperfection of degenerate Christianity is a more difficult problem. Something may be done to mend it by Missions soberly and carefully conducted, and well and systematically followed up. Something may, perhaps, be done by more irregular and exceptional agencies such as the Church Army: though the scope of this organisation is rather to reclaim from virtual heathenism than to elevate imperfect Christianity. Much may be done by efforts planned on the lines of the Oxford House in Whitechapel, keeping steadily in view the two great principles of living in the midst of those who are to be influenced for good, and of utilising co-operative action, *i.e.* clergymen and laymen living the cœnobitic life under rule, and thus securing the advantages of varied work, frugal and regular living, and the mutual encouragement and enthusiasm which is bred of combined as contrasted with individual action.

But, above all, it must be combated by a high ideal of Christian life and work on the part of the clergy as an order, especially the country clergy, who are, perhaps, brought most in contact with this second type of imperfect Christianity, to which may be added a spirit of sympathy not only with the private life and needs, whether bodily or spiritual, of the individual members of the flock, but, where it is possible, with the secular aims and aspirations of the class which forms the bulk of the flock.

Do not our eyes naturally turn to the great centres of learning and culture for the material wherewith to work on these lines? Have we not a right to expect that of those who have been brought up in the refining and at the same distinctly hallowing atmosphere of this place, an increasingly large number will devote themselves to this interesting and absorbing, though often dispiriting, task? In the conception formed by mediæval founders of colleges of what a student's life should be, modified or amplified as it has been by subsequent reformers, and certainly not obliterated by still more recent changes, we have, in Oxford, a noble ideal of Christian perfection. If *noblesse oblige*, Oxford men should not be slow to carry the ideal they have here formed to those who so sorely need one to pull them upwards.

I appeal to you, my younger brethren, my sons, if, as a Bishop, I may venture so to style you, I appeal to you to say whether you know of any nobler cause to enlist clear heads, strong intellects, generous instincts, warm hearts, undaunted faith, than the attempt to translate imperfect into perfect Christianity.

In both fields of imperfection there is scope enough for as many as can be enlisted in the effort to lift our fellow-men to better things: at home, alike in busy town and country village, and not only, as some seem to think, in East London; abroad, in one or other of the undermanned fields of Colonial or Missionary work. You may say, "*In tenui labor*," for it is with the babes in Christ, not with the wise and prudent, that the bulk of a clergyman's work lies. "*In tenui labor; at tenuis non gloria*" is my rejoinder, for "in due time we shall reap if we faint not." Are we sure we shall reap? Not, perhaps, the individuals, but the species. We may go further and say, certainly not the individuals, for growth is slow and gradual; but the species, most certainly, if God be true.

And who shall dare to say that life has not been worth living to each one of us who has borne his part, however subsidiary or transient it may have been, as an ἔριθος in preparing for that last great ingathering of perfect Christians; among whom may God in His infinite mercy through Christ grant that we all may have our portion "in that day."

MATATIELE, KAFFRARIA.

NOTES OF WORK IN THE MATATIELE MISSION IN THE DIOCESE OF ST. JOHN'S, KAFFRARIA, BY THE REV. T. W. GREEN.

On New Year's Day I visited my nearest out-station at Ramhlokoana's location, Bastuos, under the evangelist Sabilon Maboe. We had first the early celebration of Holy Communion, at which thirty-five partook, six being men. After breakfast I had matins and sermon as usual for the mixed congregation of Christians and heathens. The work is progressing steadily, but would be much increased if the Government would give permission to re-occupy the old station of St. Paul's, about four miles from Sabilon's, destroyed during the late war. Some Christians and inquirers from the French Mission of this district have also joined the Church and the Catechumen class.

The present state of the question of the re-occupation of St. Paul's station (the original "Matatiele" under Mr. Tonkin) is this: The Bishop asked the Government's permission to re-establish it, and on my coming into charge here in 1886, placed in my hands for attention a letter to himself from the Government, asking if any defined grant was made to the Mission in Ramhlokoana's location. I could obtain no documentary evidence, but early this year sent in the evidence of fact of grant by Ramhlokoana and his tribe, as stated by eye-witnesses, accompanied by a chart of the boundaries as pointed out to me by them. The Government had my letter considered by two gentlemen, both magistrates at one time up here, and commissioners on a land inquiry after the war, and sent their replies for my further reply, which was sent in on March 3 last. Since then I have heard no more. But meanwhile George Tlari Moshesh, son of the late Great Chief of the Basutos, a man educated at Capetown, and now removed by the Government to this side of the Drakensberg, and ruling his tribe close by, on hearing that it was my intention to re-open the work at St. Paul's, has applied to the Government for a residential grant of land close to the Mission station, hoping to bring his family within the power of the training and civilising, and religious and educational influences of such a place as he hopes will soon grow up there. His letter has not yet been answered, but I hope what he asks for will be granted. Many other people would collect round this centre, and I have £133, subscribed originally by the people, and now increased to £138 by interest in a bank, in my hands, waiting to build a church for the station as soon as the decision of the Government comes.

On January 10 I started on a visitation to three of my Hlubi out-stations. Letters had been sent to them ten days before that I was coming, but that to the evangelist at Nyaniso's was not opened, because he was absent, and had left strict orders that his correspondence was not to be touched by anyone! I had given him leave to go and buy corn for his people, but made sure some relative or his wife would have read my letter. He returned the day before my arrival, but too late to give notice around the country in time, so I had to cross the Kinira to Muyamana's tribe, where all was ready for the day appointed. I had luckily given myself a spare day for mishaps, and was able to arrange for Nyaniso's tribe on my return. At Muyamana's next morning, according to my custom on these tours, I first held early celebration of the Holy Communion, twenty-seven partaking, eight of whom were men. After breakfast I baptized seventeen persons, three of them adults, churched four mothers, and examined the catechumens (three) and the Confirmation class of twenty-three. The teaching was satisfactory as far as the repetition of the words of the preparatory catechism went, but not in the understanding of them. It is in this that our native men are deficient; and my habit is to take occasion from any cognate subject which turns up to instruct them in matters of doctrine, of ritual, or of church organisation. Meat, roast and boiled, was furnished for food, but no bread. My host asked me if I would have "stiff milk," in his English way of expressing *thick milk*. I then went on with the chief to see the site of the new stone church which he is going to build. It is to be 53 feet long and 24 feet wide, and he is undertaking the whole responsibility of its erection so far as to be liable for any debt that may be still unpaid if subscriptions and offerings of his people are insufficient.

The next place was at Gwetyana's, in the Mandilen valley; but I need not repeat the details of the usual order of services and class meetings. The routine of these is always the same in my system of visits. On the evening of arrival I meet the Catechumen and Confirmation classes in the presence of their evangelist, so that he may himself see how they answer, and help to explain anything necessary to know; then consult with him about the arrangements for next day's services, and discuss any difficulties of work, either in things he does not know, or misbehaviour among the flock in his charge, or similar or even dissimilar matters, for it is amazing what strange matters are brought to the Missionary's notice sometimes. The communicants here this time were sixteen, of whom seven were men. My personal reception at this place is always most comfortable, for the families of Hlubis are nearly as advanced as the Basuto family of Isak Masin, of whom you will hear in time further on. A straw mattress on the floor, with sufficient bedclothes, always just washed for my use, I can see; a small brass paraffin lamp, table and stool, tin dish, with water to wash in, and a towel. The meals are cleanly and conveniently served with European utensils of plates, cups, and knife and fork, and nicely cooked as a rule; and I can go to bed without feelings of horror, or a desire to recoil from danger, and rise up refreshed, except in the season everywhere fleas most do congregate and jump and bite: *O! si sic omnia—et semper eadem ubique harum gentium!* This place is now in the charge of Sturman Gwetyana, the son of the former evangelist, and is now the great caretaker and overseer of all matters of the family—or rather families—since his father Peter removed to the Rode, where he may be heard of perhaps in Archdeacon Gibson's reports. Peter is the man who led these families so to withstand the endeavour of the chief, abetted by a Presbyterian minister, to force them to join the Presbyterian establishment. This incident is unique, and in full detail would plainly show what unscrupulosity sometimes creeps into schismatical endeavours to oppose the Church. But the Church people held their own, and succeeded fully in convincing the heathen chief that the Church had not handed over her children into schism, and he allowed them freedom of worship according to their own custom. I was half afraid to entrust the little flock to Sturman, but I find that he fully bears out Peter's recommendation, and the social position he holds as head is helpful with his resolute character, though, like his father, he is not educated, nor can he even read very well an unstudied piece.

In the morning, before I left, he brought a woman, Serai Notuli, who wished to speak to me about her matrimonial difficulties. Her little history is very interesting, and has a pathetic reach to the heart beyond ordinary memories of native life. Her distressed and wounded soul received its misery from the entanglements of polygamous life among a heathen people, who cannot enter into any conception of spiritual tenderness of soul, and are inclined to treat physical weakness with little forbearance. She first came to my notice at an early celebration on one of my visits to the Mandilen valley. Her sweet melancholy of manner, and a beseeching pathos in her looks, revealed at once a wounded, wishful spirit, fain to tell, but faint to speak. She left with the usual greetings and farewells, and I then learnt from Sturman what he knew of her earlier history. She had a grave and thoughtful way with her even in the springtime of girlhood, which gave her a noticeable sweetness of manner attractive to her people; but her natural delicate habit of body seems to have led to the after troubles of her married life. A heathen married her according to usual national custom as "second" wife, but she had to come home to her parents occasionally for medical attention, and home comfort, and a little rest. During one of her visits home she fell into a trance, for how long Sturman did not know; but when she revived she told her people that she had been away, and that the Lord of Heaven had put a writing on her hand, and that she would now become a Christian and serve God.

Serai now revealed her difficulties to me in the tale of her later life. Her husband was fond enough of her, but being second wife she had to work in subservience to the "first" wife; and though she was willing and knew she ought to do them, being only the ordinary domestic labours of native women, and cheerfully to be done for husband, home, and child, yet the natural constitution of her body was not fit to bear the heavy work of climbing into the mountains to chop firewood and bring home a heavy bundle of fuel on her head down the steeps again such a long distance.

The one child she had was born at her parents' home by coming to them at an early period, and received there that rest and attention, and ease from heavy work, which her delicate constitution required. But on her return to her husband the same things recurred, and her husband did not like these desertions of him in order to go home and get strong. If she remained, the other wife scolded her for laziness; she also said her Christianity had something to do with the "first" wife's treatment, though the husband in that let her do as she liked with passive forbearance.

She asked me what she should do, as her husband was often sending or coming for her; *she felt alone on the wide plains; in all the world alone.* She said it would not please him for her parents to explain all kindly, and let him come till she was again strong enough to go to his home. "No, it is against our native way, and he always goes as he comes."

"Well, try if he will not let you part from him by your native law by returning him your dowry cattle."

"All our cattle are lost in the late war; my husband is willing, and my father would if he could."

"Your friends?"

"They do not care enough about me to make up the number if they had them. They lost too in the war."

I could only advise her to go back and try once more; to refuse, firmly, heavy labour for her self's and her husband's sakes, and to come home as soon as she knew in herself she ought to come; that her comfort must be in God alone, who never forgot His own. She said she knew that, and always trusted in that, but that her heart was very sore.

Now she is gone, I hear, back with her husband to the Orange River. When I was last at the Mandilen, in March, the evangelist told me she came to one of his services, and sent me her farewell greeting.

When I returned to Nyaniso's, according to pre-arrangement, everything was now ready. I baptized seven persons, four of them adults. Spiritual work is going on fairly. The hut lent by the chief has fallen in with age; the walls of the new church hut were injured by the heavy rains. The heathen come well to the Sunday service.

Next I rode on to Mount Fletcher Residency, where there are also some of the Cape Mounted Rifles stationed, and held evensong for the English residents. The following morning I had two participants at the early celebration, one a trader of the place, the other a rifleman.

I rode on to Isak Masin's, evangelist of a Basuto out-station in the chief Lebenya's tribe.

The long room of his chief house was decorated with wreaths and strings of the heads of three kinds of everlastings, and with evergreens. The walls, too, were newly washed in three colours with clays from the valley, and at the union of the colours there ran a string of diapers, imitating tile mosaics—very pretty and effective, and very surprising to find at such a place. A cup of tea was soon handed to me, and I was then shown to my chamber at the end of the long room. The furniture was an iron bedstead, with mattress of straw, woollen blankets, and American cotton sheets; basin (metal) to wash in, and small brass paraffin lamp. In the recess shelves of the long room there always stand the cups and saucers; tin mugs, always shining; drinking glasses and the small paraffin stove which keeps my tea or coffee warm at my meals there.

We had then the usual consultations about service arrangements, and inquiries, and talk over latest news, and greetings before the time for evensong. After that, supper of simple but wholesome food served in European style. On this occasion, after supper, a young woman, to be baptized on the morrow, came in for the usual last instruction and advice. But during the instruction a note was handed to the evangelist from a neighbouring evangelist of the French Mission of this district, asking our evangelist for "his daughter." Ours remarked that it was strange to ask just now instead of months ago, even if there was any need to ask at all. These are the circumstances. The mother is a communicant of long standing in Basuto land. Here she at once presented herself to rejoin her Church on my arrival. My fixed orders to all evangelists to inform the Missionary of such leaving were carried out in this case; the mother came to her communions and the daughter, a grown-up young woman still unbaptized, was soon after entered on Isak Masin's catechumen list. Nothing more was heard till this evening. Still apprehensive that force might have been used to make the daughter, now of age to decide for herself, follow the mother against her inclination, I narrowly questioned her. But unhesitatingly she said no force or suasion had been needed; for she was glad to go where her mother went, she said; and "she was especially glad when she heard *her* Church was come into the district." Mr. Christmann, the French Missionary, complained to Archdeacon Gibson immediately, who sent him my own letter fully detailing every circumstance, and said that I acted in a manner free from all blame.

There were ten to communion here, four of them men, and besides baptizing the girl, Ida Lebeko, I admitted a young man and woman into the Church who had received foreign baptism validly, and received a grown-up woman as a catechumen publicly. The services in Sesuto were intoned, and altogether very impressive from the earnestness of the people. That night I slept at a country mill, worked by a German, and next morning reached home, getting an early cup of coffee from a house on the wayside of a short cut over hills.

On January 18 is a change of scene—the baptism of twins of a European farmer, arranged for the 23rd, after two former attempts, hindered by the young mother's sickness and rains. The baptism took place at the father-in-law's residence at matins with the churching, and arranged for a celebration of Holy Communion at the next service.

This month a native chief sent his son to express his wish to place his tribe under the Church's teaching. During this month I also sent for Sesuto books over the Drakensberg, but was unsuccessful, but a letter by the return of messenger informed me where I could get them by post, and I soon obtained a supply of Prayer-books, hymn-books, catechisms, and Communion Service book, with devotions and instructions.

Erlina Moitiri was buried on the 28th, a young Basuto girl, 18 years old. Some time before her illness she used to be talking, so her companions said, of a desire to be buried, when she died, on the Mission ground of St. Paul's, of which I gave an account on the first page of this report, but that now she must be laid on the wild hill-side among the heathen kraals, as they were not allowed to live on their old station. Erlina was very attentive to her communions and other services, and was one of the leading singers. Often, after the services, she would be one of a cluster practising hymns from a tonic sol-fa book. No one noticed that she was unwell, except an occasional loss of appetite at times, when she suddenly became very ill. Her words were always of calm quiet hope in God, through His Son as her Redeemer. The aged chief, still a heathen, ordered all the external arrangements.

The day after this burial I rode off in quite another direction, at a request made by the father a few days before to baptize two of his children, one three years old, the other two years. It was a tedious ride, as unknown ways often are, and the pathway was over mountains and through wide marshes. I spoke to the mother about her confirmation, and she gladly entered into the subject, and asked me fully and frankly about its meanin

The next most noticeable event is a ride 35 miles to marry a native deacon of St. Cuthbert parish to a native woman at Muyamana's location. And not very long after, two marriages of two sisters of this parish took place here, and by invitation many persons, including the magistrate's and our family, went out to see the festivities at the father's kraal about five miles away, and had tea and other nice things given to us. But there had arisen an example of the difficulty there is making natives understand arrangements where fixed days and periods of time have to be taken into account if the arrangements go into any period beyond "next week, this week now coming after next Sunday," as one has very often to explain. I published their banns during Lent, but asked them to wait till the Fast time was over, and to be married after Easter. To this they easily consented, and to avoid, as I thought, the possibility of error, I recounted to them the Sundays there would be after the banns were published, and on what day after the last of them the marriage would be, and both the bridegrooms understood English months and days. But one of the bridegrooms and his party came to be married a fortnight before the time!

During the last half of this quarter I have had three burials at European farmers' homesteads, the deaths from fever. At the last two there was a floral cross sent each time from a family which is not of the Church. When the second of the funerals was over I rode on to see a sick child. I prayed with her, using the "Pastor in Parochia." The little woman felt it sensibly, and her eyes suffused with tears.

About the middle of March I again took another round of visits to the out-stations, first to Isak Masin's. The rooms for the morrow's services were decorated as I have told above, my cup of tea was brought, and the usual consultations held of many things and many plans. As I sat on the clay settle outside the door, the evening closed in for a starlight night. The fire, with the pots boiling the evening meal, was before the door by the kitchen hut; the smoke ascended straight up into the calm night; a surrounding group of old and young sat, the outlines of face and form fitfully lighted up as the flames rose and fell, now into strong and individual figures, and again light and night seemed to blend around the crouching company; the old chatted and smoked, the day's work gone by; the young ones were busy roasting green mealies. Only the managers of the final day's cares were calling and busy about the cattle. "Are the calves closed in?" "Yes," answered a little cattle-boy, munching his mealie. "The horses?" "Close by." "Has the *mruti* (minister's) horses had their mealies?" And so it went on till the Sesuto final call, "Tapeloong! kapili!" (To prayer! quickly!)

There were eight persons to early communion, three of them men. At matins the chief Lebenya was present for the first time, and about forty people. On my way round to Mount Fletcher I visited an aged Christian Hlubi woman unable to attend services, and arranged to reserve for her from the next celebration at Isak's. In the evening I held service of evensong and sermon for the English residents.

Next day at Muyamana's there were twenty-four persons, seven of them men. I had to settle another matter. The evangelist admitted into his Confirmation class a woman who was one of two wives of a heathen husband, baptized by the Moravian Missionary formerly, and, as far as I knew of the case, she was but following out plainly the rule of all polygamists' wives, being capable of full communion, and she was eventually confirmed. But eventually, to my astonishment and great dismay, it came to my knowledge that she was not "second" wife in primal heathen marriage, but had been a Christian before. I questioned the evangelist, and pointed out how different her case was to that of heathen women coming to baptism from their lower state of heathenism. Of course, she was put immediately under discipline, and I hope her friends will clear the way for her egress from her entanglement by returning the dowry cattle given for her; in heathen law she is wife, not concubine.

I then went on to Mandilen. Next morning we had matins, Holy Communion (ten women, five men), churchings, and six baptisms, three of whom were adults.

At Nyanissó that evening I was already prepared for, this time without mistake. The sod wall of the new church hut is filling with the heavy rains. Some Moravian people are lately attending the services here to the number of sixteen, and would come over to us if received without certificates; but I insist upon their getting them first, or showing why they are unobtainable, if so.

The evangelist here is of an active disposition and venturesome. I could not make out at first what was going on, as my ears were only prepared for Kaffir, till I discovered that "Thanks be to Thee for this Thy Holy Gospel" was being sung after the Gospel in the Communion Service.

Here, another young woman had to be put under penitential discipline.

Home again in time for arrangements for Good Friday services in the Court Room. I sent round a circular to that effect, and explaining the nature of the service on the words from the Cross. I had matins only at 8 A.M., then at the usual hour began the service on the seven words, of special hymns and prayers, and a short exposition extempore of each word.

After evensong, which was well attended also, we had a large singing practice of Easter music. Easter Sunday did not fall this year on one of the routine Sundays for this village, but I had an early celebration of Holy Communion an hour earlier than usual, and then rode out to the farmers' service eighteen miles away, and in the afternoon returned in time for evensong at Matatiele.

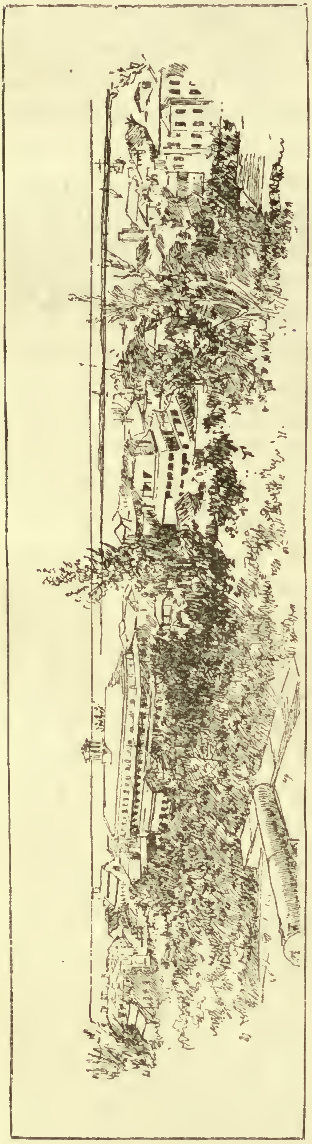
NASSAU.

EASTER DAY—ANDROS ISLAND—BERRY ISLANDS.—FROM A PAPER BY THE BISHOP.

EASTER Day in Nassau was much more cheerful than last year. No deluge of rain, nor debating whether St. Agnes' Church could be reached without swimming; but a glorious day, hot, yet not insufferably hot. The communicants—allowing for a small margin on either side of the Festival itself—must have been nearly, if not quite, 800; St. Agnes had the highest number of the four town churches. At St. Matthew's the day was signalised by the occupation of the new chancel, for the first time, by a surpliced choir. At Christchurch Mr. Linley made a first experiment of a flower service for the children. St. Mary's was crowded in the evening, when the Bishop preached. Thus from every side the reports were encouraging; and, best of all, the joyful Easter had been preceded by a well-spent Good Friday. Indeed, I doubt whether many English towns of 10,000 inhabitants could put us to shame, so far as this one week is concerned, with our daily celebrations and addresses in every church, and our crowds at the "Three Hours" and the Palm Sunday processions. After which I am free to confess that I do believe some of our nice coloured children would enjoy their procession still more if they might not only carry little palm-crosses, but—dance.

Andros Island, or—as the name should be—the Andros Islands (for the land is in reality intersected by numerous channels of sea), gave but an inhospitable reception to the Bishop, thus repeating its offence of last year. No blame, however, is due to the kind-hearted people, but only to their rocky coast; and I think a Greek poet has warned us that rebukes addressed to rocks and waves are thrown away. But, truly, it is an ugly "raw" shore. Nothing can even make it safe or pleasant for a large vessel; though the little sponging craft dodge the reefs and shoals merrily enough, or lie snugly moored under the lee of some diminutive cay, waiting until there is no more fear of "weather," and they can "pick their chance." (Weather in this country always means *rough* weather.) As for us, we had left Nassau on Easter Tuesday, and after a slow and sleepy sail of about 90 miles, had reached Golden Cay, near the entrance to one of the intersecting channels called South Bight. It was one of those exceedingly open roads that suggest anything but shelter from gales. Next morning found us in a regular plight. Three of our best seamen were gone to the station in the boat, to bring off Mr. Wakefield, when, suddenly, the east wind began a tremendous innings, aided and abetted by an ebbing tide, which swung us round broadside to receive his merciless punishing. Clearly, we ought to move on to better shelter; but could we get under weigh with only two sailors on board? And yet, if we did not, might we not be soon laid on our beam ends? And how would Mr. Wakefield and the boat's crew plough their way up to us through such a sea? Well, it all ended as happily as possible: the move was made, and we found a capital anchorage further on; but certainly we had a bad quarter of an hour (or more), and one's respect for the Andros shore was not increased by what had occurred. However, to be rocked about while at anchor is not, under any circumstances, quite so bad as to drag your anchors with rocks ahead; so let me abstain from further abuse. The settlement we had come to visit was Mangrove Cay, where is a small new church standing on land purchased by Bishop Venables, about ten acres in extent. The energetic magistrate, Mr. Ceruti, also acts as assistant lay-reader and leader of the choir. His house stands in a fine position to the north, and we hope to erect a parsonage on a corresponding site to the south of the new church. This is a large and increasing settlement; but as most of the men were away at their usual occupation of sponging, I was only able to confirm twenty-five candidates. We were rowed back in the dark to our schooner, and not much was there for Mr. Thomson to steer by, except a shadowy black point on the right, and the screams of sea-birds on the left, warning us of the rocks on which they were perched. The breakers also, of which there were plenty, kept up a monitory roar, so we escaped both Scylla and Charybdis, and reached the Message of Peace in, I suppose, about two hours. The captain had hoisted a lantern, or there is no saying when we should have arrived, so dark was the night. Next day, while detained by the gale at our anchorage, now happily such a safe one, we were much puzzled by the manœuvres of a little schooner, which seemed to be making for the deep sea outside the reef, and then presently to stick fast. Ere long this was explained in a way which sadly recalled our experience at Fresh Creek last year. The schooner had been driven on the rocks; those on board, among whom were some women, saved their lives by jumping down, but the vessel was left a hopeless wreck. How nearly the same thing happened to us!

There were many places to visit, for the stations are scattered over nearly a hundred miles, and last year's tour had been a failure. However, now that Mr. Cooper has gone to Watling's Island, there is no resident priest, and, failing this, the Bishop can do very little. I only picked up four more candidates for Confirmation, and shall be content to describe this parish as very probably *promising* well for the future. But any missionary who goes to Andros must be of a courageous spirit and a thorough sailor. Mr. Bywater would have been the man, if he had not lost his heart to Exuma.



GENERAL VIEW OF NASSAU LOOKING NORTH-WEST.

For the present it would, I think, be unfair to write much about Long Bay Cay, and Fresh Creek, and Calabash Bay, and Staniard Creek, and Mastick Point. At least we will keep the story of Church work and life at these places till some day when, God willing, a revival shall have begun. I wish, however, that I could give an idea to English readers of the glorious beauty of some spots in Andros Island: the miles upon miles of cocoa-nut palms fringing the beach, or the marvellous and incredible diversities of colour in the transparent waters over which we floated. One morning the sea appeared as if covered with innumerable little oil-pools, running one into the other, and encircled with the richest tints of orange and purple, as far as the eye could reach. This was during a calm between the gales. As for the palms, they are mostly of the size and height which denote a growth of eight or ten years, at which stage their tufts are in the perfection of luxuriance, not yet yellow and ragged, nor set up on the top of long bare trunks, often crooked, as will happen to them when they are older. A cocoanut may be among the most unsightly, or the most graceful, of trees; here in Andros the latter epithet applies. We gave a week to the island, and experienced much kindness from the people wherever we went. There was always some one ready to pilot us through the intricate passages; and at Staniard Creek one of the inhabitants not only opened his new house to afford us a night's lodging, but found a small schooner next morning to convey us through the shallow water for a considerable distance. It would sound strange in England that a poor working man should take all this trouble and expect no payment for it. We had a day of adventures with the said schooner, but this was not his fault: although after first breaking a rope and mending it, and, secondly, running aground on a shoal, and, thirdly, pursuing a sinuous track for several hours of a very dark night in the neighbourhood of many more shoals, we were certainly thankful to return at last in safety to the Message of Peace. The mending process was amusing to witness; there were boys of all sizes forming the crew, and ropes and twine of all sizes to be dealt with; and what with the entangling of twine with the thick rope, and of small fingers and legs with large, I thought we should never have got through with it. Happily this was just *before* sunset; if it had been after—— ? One more specimen of this hospitable people: On leaving Mastick Point we were pursued by two boys in a small boat for considerably more than a mile of rather heavy sea, all for the sake of bringing us some fine oranges, which had been an after-thought of the Catechist's wife. Mastick Point is the station which subsists (and surely some day ought to flourish) under the dedication of St. Mary Magdalene; and it revived some happy memories to enter the quiet little chapel and see two tiny banners on either side of the altar, marked with the familiar S.M.M.

ST. MATTHEW'S CHURCH.

We decided not to visit Bimini this time. It was rather a shame, for I had carried off Mr. Thomson with me on the understanding that he was to have a passage to one of his own islands. But, then, we did not expect equinoctial gales so long after the equinox. On the whole, I thought that we could hardly spare time to go so far, and thus, on leaving the shore of Andros—in one sense inhospitable, and in another so much the opposite—we directed our course north-west for the Berry Islands. These form a little archipelago, covering an extent of about fifty miles, and abounding in pretty creeks and tiny harbours. But the whole population hardly amounts to two hundred, and they have seldom been visited by priest or Bishop. Two lay-readers, good and faithful men, have kept the services going for a number of years, with very little encouragement from outside. One, whom we may call the father of the Berry Islanders, is said to have been there since "before slavery"—the usual expression (somewhat incorrect, since it should be, obviously, "before emancipation") to denote venerable antiquity. Mr. Wakefield and Mr. Thomson, who have helped me most kindly and energetically during this trip, took the boat a long distance up the creek to fetch him down to the church at Bullock's Harbour, where we were anchored, and then held evening service for the people with a sermon, I meanwhile resting ignobly on board the schooner. This church, standing on a rocky promontory, "gives" to the sea on every side, so that through every open door and window may be seen sparkling blue waves, the true splendour of the tropics, compensating for any degree of bareness in the building, filling the heart with gladness, harmonising unspeakably with the Blessed Eucharist which was being celebrated within. I am speaking now of the next morning, when the people assembled well and promptly to enjoy the rare privileges of Confirmation and Communion which we had been permitted to offer them. Hard by, too, was a sick house, to which we conveyed the Blessed Sacrament, the people remaining in church and singing hymns until we returned, according to the use which I had introduced in a similar case at Bimini last year. We now divided our forces. Mr. Wakefield had already started in a small boat by the sinuous creeks for Little Harbour, where he arrived in good time and held a service, having looked up on the way some of those who wished to be confirmed on the morrow. Mr. Thomson and I followed in the schooner by a more circuitous route, and advanced but slowly over too tranquil seas. However, we were there by eight o'clock next morning, and in advance of most of the people. Standing by the little church of St. Philip, used for the first time this morning, we could watch the congregation coming in their boats from long distances, and there was considerable delay. But in the end the church was full to overflowing; there were sixteen confirmed, and thirty or thirty-five communicants. All seemed to regard it as a Festa, especially the good lay-reader, who had been waiting so long for the Bishop to come and open the church on which he had bestowed so much pains and labour. The ground on which it stands is strikingly beautiful; a great expanse of grass backed by small trees, one lofty cocoa-nut palm in the middle, an oriental-looking well, and the unusual sight of a herd of cows grazing as in an English pasture field. One family from Long Island have lately come to live here ; I do not know whether this may account for the exuberant hospitality of the people. At any rate, when we were about to push off, down they came with as many eggs, oranges, and other fruit as they could carry, quite forgetting the pipes which they (young women and all) had just lighted to refresh them after the morning's exertion ! Indeed, I hardly know how they would exist without tobacco, for they seldom touch fruit themselves, and breakfast is to them a thing of no consequence whatever. So ended a very happy first visit to the Berry Islands, by which my visitation of the Diocese is now made complete, the Turk's Islands only excepted.

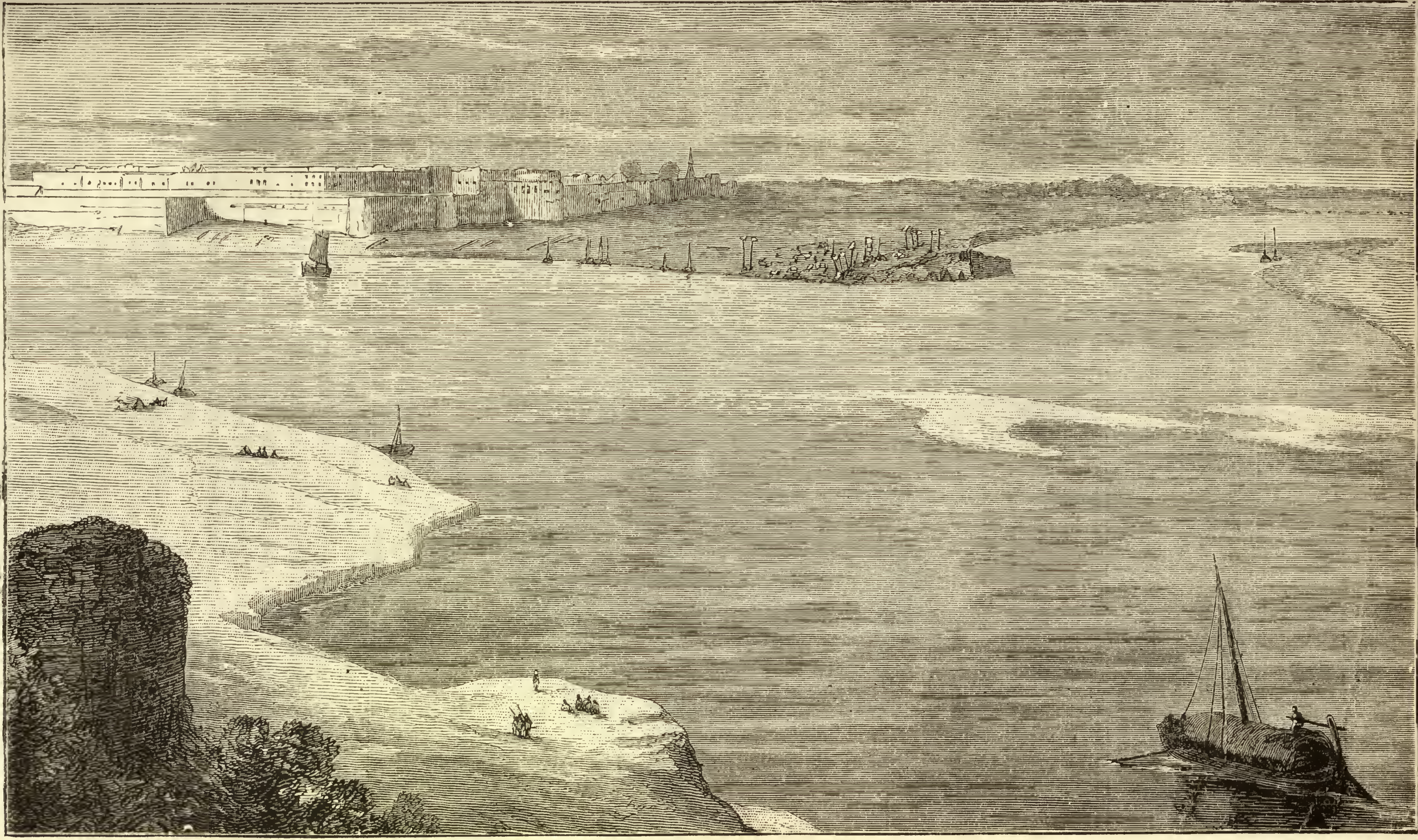
IDOLATRY AND MISSIONS IN NORTH-WEST INDIA.

NOTES OF A HOLIDAY VISIT TO ALLAHABAD AND BENARES, BY THE REV. T. WILLIAMS, THE SOCIETY'S MISSIONARY AT REWARI.—A BAPTISM AT SARSA.

THE change of air and scene we got in January set me up again. The four largest cities in the North-west Provinces —Allahabad, Benares, Cawnpore, and Lucknow—which are also historically amongst the most famous in all India, were visited, five or six days having been spent in each. The two first, Allahabad and Benares, were to me, a Missionary, very full of interest. All the four have a great name for the Missionary work done in them, judging from the frequency with which their names occur in Missionary books.

What we saw at both Allahabad and Benares we shall never forget. Our visit to the former place was well timed, for in January is the Magh Mala, *i.e.* the time when pilgrims in largest numbers visit and bathe at the junction of the Ganges and Jumna, called the Triveni Ghât, because there not only do the Ganges and Jumna manifestly meet, but the sacred Sarasvati (whose waters really are lost in the desert around Sarsa in my district) also joins them, *but invisibly!* It is impossible to outrage the Hindu's credulity. The old channel of the Sarasvati is clearly traceable onwards past Sarsa south-westwards to the Indus, and in no place is this channel nearer to Allahabad, or Prayâgjee, as the Hindus call it, than at the very least one thousand miles; yet this purely Brahman fiction, opposed as it is to palpable facts and the plainest dictates of reason, holds its own triumphantly in the belief of the multitudes.

This absurdity is, however, outdone by another. There is in the Allahabad Fort (built by Akbar about the same time that the Ayra Fort was built, a fact accounting for their mutual likeness) shown a well called "Akshay Vad," or "Undecaying Fig Tree." Amongst European sightseers it is famous as the "Bleeding Tree." We went inside the fort in order to see it, but on entering saw no sign of the tree. We were told we should have to descend below to the surface of the ground in order to see it, and steps for descending were pointed out. Flambeaux



FORT OF ALLAHABAD, AND JUNCTION OF THE JUMNA WITH THE GANGES.

were lit, and we were guided along devious passages underground. We were evidently in a Hindu temple that had once been aboveground, but, for the sake of his fort, Akbar had had the soil heaped up all around and then taken off the temple head, and so effected a level space. We passed numerous shrines in our underground passage, and at last arrived at the tree. And what did we see? Why, the dry stump of a fig-tree branch set on stones of the floor below and terminating with the stones of the temple roof above, so that it could be no more than seven feet in height! On its front, about two feet from the floor, was a polished copper mask, which we were told was Vishnu. Below, resting on the same stone as the tree, were two small copper feet, and between mask and feet was a red-coloured rag. All this was intended for Vishnu, at whose feet the devotee was expected to lay his offering. An English sailor that happened to be there at the same time irreverently lifted up the rag and exposed the bare tree, so that nothing of Vishnu was seen for the moment save head and feet. I will enumerate the assertions respecting this tree that every Hindu is expected to believe firmly, and which indeed he does believe firmly, and that in direct opposition to his senses. First, that the tree is alive, though manifestly rootless and branchless; second, that it is eternal, though evidently cut and fitted into its present position some time after the building of the temple; third, that its root is in Pâtâl (one of their underground worlds), though evidently standing on a stone; fourth, that its head extends to Gaya, though 200 miles away as the crow flies, although its top is clearly cut off to fit against the stone of the roof of the temple; fifth, that it exudes a moisture which is really the water of the underground Sarasvati. We irreverently touched it and perceived no moisture. A darker place on it was pointed out as showing this moisture, but we touched that too, and found that it was simply a place from which a bit of the bark had peeled off. All the time that we stood there devout Hindus kept coming in, who did their pûjâ, made their offering, and left. Their whole manner showed that they were possessed with intensest religious awe and fervour, and that they felt convinced they had gained undying merit.

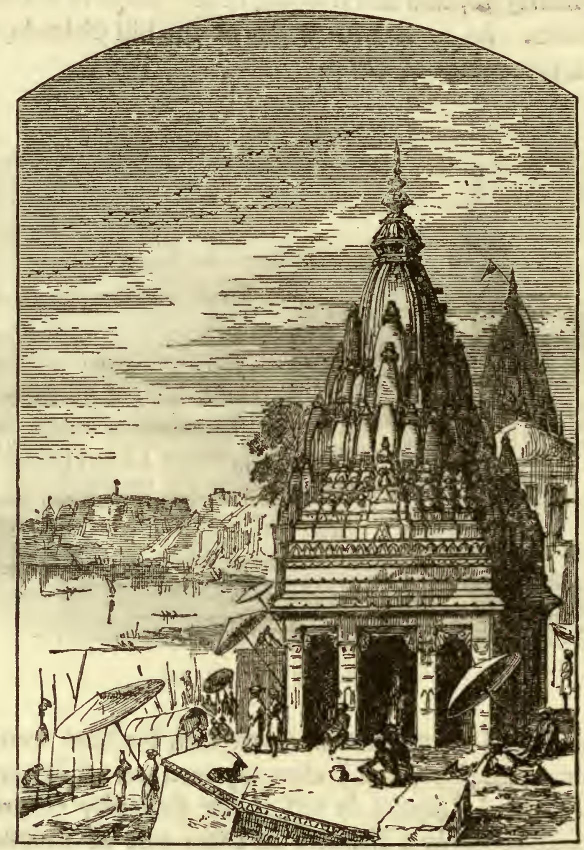
To the sailor the whole thing was great fun, and he handed over a few pice with the same feelings he would meet the demand of the village showman at home. With us it was very different. I had already seen a good deal of Brahman imposture, but never had I seen so flagrant a case as this. I hardly knew which incited my indignation more, whether the impudence of the Brahman showman, or the gross credulity of the stupid devotee.

After Allahabad we went to Benares, the "Sacred City of the Hindu," as Sherring calls it. We tried to get his book on it but failed. It was not to be found even at the London Mission House, their own copy having been lost. We had to content ourselves with such meagre information as we could glean from other books. Dr. Lazarus' little "Guide" was very useful, and by a thorough use of that, combined with our going about all day long on foot, we came away with a tolerably correct idea as to what Benares really is. It seemed to us, and we naturally expected to find it so, that the place literally swarmed with Brahmans, and yet, according to Kitt's Compendium of the last census in 1881, the percentage of Brahmans to the other inhabitants was 11·66, a percentage far surpassed by other places, as Cawnpore, which is 14·99, *i.e.* nearly 15, and has nothing in the shape of a Tirth especially to attract them. So is it with some of the hill districts, as Garhwal, which has a percentage of 22·56.

THE CITY OF BENARES.

I do not intend to narrate what we saw, for that would be matter sufficient for a pamphlet, and I close my mention of Benares by stating that it, the present Benares, is not of the antiquity generally assigned it. There was probably a Benares of some sort in Buddha's time, but that was four or five miles away from the Ganges, and its site is now marked by the Sâranâth Buddhist Towers. After that, during the first centuries of Mohammedan conquest, it lay to the south of Saranath, but to the north of the river Barnâ. Now it lies between the Barnâ and the Ganges, and almost wholly on the banks of the latter. The numerous ghâts built continuously from one end of the town to the other on the Ganges bank are nearly all quite recent, subsequent to British domination. Having seen Benares and Allahabad, there is little left for Hinduism to show me.

Nowhere, I imagine, as at Benares, may the grossness of the idolatry of Hinduism be witnessed; and no one, whether Missionary or other, can help realising the feelings of St. Paul when his spirit within him was stirred as he beheld Athens "full of idols." The advantage derivable from having seen both places I deem very great, and am disposed to hold that it would be well if every Missionary could pay them a visit and see to what lengths Hindu idolatry goes. That zeal must indeed be very dead that did not find itself whipped up into fresh animation at the sight!



GHAUT AT BENARES.

The interest afforded by Cawnpore and Lucknow was perhaps equally great to me as an Englishman, but of a kind wholly different. Delhi, Cawnpore, and Lucknow were the great centres of the Mutiny, and now we have seen, and seen thoroughly, the three. Never before did Hindu and Mohammedan learn of what stuff an Englishman is made as they learnt then. They have yet to learn, but as surely will do so, of what stuff the Englishman's religion is made.

At Sarsa we have in Jackson an agent who, apparently, has found a sphere suited to him. Owing chiefly to his consistent walk and talk, we have had a baptism such as it has not been our lot to perform here up to the present. In the early part of March was baptized Dhuleep Singh, of whom mention was made in last year's report; a short history of him was there given. In the meantime he had qualified for and obtained the post of Government vaccinator in the Sarsa district. After his appointment he kept up his intercourse with our agents in Sarsa. Partly for this reason his immediate native superior, a Mohammedan, sent in to Dr. Baron, of Hissar, who is the medical officer in charge of the whole district, an adverse report in reference to Dhuleep. The doctor went himself into the district where Dhuleep had been doing his work to inquire into the matter from the people themselves. The very evening that the doctor returned, I happened to meet him, and was much gratified at hearing that there was no ground for the malicious report, but that, on the contrary, Dhuleep's work had given the doctor entire satisfaction.

THE CAWNPORE MEMORIAL.

That evening, Tuesday, March 6, Dhuleep was baptized at about 10 P.M., in the Dâk Bungalow. Besides our own people, Mr. McGregor, the district traffic superintendent of the Rewari Ferozepore Railway, was present. The church was under repairs, or the baptism would have taken place there, late as it was.

The candidate was very nervous, and evidently felt very seriously the step he was taking. He was quite alive to the difficulties that would arise now in prosecuting his work as vaccinator. But though fully conscious of the trials of every sort that would await him, and though made by that thought, as I say, very nervous, he did not flinch, but went through the rite resolutely, and was evidently much calmer when it was over. Our great solicitude is now as to how he will face the persecution that is before him. Jackson has since been itinerating in the district in which Dhuleep's village is situated. (I send Jackson's report with this.) He mentions nothing as to anything of the kind, and has paid Dhuleep's family a visit and seen his wife. We hope that the family will ere long follow Dhuleep.

This class of people is the one from which baptisms should be especially made, because they are all the more likely to prove genuine. In the case of a Brahman candidate there is his maintenance, as to become a Christian means the cutting off his usual means of subsistence. In the case of a low-caste candidate, on the other hand, there is a sort of *quid pro quo*, by which, in a social sense, he hopes to be benefited. Whether, then, we take the highest or lowest castes, it is difficult to be quite sure that unworthy motives may not have influenced the candidate. There is no room for this suspicion in the instance of one like Dhuleep, so that one should hesitate long before baptizing either a Brahman or a Chamâr, but not so long in the case of a farmer, or jamindar, as he is called.

THE CHILDREN'S CORNER.

MALAGASY CHILDREN AND SNAKES.

BY THE REV. A. SMITH.

AT Ambodiharina I put up my stretcher for the first night. While so doing some of the smallest of the little girls and boys kept coming by twos and threes and inquiring how I was, in accordance with Malagasy custom, and upon my replying, scampering off as fast as possible. Night closed in dark and threatening, and during the night a furious thunder-storm broke over the village. Lying upon my stretcher, with every flash of lightning I could see through the walls of my hut for several yards round outside.

In the morning I continued my journey south. The road still lay along the sea shore, but gradually led more and more inland and westward. After travelling about an hour we came across a huge boa constrictor lying dead by the roadside. Some native hero had killed it in the bush and dragged it to where we saw it, to be admired by the passers by. The head had been cut off and securely tied to the stump of a tree, the natives firmly believing that otherwise it would again connect itself with the body and live to haunt them. The legends connected with snakes are both numerous and curious. One kind is popularly believed to attack people by inserting itself into the nostrils. An attempt to pull it away only breaks off the reptile's head in the nose, and death is the result. Another kind pursues the lemurs through the forest, and kills them by inserting itself into their nostrils after having previously blinded them. This snake is called the "eye-biter." In Imerina snakes were sacred to the idol Ramáhavály. The Malagasy are horribly afraid of them, and detest them as "varmint" quite as heartily as an Englishman.

Three hours from Ambodiharina brought me to Andránotsára. Here I found our catechist Abela, and his wife Augustina (who was trained in the Norwegian Missions' Asylum), jubilant over the birth of their first-born son. No people love children more than the Malagasy. The greatest of all sorrows in their opinion is that of being childless. "Then I returned and saw vanity under the sun. There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yea, there is no end of all his labour, neither are his eyes satisfied with riches. For whom then, saith he, do I labour and deprive my soul of good? This also is vanity, yea, it is a sore travail." A short time ago, while in the northern part of my district, I passed through a village of Antaimoro, who had come up from the south and settled where I found them. As a rule they utterly reject European help, and refuse absolutely to be taught. They call themselves "Silamo"—Islamin, from the fact that years ago they were taught something of Mohammedanism by the Arab slavers that infested the south-eastern coast. As a matter of fact they are devotees of an absurd fetichism. Passing through this village, a wild and dirty individual came running and crying after me, "Stop! stop!" When he came up he held towards me a piece of the leaf of the traveller's tree, which they use as cups for holding liquids, and in an imploring voice cried, "Save my child! I will work for you for three whole months, without any payment whatever, if you will only give me some medicine to save my child's life."

MALAGASY SPEARMEN.

"What is the matter with him?" I asked.

"Alas! he was playing near the house, my only son, and suddenly fell down in a fit. He has been bewitched. Oh, give me some medicine to counteract the witchcraft and cause him to live once more."

"His only son!"

It is always the same cry. Would to God that we could start our Medical Mission in a land like this, where people perish daily for want of such help!

"His only son!" The Malagasy shower endearing names upon their little ones. They are "the fatness of their lives," "crumbs of life," "dearly beloved children." So Abela and Augustina, at Andránotsára, were jubilant over the birth of their first-born son.

They have very uphill work indeed in their village, these two. The clan has always had a reputation for obstinacy. "Sávakohánina ka mazana eta" is an old proverb against them. "The clan of the Sávakohánina—obstinate from the first." The congregation is very small at present, but a good beginning has been made and the school is very satisfactory. We have 26 boys and 33 girls in very regular attendance. Here we have suffered loss. My last report told of 69 scholars, so that we have lost *ten*—the result of the military cadet corps. Still, the children we have are a very delightful company. They come flocking round one with the utmost confidence.

I have spoken above of the love of Madagascar parents for their children. Notwithstanding this, they give their children very curious names—not to say disgusting names—sometimes. One little boy at Andránotsára is called *Peignecomb!* Fancy being called a *comb!* Other names are taken from objects the most hateful and disgusting. The reason of this is the notion that, supposing evil spirits hear a child called by a disgusting name by its parents, they will at once conclude that it is *really* a disgusting object in its parents' eyes, and will therefore not think it worth while to destroy it. When, however, the child becomes a youth, he takes a new name.

After breakfasting with Abela, the school-boys paddled me across the river, or rather lagoon, here, and another two hours brought me to Ampánatóana. I was in time to find the school at work, and very pleasant and encouraging it was to see the poor building full of bright, looking children. The numbers are 31 boys and 47 girls—78 in all. Although we have lost some from the terror of becoming soldiers, there is nevertheless a large increase since my last report of 57.

NOTES OF THE MONTH.

ST. PAUL'S Cathedral was the scene on Saturday, July 30, of a solemnity for which it would be difficult to find any parallel. It was the concluding service of the Conference of the Bishops of the Anglican Communion, which had been opened just four weeks before in Canterbury Cathedral, and exceeded even that occasion in impressiveness. At eleven o'clock the great west doors of the Cathedral were thrown open, and the Cathedral clergy, with the choir, the members of the Convocations of York and Canterbury, the members of the House of Laymen, and the Bishops, numbering nearly one hundred and fifty, with their chaplains, went thither to meet the Archbishop of Canterbury, with whom they proceeded to the choir singing the hymn "The Church's one foundation." There the Archbishops and Metropolitans took their places in the sacrarium. The Archbishop of Canterbury celebrated the Holy Communion, the Bishop of London read the Gospel, and the Bishop of Minnesota the Epistle.

The Archbishop of York preached the sermon, his text being Romans viii. 19, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

His Grace spoke of the increasing contrast of wealth and poverty, and described the world as full of misery, and still waiting for redemption. He claimed that sin and misery cannot be overcome by mere civilisation, but that the true progress of the world was to be brought about by the Church. Addressing the assembled Bishops, his Grace concluded as follows:—

> "Go forth, brethren, beloved, to your glorious work among the nations of the earth. You will leave behind you kindly memories for those who have listened to your loving counsels. Go forth and tell every believer that the power of Christ is his, if he will use it. We may say—nay, we are bound to say—'who is sufficient for these things?' We are not permitted to say that the work against sin and misery can no longer go on, for that is the work of God and Christ. Go forth, and when social progress makes its claim for great things done, admit the claim, but claim at the same time to be workers in another field of progress by the spiritual power of Christ. The creation (to recall the Apostle's image) stands with head erect in expectation of deliverance from afar; and many a heart will fail before that deliverance comes, and many a weak faith will wither; many a sufferer will cry, 'How long?' many will ask, 'Art thou He that should come?' With head erect, looking far towards the glowing dawn, we will stand in patient expectation. 'Be thou faithful unto death and I will give you a crown of life.'"

The offertory was for the Society, which has been so largely the instrument for the Church of England's expansion abroad. It was not till after two o'clock that this great service of praise and thanksgiving was concluded by the singing of the *Te Deum.*

IN North China the Church has begun its native ministry. The Rev. W. Brereton, of Peking, writes:—

"The event which calls for special notice at the end of this quarter is the ordination of Chang Ching Lan, our long-tried native lay-helper. The Bishop made him a Deacon on the second Sunday in Lent; he has thus the honour and the responsibility of being the first Chinaman admitted to Holy Orders in connection with the Anglican Communion in this Diocese. He is over forty years old, and has been a Christian for twenty years."

CHANNEL is a Mission in the Diocese of Newfoundland, where the population has increased in recent years. From the report of the Rev. W. S. Rafter, whom the Bishop has lately sent there, we are glad to find that the Church has increased at an even larger rate. Mr. Rafter writes:—

"Channel is an important village on the west shore of Newfoundland, and forms the head-quarters of a large Mission, extending over about forty miles of coast line.

"The Mission has been growing in importance, as the following statistics of Channel Mission from Seal Cove to Codroy show:—

Year	Population	Church Members
1857	1003	534
1877	1667	977
1884	3116	1800

"These statistics are taken from the Government Census and Return.

"Channel promises to be a very prosperous place, and this year is expected to be the station of call for two steamers, one steamer to carry mails between Channel and St. John's every two weeks, the other to carry mails constantly between Channel and Sydney.

"During the winter months, *i.e.* from the end of December to May, Channel is the terminus for the steamers which leave St. John's every two weeks.

"It is represented in the House of Assembly by a member of the Electoral District of Burgee and La Poile.

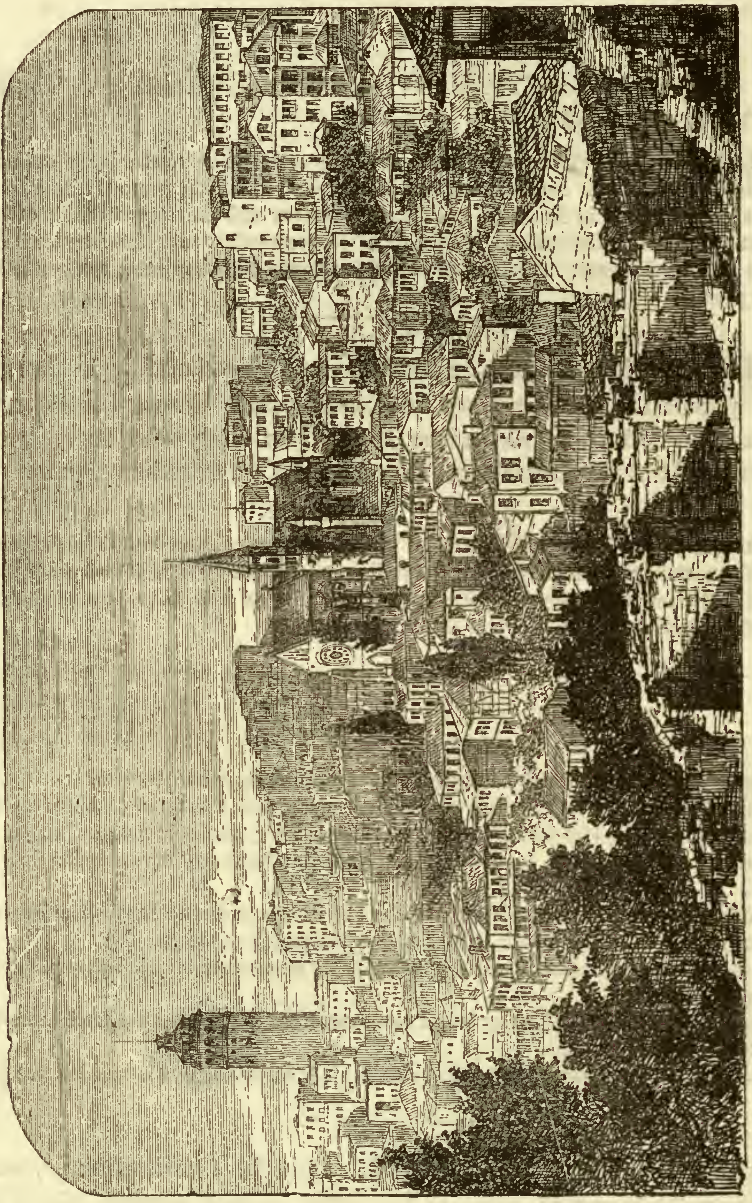
"The Mission consists of many small settlements, and embraces the fertile meadows and rich pastures of Codroy.

"As far as I can discover your venerable Society established this Mission in 1851."

CANON CURTIS, of the Memorial Church, Constantinople, sends some interesting notes of his work in that capital, where any tendency among Moslems towards Christianity is so severely repressed:—

"Through his brother, who is an officer in the Turkish army, Noury, of whom I have often written to you, was invited one day to a meeting of Dervishes. The Sheikh proposed a religious discussion. 'What is God? Is He visible?' he asked. 'The

Christians believe in Three Gods,' he asserted. 'Not so,' replied Noury, who was suffered to speak; 'the Christians believe in one God;' and he went on to quote the Koran, showing that, according to its teaching, man is made after God in His likeness. The assembly applauded his exposition of the Christian Faith. How far they apprehended the real doctrine of God being in Christ I cannot dare to say, because Pantheistic views have been finding their way hither of late years from India. I had often spoken to Noury about the Christian doctrine of the Holy Trinity, and had shown him that Mahomet substituted for it a heretical falsehood. I have also told him that a



VIEW OF CONSTANTINOPLE, SHOWING THE MEMORIAL CHURCH.

Turkish translation of St. Augustine's Treatise might be of great use in exhibiting the truth in a way attractive and Oriental. Noury had special access to these Dervishes, and turned the occasion to good account. An entrance is thus here and there made while authority is doing its utmost to stifle inquiry.

"An instance of such repression occurred not long ago in the Naval College at Halki. One of the students was bastinadoed there, receiving fifteen cuts on the soles of his feet, because an English Bible, sent him by a Turkish friend (I think), had been found in his possession. Several of these students, learning English in their college course, become inquirers.

"Noury has continued his voluntary work of visiting British ships and distributing tracts and wholesome literature among the seamen."

FINANCE must necessarily play an important part in the working of the newly-settled Missions of Manitoba. The Rev. W. H. Lowry, who is stationed at Oak River, in the Diocese of Rupertsland, writes cheerfully, but it is clear that he can "live of the Gospel" but sparingly:—

"I can report progress in this Mission, both temporal and spiritual, since my last letter. The farmers had a very bountiful harvest, generally speaking, last fall, which has placed them financially in a much better position. Many of them had been struggling under a heavy load of debt, contracted by getting the necessary implements to start with. This year, so far, has been very favourable to the growth of crops; the farmers were kept anxious in the spring, owing to the lateness of the break-up and continued cold weather, but the warmth and rains of this month are very opportune, and I am informed there is every prospect of a most bountiful harvest again. Of course, the temporalities of the Church here depend much on the condition of the farmer's pocket, as but little help comes to the Diocese from the Eastern Dioceses. There is at present a good deal of discussion going on in the Eastern Synods as to whether the Church of England in Canada is to be like the Presbyterian body—a single organisation from one ocean to the other.' There is little doubt, I think, if such a step be taken, that the Church in Manitoba will be financially in a better position, and I see no reason why it should not be after a while self-supporting as in Ontario, although the day may be delayed a little longer than there, owing to the larger homesteads, which must cause a sparseness of settlement. The executive of the Diocesan Committee are bringing heavy pressure to bear on the people towards self-support. I felt the pressure so severely last fall, that I wrote to the Bishop, calling attention to the fact that my income was about 300 dollars under what had been promised me on being licensed to the Mission, and that I would have great difficulty during the winter in meeting my obligations.

"When the railway is completed through the district the people may be able to do more towards their clergyman's support; for the past year I believe my people have done their utmost to meet the views of the Executive Committee, and the sum they have given represents a large amount of self-denial. When my stipend was reduced 25 dollars, at the last revision of grants, one of the country members of the Executive Committee wrote to me, that now that it was reduced below living point he advised me to make a move. But I had made up my mind to stay, if possible, and cut down the cost of living to the lowest possible point. There are some things hard to economise in, such as fuel in the winter; coal at 12 dollars a ton is an impossibility, and the poplar is so poor, that a load at 3 dollars goes a short way when the thermometer is down in the thirties. By practising very strict economy I am able to meet my obligations; should the Committee, however, make a further reduction in my grant, without first coming to an understanding with my people that they could undertake to make it good to me, I fear that resignation would be my only course.

"I can report quiet, steady, spiritual progress. Quiet, because I might, perhaps, be inclined sometimes to think that the progress ought to be more apparent. Hinting somewhat of this recently to my churchwarden, at Wheatlands, he said: 'Well, if you do not see the visible progress, I see it. Why, before you began to hold regular services here, Sunday was like any other day, except, perhaps, some of the farmers rested their horses from farming operations; you might hear the guns going all around—it was the visiting day; now you never hear a shot fired on Sunday, and the visiting is almost a thing of the past.' And, indeed, were this all the visible progress it would be no small thing. But the steady growth in the number of our communicants is very encouraging; I do not mean to imply that it is as large as I could wish, but there has been increase of our communicants from time to time, and, speaking generally, I find that 'Communion Sunday' is looked forward to at each of my five stations; of course a weekly communion is at present impossible at each station, it is generally monthly, though sometimes more frequent.

"I know that you do not desire our reports to be long, so I will close, merely mentioning in conclusion that the North-West Central Railway is being quickly graded through the centre of the Mission; it will, no doubt, change the face of the Mission considerably, as either villages or towns will quickly spring up at each station."

BIOGRAPHIES of Missionary Bishops and Priests are now, we are thankful to say, becoming numerous. By their means the reality and the heroism of the work abroad is brought vividly home to English Churchmen. It is perhaps a yet happier sign of the times that in some cases more than one life of the same Missionary is issued, for it may be taken as an evidence of a considerable demand on the part of the reading public for this branch of literature. A third life of Bishop Patteson has just appeared. It is from the pen of Mr. Jesse Page, and is published by Messrs. S. W. Partridge & Co. It is profusely illustrated, and the beautiful story is well told.

IMPORTANT work of a threefold character occupies the time of the Rev. G. K. Kestell-Cornish at Antananarivo. He has the charge of Holy Trinity Church (where there is an average of forty-three communicants, seventy being the largest number at any one celebration), the charge of the High School for about forty boys, and the charge of twenty-four country churches. Twelve of these are west of the capital, eight east of it, and the remaining four in the immediate neighbourhood. The following is a most healthy sign:—

"The most satisfactory thing in connection with the country work is the money which the churches are collecting for themselves with a view to future self-support. This will reach about £55 at our next meeting in June, if it does not exceed this amount. It was about £46 at the last meeting in December, and I know of a good many dollars collected since, and the enormous rate of interest here will easily make up the sum I have named."

ANOTHER most welcome evidence that the converts in Madagascar are learning to give of their substance is furnished by a remittance to the Society at home, accompanied by the following letter from the Rev. F. A. Gregory:—

"I have the pleasure of forwarding you a cheque for £4. 18*s*., the amount of our offertory on Trinity Sunday for the Society. We asked the people to give in kind as well as to the offertory, and as we held our Harvest Thanksgiving Service on the same day, the rice, &c., which was given was first used to decorate the church, and then sold for the good of the Society."

BISHOP BICKERSTETH of Japan addressed a meeting at Oxford last term. His lordship briefly referred to the closing of Japan to the Portuguese and Dutch in the sixteenth century, and the enormous development in Western applied science since its reopening in 1859.

"The aborigines number some 12,000 souls, who are chiefly employed in fishing in the northern island, Yezo. Missionaries in connection with the Society for the Propagation of the Gospel are working in Tokio and elsewhere. At present I have twenty-two clergy. The people whom we call Japanese—the thirty-eight millions of the island kingdom of Japan—are a different people. Their characteristic religion, Shintoism, or 'the way of the gods,' deifies ancestors and nature, but as Shintoists they worship no external idols; as Buddhists, however, they do. There is also a third religion, or rather philosophy, *i.e.* of Confucianism, adopted by the two-sworded scholarly classes who have become dissatisfied with Shintoism and Buddhism. Such was the condition they were found in when they were visited by Christian preachers, and in a very short time an immense number of converts were made. Jesuit intrigues and Dutch jealousies of the Portuguese gave rise to a terrible persecution, and it was thought that Christianity was stamped out of the country. When the country was thrown open the Missionaries were surprised to find how the truths of Christianity had been handed down to the present generation by their martyred forefathers. In 1872 the Church of England went to work, and already a large number of converts had been made, and probably in a short time their numbers would be ten times as large."

The Bishop then gave an interesting account of how he had visited various stations in the country where most promising results were likely to accrue from the efforts of the Missionaries. He thought there was good reason to hope that Japan, even in the lives of some of them, might become a Christian country. Japanese of the highest rank, though not Christians, were encouraging the establishment of high-class schools for both sexes by English Churchmen. A party of English ladies had recently gone out, and £20,000 had been subscribed by the Japanese gentry to start such a school. He mentioned that as showing that the leading men of Japan were quite aware of the good moral effects of Christianity. There were many persons in most out-of-the-way parts of the country who were most anxious to learn the truths of Christianity, and it only showed how great was the need to have a larger number of helpers in the work. He was very anxious to obtain three men to join two Oxford men—the Rev. L. B. Cholmondeley, of Oriel, and the Rev. G. C. Gardner, of St. Stephen's House—in a missionary brotherhood in Tokyo.

WOOD is frequently used for building Mission Churches abroad. Its advantages both for home and foreign use are set forth in a little pamphlet by Mr. W. J. Hopkins, F.R.I.B.A., Consulting Architect to the Church Extension Society for the Archdeaconry of Worcester, which is published by E. G. Humphreys, of College Street, Worcester.

Mr. Hopkins has drawn plans for a church to contain 200 adults. He thus describes it :—

> "In my plans and specifications I have shown the walls to be double-boarded, and the interspaces filled with sawdust. Wood being a non-conductor compared with iron, at once insures greater coolness in the hot summer months, and greater warmth in the winter, and the interspaces being filled up with sawdust, the walls become impervious to all draughts. Again, for the iron roof, which in the cheaper kind of iron churches tends much to their notorious discomfort, is substituted a wooden asphalted and slated roof—though possibly instead of slate the new patent paper material may be found still more desirable.
>
> "Then again, for the ordinary cheap flooring, seldom properly seasoned or tongued, I have substituted wood block flooring, at once ensuring the greatest warmth and preventing all draughts to the feet.
>
> "The plan shows a building containing 1,440 superficial feet and capable of holding 200 adults. The estimate for it is £270, to which I have added £54 for chairs and other contingencies, making the cost £324, or 4*s.* 6*d.* per foot superficial."

CANON WIDDICOMBE, the Society's Missionary at Thlotse Heights, Basutoland, is now single-handed, and therefore able to do little more than maintain the existing position. He writes :—

> "During the past quarter I have admitted two catechumens, and baptized one adult and two children.
>
> "I am still alone here, endeavouring as best I can to carry on at least the *routine* work of the Mission until help arrives from England.
>
> "The important work at Tsikoane, our largest out-station, is suffering very much from want of adequate oversight, and I am longing to be able to devote more time to it. At present all I can do is, with God's help, to hold on here at all hazards and possess my soul in patience."

PERMANENT interest attaches to the important publication just issued by the Society, containing a full report of the proceedings at its annual public meeting in St. James's Hall, the anniversary sermon in St. Paul's Cathedral by the Bishop of Albany, and a photograph of the Bishops (one hundred and twenty-eight in number) assembled at Lambeth on July 4. This group of portraits is wonderfully successful. Although the scale is necessarily small (the picture being the size of two pages of this Magazine) there is not a single failure, and in nearly all cases the likenesses are very good indeed. Such a photograph has a lasting interest and value.

The like may be said about the printed matter in the book of eighty-two pages. The sermon and the papers are distinct in kind from ordinary appeals for Missions. An appeal indeed the Bishop of Albany's sermon was; an appeal which even as read must kindle some of the fire of its original utterance. Natural analogy, history, modern thought, and above all Holy Scripture are marshalled with a skill that should not fail to move forward and elevate the Missionary spirit.

The papers read at the anniversary had each their separate subject. Not only was there a geographical distribution, which practically covered the whole world, but the matters treated of by the several Bishops exhibited the methods of the Church and the problems before it from all points of view. A glance at the titles of the papers shows the comprehensiveness of the whole collection. Provincial and Diocesan organisation in India was the subject of the first, which was followed by two addresses on important parts of the Missionary machinery—Medical Missions, and Women's work. Two others, on the problems and opportunities of newly-opened fields—China, the Corea, and Japan—completed the record from Asia. From Africa, the Metropolitan of the South gave an historical account, of no ephemeral value, of his young province and its rapid growth; its ethnography was dealt with by the Bishop of Zululand, and the tribes of the Equatorial region by Bishop Smythies. The venerable Metropolitan of Canada told of the oldest and most settled part of the Colonial Church, while his brother of Rupertsland was but using the soberest language in his opening words, "In the providence of God I have been present at the birth of a new people." Two Bishops from the United States described respectively the system of that Church with regard to Home and Foreign Missions, and the three last papers dealt with subjects as widely distinct as the localities connected with them—Australasia, Guiana, and the Continent of Europe.

The anniversary has been a remarkable one, and the report of it forms a book worthy of presentation and frequent reference.

The price of the book is one shilling, by post one shilling and twopence.

SUBJECTS FOR THANKSGIVING AND PRAYER.

Thanksgiving for the Lambeth Conference, for the presence and unity of so many Bishops from all parts of the world, and the consequent spiritual blessings to the Church.

Prayers for good results from the resolutions of the Conference, and for protection for the Bishops in returning to their several Dioceses.

For the Missionary cause, that the Church at home may not lose the opportunities so wonderfully offered in Burma, Japan, South Africa, Madagascar, and many other fields.

For the West Indies, that, as the religious fervour of the people grows, so they may be built up in holiness and pureness of living.

For Zululand, that wars may cease there, and the Church be enabled to win the ear of the people for the message of the Gospel of Peace.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, July 20, at 2 P.M., J. G. Talbot, Esq., M.P., in the chair. There were also present Earl Powis, the Bishop of Brisbane, the Bishop of Nova Scotia, *Vice-Presidents*; Archdeacon Anson, Rev. J. St. John Blunt, Rev. J. M. Burn-Murdoch, C. Churchill, Esq., C. M. Clode, Esq., C.B., Rev. Prebendary Festing, Sir F. J. Goldsmid, K.C.S.I., C.B., Rev. G. B. Lewis, General Lowry, C.B., General Maclagan, Rev. C. J. Ridgeway, H. D. Skrine, Esq., General Tremenheere, C.B., S. Wreford, Esq., *Members of the Standing Committee*; J. Boodle, Esq., R. Cust, Esq., Rev. T. Darling, Rev. J. J. Elkington, Colonel Hardy, Rev. R. S. Hassard, H. Laurence, Esq., W. Lovell, Esq., Rev. J. McGill, Rev. J. H. C. McGill, General Mackenzie, *Members of the Society*.

1. After prayers the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to June 30, printed on page 320 of the *Mission Field*.

3. Read letter from Bishop Smythies, expressing his regret at being unable to be present and address the Meeting.

4. The Bishop of Nova Scotia addressed the Meeting, and expressed the gratitude of his Diocese to the Society for its prolonged assistance. He described the condition of the Church in Nova Scotia and Prince Edward's Island, and said that, although the Church had suffered loss of prestige by its ceasing to be connected with the State, he did not think much harm was done thereby. His lordship concluded by a statement on the subject of the Cornwallis land question, about which there had been legislation in the Dominion Parliament.

5. The Bishop of Brisbane addressed the Meeting, and said that the nominal Church people of his Diocese were 35 per cent. of the whole population, and that as there were no Church schools, the number of people of no religious belief was likely to increase. He said that his Diocese was seven times as large as England and Wales, and larger than the eight Dioceses of New South Wales and Victoria; that there was an enormous quantity of work to be done at once, and a great need for additional clergy.

6. All the candidates proposed for election in May were elected into the Corporation. The following were proposed for election in November:—

Rev. D. S. Guy, St. Cuthbert's, Bensham, Gateshead; Rev. H. A. Olivier, West Green, Winchfield, Hants; Rev. W. M. Tuke, 3 Clifton Terrace, Winchester; Rev. E. T. Sankey, Ashford, Kent; Rev. George Hale, St. Luke's, Chesterton, Cambridge; Stephen Horsley, Esq., M. Inst. C.E., Nagercoil, Travancore, Madras; Rev. Dr. Codrington, Wadhurst, Hawkhurst; Rev. G. A. Starkey, Whiteparish, Salisbury.

THE SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to July* 31.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£17,760*	£7,082
Legacies	6,937	...
Dividends, Rents, &c.	1,848	3,156
TOTAL RECEIPTS	£26,545	£10,238
PAYMENTS	£46,730	£12,058

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to July 31, in five consecutive years, compare as follows: 1884, £19,281; 1885, £18,203; 1886, £17,126; 1887, £17,823; 1888, £17,760.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

OCTOBER 1, 1888.

RELIGION AND PHILOSOPHY IN SOUTHERN INDIA.

SOME RULING IDEAS OF RELIGION AND PHILOSOPHY IN SOUTH INDIA:

NOTES OF A LECTURE DELIVERED IN ST. JAMES'S CHURCH, PICCADILLY, AND IN THE CHAPTER HOUSE OF ST. PAUL'S, BY G. U. POPE, M.A., D.D., LECTURER IN TAMIL AND TELUGU IN THE UNIVERSITY OF OXFORD, FORMERLY MISSIONARY OF THE SOCIETY IN THE DIOCESE OF MADRAS, AND WARDEN OF BISHOP COTTON SCHOOLS AND COLLEGE, BANGALORE.

"IF the people of India can be said to have now any system of religion at all, apart from mere caste observances, it is to be found in the Vēdānta philosophy, the leading tenets of which are known to some extent in every village." So says Major G. A. Jacob in his "Manual of Hindu Pantheism" (Trübner & Co., 1881).

As a Missionary long employed in South India, I shall try to show you something of the minds and feelings of the people amongst whom we work there. You can thus better understand the necessity for Christian benevolent effort and the value of the results gained in that part of our Mission work. And I shall take my illustrations from the popular Vēdānta system as mingled up with Çaivism in the South.

I. My first picture, which, though it weary you, I must ask you to consider attentively, is from a volume of sixteen treatises upon the Vīra-Çaiva system, a series as devoutly studied, I imagine, by many thousands in South India as the "Imitation" of Thomas à Kempis is in Europe.

The author was Çrî Kumāra Dēvar, the chief officiating hierophant of the temple of Pārvati at Viruttāchalam. My extracts are from the twelfth of the treatises, which is a practical catechism, entitled "The Form of authoritative Instruction."

The "good teacher is the spiritual Guru; who, for the salvation of souls, has assumed a sacred form, which is, as it were, the embodiment of ascetic virtue, perfect benevolence, and devotion to the supreme and transcendental wisdom."

The "disciple is one who is the perfect manifestation in human shape of the four requisites in a learner, viz.: the wisdom that discerns the difference between the temporal and the eternal; the renunciation of the enjoyment of rewards here and in other worlds; the habits of mystic quietude and self-restraint; and the desire for release from all corporeal bonds."

This worthy disciple, having searched the world around, as a bee seeks the flower where abundant honey is found, and found relief for the fever of his soul, flies to the good teacher the moment he discerns him, with inward delight, regarding him as the preserving power of the supreme essential Divinity, and drawing from the stream of his grace by supplication, thus addresses him:

Disciple.—“ Lord ! *Who am I?* And
What is this multiform world?
Whose is it?
How have birth and death happed to me?
How may this (succession of births and deaths) *have an end?*—Graciously afford me replies.
And, firstly, answer me, your slave,
WHO AM I ?
Then will I venture to urge the remaining four questions.”

To this the sacred teacher graciously replies:

Guru.—“ Well, *I will show thee* THYSELF. *All that here appears is thyself.*”

Dis.—“ My Lord, how can *I* be all that here appears ? ”

Guru.—“ Well, what meets thy vision here ? ”

Dis.—“ The *world*, made up of NAMES and FORMS, appears to me.”

Guru.—“ But that world, in what place standing out appears it ? ”

Dis.—“ In my thought.”

Guru.—“ But is then thy THOUGHT diverse from the world ? ”

Dis.—“ Since my *thought* discerns the world over against itself; it and the world are certainly diverse.”

Guru.—“ If so, regard thy thought alone, removing from it utterly the world of names and forms.”

Dis.—“ When I so look at it, I cannot see my thought.”

Guru.—“ Now, regard the names and forms, removing thy thought.”

Dis.—“ Thus regarding them, names and forms disappear.”

Guru.—“ If so, what is the world of names and forms ? ”

Dis.—“ My thought (or idea*), and nothing else.”

Guru.—“ But this thought, whence proceeds it forth ? ”

Dis.—“ From within myself.”

Guru.—“ Is, then, *thy thought* diverse from *Thee?* ”

Dis.—“ Since it is *my* thought, it is not diverse, *it is myself.*”

Guru.—“ Remove all thought and regard thyself.”

Dis.—“ I myself shine forth.”

Guru.—“ If so, how canst *thou* be *thought?* ”

Dis.—“ Thought is something other than myself.”

Guru.—“ If so, sever thyself from thy thought, and regard it alone.”

Dis.—“ When I thus look at it I see no thought.”

Guru.—“ If so, what is *thought?* ”

Dis.—“ Thought is not myself, nor anything other than myself.”

Guru.—“ But how can this be ?

Dis.—“ Formed of pure gold, the ornament is not merely pure gold, nor anything other than pure gold, but something fashioned of pure gold; so my *thought* (or IDEA) is something fashioned within myself.”

Guru.—“ Is this thine IDEA then, some other entity than thyself ? ”

Dis.—“ It is no other entity, it appears to be my VERY ENTITY.”

Guru.—“ Well then, what is all that here appears ? ”

Dis.—“ It is myself. . . . . By my Lord’s favour the darkness of ignorance which perverts all things is gone, and certitude has come. I have discerned that, ALL THAT APPEARS IS MYSELF.”

* Thoughts, mental concepts, “*Ninaivu.*” It seems almost equivalent to the Platonic ἰδέαι, the *formae* of S. Thomas Aq.

GURU.—"Well, when thus you see yourself, what is your *experience?*"

DIS.—"The self shines forth, and alone abides, One Essence, homogeneous, indiscerptible, transcending all signs of definition, infinitely blissful; and, as in the rope (which in the dim twilight seemed a snake) no snake exists;—so nor world, nor life, nor supreme Essence is any longer here."

GURU.—"This is release by absorption into the One Essence. Here stand firm, unbewildered, till thy body fall away. And now, as a sign that thou hast obtained this release, tell me of those other four, according to thy present experience."

DIS.—"O Lord, this manifold universe is but a subjective creation, a mere delusive fancy. It has no substratum of being *but in me.* Births and deaths, to me, come from the mental vacillation that sees not this unreality. As soon as I know that all is myself, births and deaths cease."

GURU.—"Well, my experience too is even this. The consummate revelation says this alone. This the end of all instruction."

* * * * *

Such is Hindu pantheistic idealism as now daily taught. I have read nothing into it, and I know this translation gives the real teaching. And I must add that it seems to satisfy thoroughly the minds of multitudes of worthy people. Those who ponder these notions in the shady maṭhas or monasteries of South India, among the groves of palms and tamarind, and all manner of shady trees, by the banks of the Kāvēri, where I have often talked these things over with them, holding in my hand the very volume from which I am translating,—these pleasant, courteous, gentle people, are quite devoutly persuaded that this reasoning is unanswerable, and that this rapturous experience is real. And yet how tenaciously do they cling to this illusory world! What shrewd worldly wisdom do they exhibit!

II. My second topic must be transmigration, and the theory of Fate as connected with it.

An interesting fact relating to India is the universal belief in fate, or destiny, as determined by the deeds supposed to have been committed by each person in his various transmigrations. However our Hindu fellow subjects may differ as to their preferential divinities, their philosophies, or their castes, they all practically are at one in this.

Every human being has appeared under innumerable forms, suffered an infinity of births and dissolutions, his present human form being the reward of merit somehow acquired in some lower form or state of being. These states are sevenfold. An organised being may be: (1) a vegetable; (2) an aquatic creature; (3) a reptile; (4) a bird; (5) a beast; (6) a man; or (7) a divinity. Up and down this gamut of existences each one moves. All gods and all men are alike subject to the manifold miseries of this varying metempsychosis. When the merit of deeds prevails, the being ascends; demerit sinks it. The laws defining meritorious and evil deeds are, however, arbitrary, and not always (or even to any appreciable extent) moral laws. At each stage of his progress the wayfarer over the endless wildernesses of existence loses all remembrance of the past, parts company with his conscious self for ever, and becomes (as it seems to us) another personality, though he has to assume the responsibilities of the entire series of unknown, utterly forgotten, partners of his complex life.

The cycle of transmigration is thus, as to conscious mind or soul, a series of absolute annihilations.

These ideas are of the very essence of all Hindu speculation.

The great Tamil writer, Tiruvaḷḷuvar,* in his "Kurraḷ" thus expounds this doctrine of Fate in its necessary connection with the metempsychosis (ch. xxxviii. 371):

"Wealth-giving FATE power of unflinching effort brings;
From FATE that takes away idle remissness springs."

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* See the "Sacred Kurraḷ" of Tiruvaḷḷuva-Nâyanâr, with Metrical Translation, Notes, Grammar, Lexicon, and Concordance. By the Rev. G. U. Pope, M.A. (Oxon.), D.D., Fellow of the Madras University, Member of the Royal Asiatic Society, and of the German Oriental Society. W. H. Allen & Co., 13 Waterloo Square.

[Man's fate, *i.e.*, the result of deeds done in other organisms, endows a man with the energy that achieves success, or yields him a prey to ruinous sloth. His fate rules his character.]

Here man is by no means "master of his fate."

(v. 372):—" The FATE that loss ordains makes wise men's wisdom foolishness;
The FATE that brings men gain with ampler powers will wisdom bless."

[It is fate that makes men wise or fools. A man is born a fool or a sage, according to the merit of past acts done in other organisms.]

(v. 377):—" Save as the 'sharer' shares to each in due degree;
To those who millions store enjoyment scarce can be."

Here the idea of a personal God who distributes joys or sorrows to each according to his deeds is found. And I think this is one of the indications of Christian influence in the great "Kurraḷ."

(v. 380):—" What powers so great as those of destiny? Man's skill
Some other thing contrives; but fate's beforehand still."

This might seem to be a Tamil version of "Man proposes, but God disposes;" but a man's destiny is made to depend upon the merits or demerits in some other birth of some being that he is told was himself, though he has no memory of such a state, having lost all but the terrible burden of these responsibilities.

There is a passage in one of the great Epic poems in the Tamil language, the "Jīvaga Chintāmaṇi," which illustrates the effect of this dogma.

A king, Sachandan, is tenderly attached to his queen, Vijayai (= Victoria), but treason is at work, and he feels certain that he must fall. He therefore sends his beloved queen away to a place of safety. There is infinite pathos in the lines in which he strives to console her (?) amid the agony of the final parting. I give a word for word translation:

"Count up our births of old, their bound exceeds the sands
Dug out of ocean's bed. Strangers through all of these
Were we; and in those homes, thro' which, departing,
We pass reborn, we shall not join again. Two days ago
We met, and in one house abode. Lament not thou
Because this brief relationship for ever thus hath end."

You see how this doctrine nullifies human life. It is to those who believe this that the Creed beginning with the "Father Almighty," and ending with the "life everlasting," is to be taught. It is for something akin to this that some would have us exchange our creed!

III. Then regard the Hindu's shadowy hope of RELEASE.

Lastly comes the question how is this to end? What is man's final home? It would seem that this series of transmigrations had no beginning, shall it have an end? When at each stage conscious memory of the entire past is lost, and the thread of personal identity is broken never to be mended again, each destruction of an organism must be the release of the soul from its bonds. But Hindu philosophy teaches that the same soul—swept clean of all memories, beginning as to consciousness a new existence—is yet to pass through other forms, suffering and enjoying, till the effect and influence of the sum total of all the deeds of this same anomalous soul are worn out—exhausted.

What, then, is the end? The individual self is annulled by being merged in the SUPREME SELF. And what does this mean? I give the answer in Mr. Gough's words, which are an exact translation from innumerable Sanskrit and Tamil texts:

"The highest Self is a uniformity of indifferent being, thought, and bliss. It is a mass of thought and bliss, as fire is a mass of heat and light. It is thought always the same and ever objectless, thought without a thinker or things to think of. It is a bliss in which there is no soul to be glad, and no sense of gladness. It is a light which lightens itself, for there is nothing else for it to lighten. Absolute identification with this highest Self is man's end and aim." *

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* See "The Philosophy of the Upanishads," by A. E. Gough. A truly admirable work. Trübner & Co. 1882.

Can this be actually distinguished from annihilation? This final emancipation is called *Vīdu* (in Tamil), which means "the state of relinquishment;" *Moksha*, or *Mukti*, which gives the idea of "release;" and *Nirvaṇa*, of which the meaning is "extinction." In any case the eternal life of love, and light, and bliss, the conscious immortality of the individual soul, the heaven of the Christian hope, is a widely different thing from that consummation to which alone the native of South India is in general taught to aspire. The *Çaiva-siddhānta* system is immeasurably superior, I believe, to any other Hindu existing system. It teaches unequivocally the doctrine of the immortality of the individual conscious soul. I have collected (as I imagine) all its text-books, translated much, and would hope to publish a manual on the subject. Its sources are all in the higher Tamil.

IV. One only picture more can I show you now.

That you may have an idea of the species of legend which, among the vast multitudes of worshippers of Çiva in South India, occupies the place which the Holy Gospels fill amongst ourselves, I will translate and abridge the most popular history of a Çaiva devotee, whose name was Çiru-toṇḍa Nāyaṇār, "the lowly devotee."

I must premise that it is taken from a work called the "Great Legendary History," which is in 3,363 quatrains. This has been abridged, translated into common Tamil prose, published with illustrations, and is circulated in every form wherever the Tamil language is used. It contains the lives of the sixty-three great Çaiva devotees, and for Çaivas may be almost called their bible.

"In the town of Tiru-çeṅkāṭṭan-kuḍi, in the Çōṛa land (the Tamil country round about Tanjore), there lived a man called Parañjōtiyār, a skilled physician, adept in the management of horses and elephants, and also a mighty warrior. Day and night he meditated on the perfections of Çiva the Supreme, and so humbly devoted himself to the service of the devotees of Çiva that he always bore the name of 'the lowly devotee.'

"On a certain occasion he gained a great victory for his Rāja, and when he returned laden with rich spoil they told the king that it was his singular devotion that had gained for him the victory through the favour of Śiva. 'What,' said the Rāja, 'have I exposed so great a saint to peril of death for my petty affairs? He shall fight no more.' The lowly devotee replied, 'Nay, I have merely done the ancestral duties of my caste. No evil there!' But the king, giving him all the spoils of the campaign, released him from all service, and bade him occupy himself in the service of the god and of his devotees. He went home and devoted himself to the worship of Çiva in the temple of his native town. And as domestic virtue is the highest, he married Tiruveṇkāṭṭu Naṅgaiyār, and had one son, Çīrāḷa-dēvar. At five years of age the boy was sent to school. . . .

"Now 'Çiva the Supreme' was graciously pleased to make proof of the love of his devotee, and, therefore, from among his forms worshipped by the six Çaiva sects, he chose that of Bhairava, 'the destroyer,' and descended from Kailāsa, his own peculiar heaven, in that form, loaded with matted hair, his body smeared with ashes, weird and terrible. The 'lowly devotee' found him thus seated under a banyan tree, and immediately went to offer him hospitality. 'Art thou the renowned "lowly devotee"?' 'The servants deign in love to style me so. I have sought in vain to-day for pilgrim-servants of the god. I have found thee. Graciously take thy holy meal in my house.'—'Thou canst not find me food.' 'If Çiva's servants need aught, the difficult becomes easy. I can and will provide whatever thou canst require.'—'Once in six months I eat the flesh of a slain victim. This is the day.' 'I have flocks and herds; I can supply and offer the victim, and my wife shall prepare the food.'—The Bhairava replies, 'What I eat must be a human victim. It must be five years of age, its limbs without a blemish, the only child in the household. Such a little one the mother must hold with joyous mind while the father slays. Such food alone I eat this day.' 'Such food, if thou require, is not difficult to supply,' replies the 'lowly devotee,' and hastens homeward with cheery countenance.

His wife meets him with lowly obeisance at the door, and asks, 'What does the holy one require?' He repeats the awful words. 'Where shall such an offering be obtained?' 'My life, my wife,' says he, 'for much wealth might even such a one be bought, but where are the mother and father able so to sacrifice? It must be our little son, and 'tis we who must so offer him to the servant of the god.' She consents, and adds, 'Go, bring from the school our little one born to be the guardian of our lives.'

"The devotee, with pious mind, eagerly hastens to the school. . . ." But I must draw a veil here. The food is ready, the fearful guest brought in, and the father with courteous deference begs him to eat of the sacrifice.

"'I cannot eat alone. None so worthy to share with me as thyself.'

"Another plate is set in all lowly, loving obedience. But the Bhairava interposes another objection, 'Thou hast a son, let him eat too.' 'My son cannot help us here.' 'Till he come I eat not, go seek and bring.' The father rises, calls the mother, and they stand without the door and cry, 'Come, O son.' Then, lo, as he was wont, his bright eyes glistening with joy, his long black silken curls glistening in the sunlight, his silver anklets tinkling as he runs, he rushes to his mother's arms. When they bring him in, the dread guest has vanished, and the dish is empty, bright and clean.

THE GODDESS KALI.

"Then, because what the god caused them to seem to do in a loving ecstasy was right from its motive, though forbidden in itself, all the gods appeared to them in the sky, and applauded them; and while they worshipped in speechless rapture, the father, mother, son, and nurse were carried away to Kailaśa, there to adore the god, and Pārvati, his wife, and Subrahmanyan, his son, in bliss unending."

This South-Indian legend of the fourteenth century may be a perversion of a Bible story imperfectly learned from the earlier Christian Missionaries, or derived from Muhammadan sources, but I rather think it a genuine Hindu legend.*

ÇIVA.

V. This brings me to our chief Mission fields in South India.

Closely connected with the system to which these traditions belong is the "Demonolatry" which is found in every Indian village, in some shape or other and from which so many thousands have been saved in the Tinnevelly and other Missions.

These demons seem to be of four classes: (1) Supposed manifestations of Çiva himself in some such form as shown in the legend I have translated; (2) Manifestations of Pārvati, wife of Çiva, who, as Kāli, Bhavāni, Dūrgā, or Ammai, is worshipped in every form and with every variety of rite; (3) Supposed manifestations of the Bhūtas or demons of whom Çiva is Lord—his evil angels; and (4) Various supposed existences that particular and local circumstances have caused the people to dread and to attempt to propitiate.

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* In the Indian Institute, Oxford, are printed copies of various editions of this work, with illustrations, curiously suggestive. In the Bodleian Library are two palm-leaf MSS. of this particular legend, one of these a very spirited dramatic version. I have never seen or heard of another copy of this latter.

I shall not enter into any discussion here regarding the origin and affinities of Demonolatry, which is essentially the same all over India. It seems to me to be a corruption of Çaivism, or the Çaiva system may have risen out of Demonolatry. These people say "there are doubtless gods and goddesses whom people of other castes, and you Europeans, worship. Of these we know nothing. As our forefathers propitiated the devils who cause mischief and bring disease, so do we." They believe that demoniacal possession is constantly occurring. They see some demon's fiery eyes in every tree after nightfall. In fact, they have a strange belief in the persistency of evil. Any very fierce and cruel person who has died is supposed, by the very energy of his malignity, to have become a devil, potent for mischief in the vicinity if not assiduously worshipped and supplied with gifts of what he liked best on earth.[*]

SACRED TREE IN SOUTHERN INDIA.

Now it is among tribes of demon worshippers that some of our most flourishing Missions have been founded.

In Tinnevelly and South India generally there are in the S.P.G. Missions alone 44,017 native Christians[†] in about 861 villages; 450 schools, with 11,801 boys and 4,125 girls in attendance; there are also 9 colleges for higher education, with about 1,000 students; and there are 67 native clergymen of good repute and some of them of decided eminence.

This influence is everywhere extending to higher and higher strata of Hindu society. There is throughout a healthy, vigorous, common-sense system at work developing and pressing on every department of Mission work.

In hundreds of villages this which I am going to describe is what we have seen, and what those at the Mission there constantly see. I see before me as I write a village of from four hundred to a thousand people, one or two long streets, in an oasis surrounded by palmyra trees and long reaches of red sand. At the bottom of the village is a demon temple of mud and palmyra wood thatched, with its low grated door at the further end, and dimly visible amid the *débris* of old, withering, decaying garlands, a row of images of demons, the material and artistic excellence being in proportion to the wealth and zeal of the community.

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[*] See Monier-Williams, "Modern India" (Trübner & Co., 1879), p. 195, &c.; Barth, p. 286, &c., and Caldwell's "Tin Shāṇārs."

[†] It did not fall within my province to speak of other Missions. The C.M.S. Missions in Tinnevelly and Travancore, those of the L.M.S. in Travancore, those of the American Presbyterians in Madura, the Romanist Missions, and others, are all, in different ways and degrees, prosperous and useful.

Before the entrance of such a little temple in a village of Tinnevelly, not far from Sawyerpuram, I remember standing often, long, long years ago, wondering whether anything could be done there, and I often felt sorely discouraged.

But we had a village school there, and as the years went on the people got to know us and to see, at last, that ours was the nobler, better way. And so it came to pass that one fiery hot day I found my verandah filled with a deputation from this very village, headed by the village accountant with his iron pen and bundle of palmyra leaves. And after much garlanding (very delightful to me under the circumstances, but very grotesque) and much writing, I found myself installed the teacher (Guru) of the village, proprietor (as long as sun and moon should endure !) of the demon temple, the sacred tree in front of it, and the images within it. The tree had to be cut down, the images destroyed, the temple cleansed, enlarged, and adapted, and in due time I found myself surrounded by all this people, in the Christian prayer house, erewhile a demon temple, giving the first lesson in Christianity, teaching, expounding letter by letter the wondrous words: Paramaṇḍalaṅgaḷil irukirra eṅgaḷ PIDĀVĒ ! "Our Father, which art in heaven." To them it was emphatically the passing from the domains of hell and of demons to the Kingdom of Heaven and to the feet of the Father of love.

Years have passed on. That village has its neat brick church with tower and spire, its native clergyman's house, and nice schools. It is the head of a Mission district.

So others have seen, and see God's work prospering in their hands. Thus the Church of the Redeemer is being built up in South India. May His Kingdom come, and thus the gross darkness (which many are fond of representing as some wonderful, mystic light) is giving way before the beams of the True Light and Life of man.

BORNEO.

THE EAGERNESS OF THE DAYAKS TO RECEIVE INSTRUCTION—THE SKERANG AND THE SARIBAS MISSION. BY THE REV. F. W. LEGGATT, MISSIONARY AT SKERANG.

SKERANG Mission, which was only opened in April last year, has proved to be wisely placed. The people are evidently in a state of readiness for the Message of the Kingdom. It will be remembered that the Bishop baptized more than thirty persons there in October last. Wonderful as is the account Mr. Leggatt gives of his own Mission, he writes with greater freedom, and therefore speaks more fully, of the growth in the Saribas Missions which he has visited in Mr. Perham's absence. The eagerness to learn evinced by the people at Rimbas is one of the most remarkable things of the kind that we have ever heard of. Mr. Leggatt thus begins his narrative :—

"I think that my last report to the Society mentioned the heavy floods which marked the close of the year.

"These floods continued to rise on January 1, 2, and 3. On the morning of the 3rd, I was surprised to notice that, though the waters were unmistakably rising, and very quickly too, they did not come any nearer to the bamboo-flooring of my house, which is about 4½ feet from the ground. I then remembered that I had a quantity of timber stored under the house, and this was gradually drawing the posts out of the ground, having already floated up to the joists of the flooring. Soon this was confirmed, for tables, &c., assumed the position of an inclined plane. I went off at once to the nearest Dayak house for help. My first step into the water took me up to my arm-pits. With half-a-dozen men, my servant, and my school-teacher, we set to work to remove the timber. Some of it had been lashed to the posts of the house to provide supports upon which to rest the remainder. To undo the lashings called into play the experience of those who were divers. Over an hour was occupied in this work, when at last, all the timber having been removed, the house sunk again to its normal position, and the water came pouring in through the interstices of the bamboo-lath flooring. Fortunately, everything perishable had been previously removed to a spot high and dry. I had moved myself and such things as were absolute necessaries into my school-boys' room, which had been built at a different time from my own part of the house and the chapel, and stood nearly a foot higher from the ground. So, for the time being, we were out of reach of the water.

"The floods diminished during the day (3rd), but rose again on the 4th, and so off and on until the 6th, when they fell off considerably, and before the 10th the ground was again visible, and the river had returned within the limits of its banks, though it continued to be a swift, rushing torrent for some time after. During the four or five days that the waters were at their highest, they extended for miles all around us, and, excepting the hills, no dry land was visible. Several boats taking fruit to the bazaar below the mouth of the river were capsized, and I had to clothe and help with money and food several unfortunate sufferers. Such a flood has not occurred in the country within the recollection of the oldest of the people. Pigs and fowls were drowned, and the carcasses carried off by the alligators, who boldly came up under the Dayak houses. Snakes and other reptiles took refuge in the houses; a week or ten days later I caught a small boa-constrictor in my own house.

"The flood having subsided, the people then began to question among themselves, 'Who has sinned?' It is their opinion that such an infliction can only be the result of some particularly grievous wrong committed. But I never heard that they could fix the responsibility upon anybody.

"At the people's own request we had the prayer for 'Fair weather' set forth in the Prayer-book. The services were held in the Dayak house for some days.

"Of course, one result of the flood is that the young crops are damaged, to what extent does not appear until the harvest time.

"Having suffered from the floods myself, although only to the extent of being made uncomfortable, and being nearly capsized with my house and all my belongings into the stream, I took warning, and as soon as possible set to work to put up a higher and a stronger building of palm-leaf walls and thatch similar to the first. But I moved down river a short distance to the foot of the hill upon which some day the Mission-house will be built. I am about twenty minutes' from my old place, and have another Dayak house within ten minutes' of me on the other side.

"On January 22, the third Sunday after the Epiphany, I was priviledged to admit by Holy Baptism twenty-seven more members into the Church in the Skerang. In one instance a whole family, father, mother, and six children, came forward. The people who, of course, hold back are the 'manangs' or medicine men. And yet, strange to say, these men are the most regular in attendance at services, and learn quicker than others the prayers and hymns. I meet with no opposition from them, but, on the contrary, they are most anxious for their wives and children to be instructed and baptized.

"The Rev. J. Perham, the Society's Missionary at Banting, having suffered very much from ill-health at the beginning of the year, on two occasions found it necessary to send for me to take his duty for a time. The last occasion was at Holy Week and Easter, which season I was thankful to be able to spend there, as I have not yet in the Skerang the number of communicants which would legally justify me in celebrating the Holy Communion. The two or three occasions on which I have been able to have celebrations were the occasions of the visits of some Banting and Undup Christians.

"During the month of February, I also undertook for Mr. Perham the visit to the Saribas churches. I hope the Society will excuse me for entering rather fully into detail in my record of this visit, which, to me, was very refreshing and encouraging.

"Our party, consisting of myself and three followers, and a young Saribas Dayak returning to his home, left my station in the Skerang on February 16, journeyed up river by boat for about six hours, and then struck across country. As I had not been able to obtain as many men as I required, I had to carry a share of our necessary *impedimenta* on my own back, which I soon found no joke under a hot tropical sun. At about 6 P.M., arrived at a long Dayak house (Skerang), and spent the night there. Started early on 17th, and, after some very hard walking up steep mountains without paths, and through bog and morass, into which we sometimes sunk almost hip-deep, and from which we had to be extricated by our companions, we at last arrived at about noon at the house of the (out here) well-known Orang Kaya Pemancha, Apai Insol, a well-trusted servant of the Government, and a man who, by his own manner of life, and by the influence which his position gives to him among Dayaks far and near, has done much for the advancement of the Faith.

"I had intended staying here over the Sunday, but found all the men but two or three were away, so decided to leave on the Saturday morning and proceed down river. A certain Malay chief, Abang Kadir, came up into the O. K.'s house while I was there. Whether he is one of those Malays in the Saribas who have been trying to draw away from the Church converts to the Faith, I do not know. But his Mahommedanism does not forbid him participating to some extent in heathen rites—*e.g.*, on one occasion he desired to ascertain what prospect of success attached to some proposed undertaking. The Dayak method of divination is by examining the entrails of a pig. Of course, his religion forbade him having anything to do with the unclean animal, but it did not forbid him procuring the services of an unbeliever for the purpose, so he provided a pig and induced a Dayak to kill it and examine the entrails.

"Evensong at the Orang Kaya's little chapel on the 17th.

"On the 18th, having borrowed a boat, left for Salulap, where Mr. Perham has erected a bungalow. Here is a village with its small chapel, and within easy distance are Sarian and Stambak, with their little chapels. Mr. Perham's bungalow stands on a hill by the river-side, and is very conveniently situated, not only for working the three villages mentioned above, but also for obtaining stores, &c., from the bazaar, which is a little further up river. No better site could be chosen for a permanent Mission-house as soon as a resident Missionary can be provided for Saribas. Brok, the Society's catechist, lives at Sarian, and I sent a man to let him know of my arrival. But Brok had just left on a tour of the chapels which are placed under his care, and, though we travelled in his footsteps during the next week, we were not able to overtake him. No date had been specified for my visit, so Brok did not know when to expect me. But Brok's father came to me and insisted most strongly that I should take up my quarters in his house, as it was my first visit to the river, and his people would consider it a favour if I would stay with them, &c., &c. After some time I gave way to the old gentleman, and, having first visited the Salulap people and said evensong for them in their chapel, we went to Brok's house. There are some ten or twelve families living under this one roof, of whom I think only one family is not Christian. We sat until after midnight singing hymns, relating stories from Scripture, and comparing them with Dayak legends. The people at Sarian, women especially, are, in their way, musical, but their singing is very inharmonious. Sunday, the following day, we all received the Holy Communion together, after having first baptized an adult and an infant (mother and son).

A SAREBAS DAYAK.

"Evensong was said at Stambak, a little distance down river, and here also an infant was baptized.

"Monday, 20th, I spent with the people at Sarian.

"On Tuesday I started to visit Sabangkoi, making here only a short call, and promising a celebration of the Holy Communion on my return journey; next we continued our journey on foot, through jungle and swamp, to Smambu, where there are two chapels. Here I spent the night, holding evening service, with a general instruction to the candidates for baptism, which I afterwards enlarged upon when we were gathered together on the verandah in the evening. On Wednesday morning, 22nd, I baptized eleven persons, old and young. After the baptism, I became aware, for the first time, of an old Dayak rite. A woman came to me with her child, and asked me to take it to the river and bathe it. I could not understand the reason of her request until Brok's father, who was acting as my guide, told me that according to the old Dayak custom, when an infant was first taken to the river for its bath—*i.e.*, three or four days after birth, a fowl is killed, and the blood rubbed on certain parts of the child's body, and also sprinkled on the water. 'But,' said he, 'this child has just been baptized, and has given up these bad customs, so, as this is the first occasion for it to be bathed in the river, the mother wishes you to give it its bath.' So, pulling off my cassock, I bade the mother follow, and, standing knee-deep in the water, I received the child from her, and plunged him two or three times under water. At the time I did so I could not help wishing that this had been the mode adopted for administering holy baptism in this country.

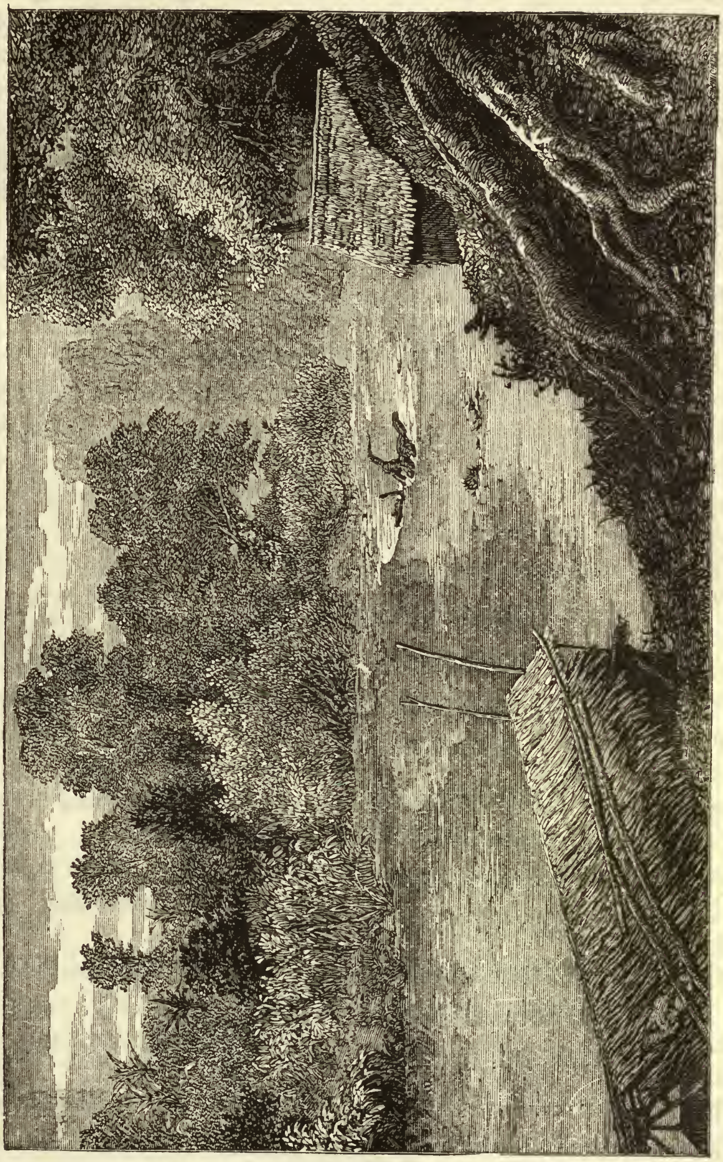
A SAREBAS WARRIOR.

"From Smambu we continued our journey to Rimbas, a small station placed under the charge of a young catechist last October. Mr. Perham had visited this village twice, and had baptized there the family of the catechist. But now the whole house were ready for baptism, and, as usual, I had to sit up during the greater part of the night, first instructing the candidates for baptism, and afterwards examining into their acquirements in the matters of reading and writing. I found that in less than four months, with one primer, one history of Joseph, one copy of the Prayer-book, one copy of St. Matthew's Gospel, one slate and pencil, five men and five women had learned to read fairly well and could write a little, and four children could read their primer. The books were in tatters, and in many parts the letter-press was obliterated by the passing of the finger over the page in following the reading. An agreement had been made among the learners by which each one had a book for a certain length of time. Then at their work, in their house, or on their farms the book would be placed in front of them, and odd moments would be snatched for reading a few words. Even the way to and from the bath was occupied in the same manner. I had brought for them some copies of the Gospel according to St. John and history of Joseph, and it was not long before all were in use. As an instance of the avidity with which they seize upon the books, I may mention two women in the house—mothers of families. They got hold of a book between them, and sat down to it declaring their intention of not moving from the spot until they had read the whole book through. And they did it too, spelling out in a very slow and deliberate manner the words they did not at once recognise. I could not sit up all night with them, but turned in at 2 A.M., leaving them still at it. To spend two nights and part of two days among such people was all too little for them, and certainly no time was wasted.

"I baptized thirty-one people while there, and then, on Friday, 24th, began my return journey, arriving at Smambu once more during the afternoon. Here we had evening service, and, on the morning of Saturday, I baptized two young men, and afterwards celebrated Holy Communion in one of the two chapels. At Smambu there are two village houses, about a mile apart, each with its own chapel.

"Continued our journey to Sabangkoi, spent the night there, and on Sunday morning celebrated Holy Communion, after having first baptized a woman.

"Then continued our journey until we found ourselves once more at Sarian. Visited the Salulap again, and had evensong with them. Later in the evening prayers and hymns with Brok's people at Sarian. On Monday morning, 27th, celebration of the Holy Communion at Stambak, and then, accompanied by Brok, who had returned before we did, we went on to Gensurai. Here again an evening was spent in discussing various matters important and unimportant. A large number received the Holy Eucharist on Tuesday morning, after which we left to visit once more the Orang Kaya's house. There were more people at home on this occasion, but the O. K. himself was still absent. Celebration of Holy Communion on Wednesday morning was the last service which I held in the Saribas Mission, and I returned to my own Mission in the Skerang quite of one mind with the Saribas Christians, that they ought to have a resident Missionary as soon as possible. Some of them said to my Skerang men: 'You ought to consider yourselves very fortunate in getting a Missionary to live among you. Here have we been Christians for eighteen years, and the work spreading fast, and plenty of people wishing to be taught, but we have no "padri."



RIVER SCENERY, SARAWAK.

"I may, perhaps, be allowed to speak out on the subject of this Saribas Mission, for I am not speaking about my own work, but that of another man. So in the account above, certainly it was my hands that administered the holy sacraments, but none of the work of instruction and preparation can be placed to my credit. During the fortnight that I was in the Saribas, forty-seven persons were made members of Christ; services were held in nine chapels; at six celebrations of the Holy Eucharist over eighty communicants received the Bread of Life; numerous inquirers came to me to ask to have some scriptural passage explained to them. This is always the case when Mr. Perham pays his visits. The Saribas are an intelligent, inquiring people; they seek for knowledge, and they *will* have it. It is Saribas who sends its boys to Banting to school, and because Banting is now full the boys come to me at Skerang. It is true what they say, that they have been Christians for eighteen years, and the number of Christians I cannot compute at less than 400. It is a Mission with little to discourage and everything to encourage any man who can undertake the work. And this vast Mission has to be worked in connection with the Batang Lupar Mission, of which Banting is the centre, with its population of nearly 1,000, and at least four congregations besides the Banting one looking to the Banting priest to supply their spiritual needs. What time, then, can the Banting Missionary afford to go to the Saribas Mission? He does contrive to give them three weeks or so out of every quarter, but this is only just sufficient to go through the district once, giving a little instruction here and there, and holding services. Besides, if the Mission goes on extending as it has been doing lately, either the Saribas or the Banting work must be neglected if both continue under the charge of one priest. I think Mr. Perham has already placed before the Society the need of a resident Missionary in the Saribas River, and I trust that before long the Society will see its way to supply the need. The Bishop of the diocese is now in England, and I am sure that his lordship will give his countenance to any step which might lead to the Saribas people having their 'padri.'

"I think now I have said all that I have to say about the Saribas Mission, and I can now return to my own district. My congregations became so large as to necessitate more accommodation, and I had to make my chapel larger by throwing into it an adjoining room. The number of worshippers continues steadily at from fifty to seventy at Sunday services, and from forty to fifty at week-day services. My chapel is seated for fifty, but, when we are crushed for room, the children sit on the floor. I have made the place look a little churchy by putting into it a little prayer-desk very roughly made, and have covered the little altar with a cloth of blue flannel, which I improved the look of by adding some old trimmings. We have also now a surpliced choir of four school-boys. The people now know much of such parts of the services as we use, and occasionally of an evening, instead of evensong, we have a *teaching* of canticles and hymns in the Dayak house.

"Two of the young men of the congregation can now read fairly, and others are beginning. My school now amounts to five boys (boarders), who are making good progress in reading and writing the vernacular and in arithmetic. But my schoolmaster has left me, and now all the school-work devolves upon me. At the same time, I have to attend to the working of the ground for the site of the Mission-house, clearing away of all young jungle, which has to be rooted up, cutting away and levelling the top of the hill, and procuring wood for building with. This, with the school-work, prevents me from going far from home, and I am only able to visit those people in my immediate neighbourhood.

"An attack of cholera has also broken out, and has frightened the people. I hear that considerably over 500 deaths have occurred in Kuching. At the Government station just below the mouth of the Skerang, there have been over thirty, but I thank God that, as far as I can ascertain, no cases have yet occurred in the Skerang. My servant, a Banting boy, was affected by the scare, and has left me to go home, so that now I am without attendant of any sort, as well as without a teacher for my school. I have to do my own cooking and washing, and, having to teach school in addition, my time is fully occupied.

"I had hoped to begin to build this month, but everybody is too much afraid of the cholera to leave their homes for any purpose, and among my Skerangs I have not a single man who knows how to use a saw, plane, or chisel. So I much fear that the work will be delayed for some time. I should like to get it off my hands, for there are lots of people up and down river who have asked to be baptized, and I only wait for an opportunity to go and spend a few days with them to give them further instruction.

"As was feared, the harvest turned out a bad one. Many people up river are in great distress, having had absolutely *nothing* to reap. The people down river are more fortunate, and most have obtained enough to carry them through the year. The other Dayak tribes have suffered in like manner. To us now the prayer is full of significance: 'Give us this day our daily bread.'"

MADRAS.

REVIEW OF THE SOCIETY'S MISSIONS IN THE DIOCESE FOR THE YEAR 1887, FROM THE REPORT OF THE DIOCESAN COMMITTEE.

TINNEVELLY.—Bishop Caldwell, while as Assistant Bishop to the Lord Bishop of Madras he is in Ecclesiastical charge of the Missions in Tinnevelly and Ramnad, is yet the Missionary in charge of Tuticorin, Idaiyangudy, Radhapuram, Puthiamputhur and Nagalapuram.

The Rev. J. A. Sharrock, Principal of Caldwell College, Tuticorin, is Missionary in charge of Sawyerpuram and Pudukotai; and the Rev. A. Margöschis is the Missionary in charge of Nazareth, Mudalur, and Christianagaram.

Amongst the principal events to be recorded during the year are the disastrous fires which occurred in so many of the Mission stations. It seems nearly certain that these fires were the work of incendiaries, but as many of the houses and buildings burnt were those of non-Christians, there is no reason to believe that there has been any motive for committing such acts besides that of mischief and plunder.

In November, the Bishop of Calcutta and Metropolitan of India visited Tuticorin, Sawyerpuram and Nazareth. At Tuticorin a special conference of clergy, both C.M.S. and S.P.G., European and native, was held, at which both Bishop Caldwell and Bishop Sargent were present. The Metropolitan explained in full the working of the Diocesan Council in the Calcutta Diocese, and also laid before the conference a scheme of discipline for the Church in India which he had drawn up.

The Metropolitan was also present at the prize-giving at Caldwell College, and the opening of Mrs. Caldwell's Female Training School.

At Sawyerpuram, the Metropolitan dedicated the new church, a beautiful building capable of holding 1,500 people. The foundation stone of the church had been laid by Bishop Huxtable, but the original plan has been considerably altered, and the chancel made larger than originally intended.

At Nazareth, the Metropolitan opened the new Industrial School buildings. The various industrial departments, including carpentering, weaving, tailoring, and embroidery, drawing and lace making, which had been carried on in small and inconvenient rooms, scattered in different parts of the village, are now all collected in one large building forming the three sides of a quadrangle. Although the opening day was a holiday, yet, at the Metropolitan's wish, all the orphans went to their various occupations, and the visitors present were thus able to see what a splendid work is being accomplished in this orphanage.

The Metropolitan also took the first celebration of Holy Communion in the Church at Kadianody, four miles out of Nazareth, which has been greatly enlarged and improved. At Kadianody also the Metropolitan saw the principal members of the new converts, five hundred of whom originally applied to Mr. Margöschis, and three hundred of whom have in the face of the bitterest persecution remained steady.

At Nagalapuram, the most northern of the S.P.G. districts in Tinnevelly, Bishop Caldwell in August laid the foundation stone of a new church, which will be the first substantial church in the 137 villages in this district. Both in this district and in the Puthiamputhur circle the work is making but little propress, as there are not sufficient funds to employ enough agents. Many opportunities are being lost for the want of a little extra help. At Otapidaram there is pressing need that the A. V. School should be raised to the Middle School standard, but the M.D.C. are unable to make even a small grant for this purpose.

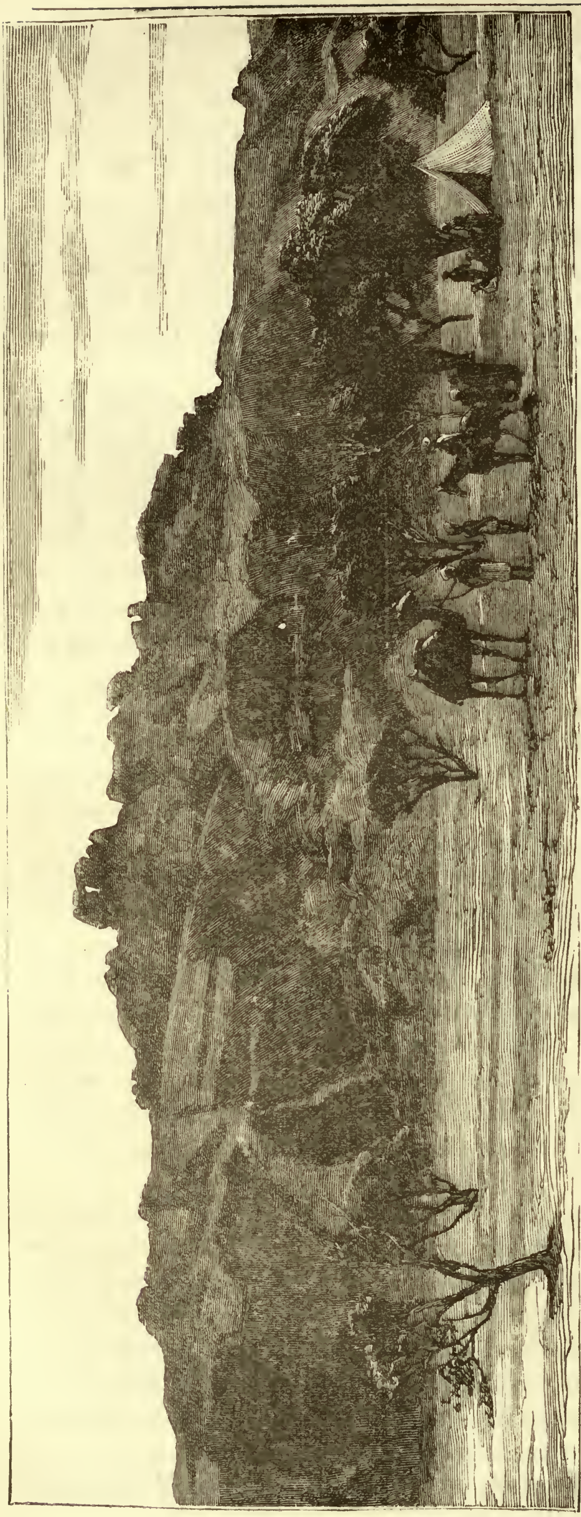
RAMNAD.—The work in this great Mission has not entirely been standing still, in spite of the constant illness of the Rev. A. B. Vickers, who was obliged to go home in September, leaving the Mission in nominal charge of the Secretary, M.D.C. in Madras, but really to be worked by Mr. Thomas, with the help of the native clergy.

Movements amongst the heathen both in Keelakarei and Paramagudy have resulted in fresh congregations of catechumens being formed at the latter place.

The industrial departments have also been placed on a firmer footing; but the boarding schools have been greatly reduced, as the grant to the schools is so small. The girls' school especially is much smaller than it was, in consequence of the new rule regarding results grants. Any school earning a grant of Rs. 500 is not allowed to continue under the Result Grant system, and so the bigger girls have been sent to Nazareth.

TANJORE AND TRICHINOPOLY.—The Rev. W. H. Blake, who has not left Tanjore, except to visit his out-stations or to attend committee meetings at Trichinopoly or Negapatam, for ten years, has been in great anxiety both about the College and the Mission. Government aid is being reduced to such a minimum that the utmost care is required to prevent existing work falling to the ground. The Salvation Army have invaded Tanjore in large numbers, but they have done little either to unsettle our Christians or convert non-Christians.

Mr. Williams writes cheerfully about the work of the Mission, and



THE GIANT VELLAR ROCK, BELLARY, MADRAS.

reports that work has opened out most unexpectedly in the Udaiyarpoliam Taluq, where Mr. Wyatt was for a long time trying to get a footing; and also to the south near the Tondiman territory. But in order to receive these new-comers teachers and agents must be found, and the resources of the Mission are already taxed to the uttermost.

The Mission at Negapatam, which up to 1885 had lost much of the position it once had, is now under the charge of the Rev. T. E. Darvall. Negapatam being a seaport, owing its importance to the coolie traffic between India and Penang, and Rangoon, the Christian population is rather unsettled; but new work is gradually opening up, and the schools are improving. Mr. Darvall has also an English congregation of nearly ninety people.

Nangur, though really an out-station of Tanjore, is considered almost as an independent Mission. The Rev. G. Lazarus is endeavouring to turn his small existing schools into boarding schools, and has partly succeeded; but with the very small grant allowed him by the M.D.C. he cannot do more than utilise the present buildings, which are quite insufficient for the number of children he has. A catechist is in charge of the small congregation at Tranquebar and the surrounding villages.

THE TELUGU MISSIONS.—The Rev. R. D. Shepherd at Mutyalapad, the Rev. A. Inman at Kalsapad, and the Rev. A. Britten at Nandial, have been each working single-handed, anxiously waiting for some fellow-labourer to join them. Mr. Scott, however, is lightening Mr. Shepherd's work to a great extent; but there is not a single native clergyman, either priest or deacon, in these large Missions. Through the kindness of a lady in England, the number of agents employed is much larger than formerly, and by degrees the boys of the schools are being trained as teachers and agents. Some have already passed the Matriculation Examination. Mr. Inman is now in England on furlough.

The Bishop of Madras visited these Missions in November and December, and held confirmations. The Secretary M.D.C. accompanied the Bishop for part of the time. The church which Mr. Inman has been erecting at Kalsapad was finished in time for the Bishop to hold the Dedication Service. This is the first permanent church in the Telugu Missions.

SECUNDERABAD, BELLARY, AND BANGALORE.—The Rev. A. Sebastian, who had been working at Secunderabad for 15 years, was, in consequence of ill health, transferred by the Bishop to lighter work at Bellary; the Rev. V. David then went from St. John's, Madras, to Secunderabad, the Rev. D. Vedanayagan from Salem to Madras, and the Rev. A. Vedakan was transferred from Pamban in the Ramnad Mission to Salem.

Mr. David has not only been able to carry on all the work he found existing at Secunderabad, but with the help of a catechist stationed at Bolarum, and one or two new teachers, he has been able to do something towards removing the feeling so commonly prevalent, that the Society has entirely neglected this part of the Mission Field. But until a European Missionary is appointed, this sense of neglect will always be felt, both by well-wishers to the Society and by members of other denominations who are doing the work which the Church should be doing. The following appeal by the Secretary of the Church Missionary Society should surely move the S.P.G. to endeavour their utmost to support this most important but much-neglected Mission.

"A NEW MISSION CENTRE.

"About thirty miles from the western boundary of the Kistna district, there lies, situate in the Nizam's dominions, the large and important town of Kammamett. It has a considerable population, and now that the railway passes through it will become a place of considerable importance. The C.M.S. has had for some years a catechist in residence there, and in the villages around there are a few Christian converts, but now it is proposed to station an European Missionary there and to make it the head-quarters of a strong Mission. The Bishop of Madras will soon, if possible, personally visit the town, and then the Parent Committee of the C.M.S. will sanction the scheme. The ladies of the Church of England Zenana Mission have visited the place and have established girls' schools. The people seem very pleased to see them, and there is an excellent opening for Zenana workers. Altogether it seems a most promising field for a strong Mission, and can be easily worked in connection with the C.M.S. Missions in the Kistna. If only the S.P.G. could strengthen their Secunderabad Mission and work towards the East, they would meet the C.M.S. coming towards the West, and a chain of Mission stations, connected with the Church, would stretch from Masulipatam to Hyderabad. A large and almost untouched district now lies ready for Mission work. This proposal to occupy Kammamet in force is the first move by the C.M.S. May it provoke the S.P.G. to strengthen its head-quarters at Secunderabad, preparatory to a move eastward."

Till Mr. Sebastian was transferred to Bellary, the Mission there had been supported entirely by local funds, under a local committee, the chaplain supervising the work of the catechist and other agents. That there is plenty of work to be done, and many opportunities of opening up new work, will be seen from Mr. Sebastian's report.

The Rev. T. Adamson is in charge of the Bangalore Mission, with its out-station of Hosur.

CUDDALORE.—The Rev. S. Pakkianadhan has over and over again urged on the Committee the need of a boarding school in Cuddalore; but with the knowledge that their grant from England for 1888 is to be reduced by £675, or about Rs. 9,000, which will be barely compensated for by the gain by exchange, the Committee are most reluctantly compelled to refuse special aid for this and other similar applications. They hope, however, to send a catechist to assist Mr. Pakkianadhan, especially as during the past year Mr. Pakkianadhan has had many domestic troubles—his wife, who had been ill for a long period, having entered into her rest in November.

MADRAS.—There is little new to mention with regard to the work in Madras. A new set of rules for a Church Council and Church Committees has been drawn up, but they have not yet been finally passed.

The girls' school which was started for such girls as could not be admitted into the Ladies' Association School has been found to meet a want that was much felt.

STATISTICS OF THE SOCIETY'S MISSIONS IN THE DIOCESE.

Villages	936	Christians	44,534
Clergy	76	Communicants	13,678
Catechists, Teachers, &c.	765	Catechumens	11,934

RESOLUTIONS OF THE LAMBETH CONFERENCE.

IMMEDIATELY after the conclusion of the Lambeth Conference, the official report of the results of the deliberations of the Bishops was issued. It is published by the Society for Promoting Christian Knowledge. It is unnecessary to say that the book contains what is of the highest importance to every part of the Anglican Communion. The resolutions are prefaced by the Encyclical letter, which occupies fourteen pages, and are followed by the Reports of the several Committees, twelve in number, occupying more than eighty. Although we hope that a large proportion of our readers will find an opportunity of perusing the whole book, it is right that we should reprint the resolutions formally adopted by the Conference. They are the following:—

1. That this Conference, without pledging itself to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of Our Lord, and is an unauthorised departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the Report on the subject of Purity, as expressing the mind of the Conference on this great subject.*

4. (A) That, inasmuch as Our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognise Divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

(C) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether Our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

5. (A) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.†

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* Carried unanimously.

† Carried by 83 votes to 21.

(B) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised.*

6. (A) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

(B) That, from the time of our Lord's Resurrection, the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath.

(C) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

(D) That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

(E) That especially the increasing practice, on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement is most strongly to be deprecated.

(F) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the Report drawn up by the Committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican Communion.

8. That this Conference receives the Report drawn up by the Committee on the subject of Emigration, and commends the suggestions embodied in it to the consideration of the Churches of the Anglican Communion.

9. (A) That this Conference receives the Report drawn up by the Committee on the subject of the Mutual Relation of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance.

(B) That the Archbishop of Canterbury be requested to give his attention to the Appendix attached to the Report, with a view to action in the direction indicated, if, upon consideration, His Grace should think such action desirable.

10. That, inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following Articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion:—

(A) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(C) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into

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* Carried by 54 votes to 34.

brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate Reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (A) That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.*

(B) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report.*

(C) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organisation is sufficiently tried and complete, a more formal relation may be found possible.*

(D) That, with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation as will permit us to give them a fuller recognition.*

(E) That, without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion.*

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to His Grace before the end of the current year, and that His Grace be requested to take such action on their Report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement

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* Resolutions (A) (B) (C) (D) (E) were carried *nemine contradicente.*

of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their Communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicunque Vult.**

19. That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal Succession that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the thirty-nine Articles of Religion.

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* Carried by 57 votes to 20.

NORTH AMERICAN INDIANS AND SCATTERED SETTLERS.

MIDSUMMER REPORT FROM THE REV. H. W. GIBBON STOCKER, MISSIONARY TO THE SARCEES, AND INCUMBENT OF ST. PAUL'S, FISH CREEK, IN THE DIOCESE OF SASKATCHEWAN AND CALGARY.

I ARRIVED here on Saturday, the 19th May last, and began work at once. On Sunday morning early I visited Bull's Head (the chief) and told him the object of my coming amongst his people, and met with a kindly reception, he at the same time telling me that they would judge of the nature of my heart by my gifts ! I afterwards visited the other encampment a short distance away, and saw Roche Mane, a minor chief. He was distant towards me at first, but there were two Blackfeet present who knew me and spoke favourably of my work at their Reserve. One thing they were doubtful about, and that was as to whether they would send their children to school.

In order to make my report clear I will take different features of my work and treat of them separately. I began with Indian work, and will speak of that first. My heart is much drawn towards this work, and with the settlement work I have a delightful change or variety.

1. *The school-work* has proved very difficult. The school has been open five full days in every week, *i.e.*, from 10 to 12 A.M. and 2 to 4 P.M. The number of names on my register is 23, and yet the average is only 5·2 ! I am unable to give any decided reason for this, but many suggest themselves. One is that now these Indians are divided into two camps and are five miles apart. Another is that the Indians have a strange dislike to school ; not so much the children, I believe, as the parents. Then again the parents wish to be paid in tea, tobacco, &c., for sending their children each day. This I have, of course, declined to do. Every opportunity has been taken by Mr. Cornish, the agent, to persuade the parents to send their children, but without much success. He now proposes to adopt for the ensuing quarter more stringent measures in giving such *extra* rations as tea, tobacco, &c., *only* to those parents whose children attend school each week regularly. For this purpose he will have my Register once a week. I cannot speak too highly of the agent.

He has the interest of the Indians most really at heart, and does all he can to help me in my difficult work. The other officials here are also in every way a help to the work, including the half-bred interpreter (a R. C.), whose children I teach. To enable me to visit the Indians and do my other work, Mrs. Stocken has taken the school for me often of an afternoon. The progress, if any, is almost imperceptible, owing to the irregularity in attending.

Roche Mane is anxious for me to hold school at his camp (five miles distant) every day, as here; but to do this would entail another teacher, for whom the Government would, I believe, provide $300 per annum, as in my case.

2. *Adult work* is different, and more encouraging. Every Sunday, and often at other times, I have visited the Indians in their tents, and sought to teach them the elements of our Holy Faith. I have specially dwelt upon the *universal* depravity of the human heart—man's inability to raise himself to the standard God requires of him—God's provision for our needs in the atonement of our Blessed Lord—and the future life. To day (29th) I sought to teach them the need of repentance and baptism. I spoke also of the Judgment, when all hearts would be revealed. This has all been told in the simplest way, according as the language would allow. The Indians are the most self-righteous people I think I know, and for them to be told that their hearts are as black as other men's is perhaps not pleasant; but, notwithstanding, my heart has been cheered again and again by the attention they give me on these occasions. Sometimes they listen with almost breathless interest, making me wonder if it can possibly be long before they yield to the holy influence of God's Blessed Spirit, and seek admission in the Visible Church of Christ by baptism. God grant it may be as I hope and long. I have gone to Roche Mane's camp directly after breakfast, and got back in time for dinner. Then, after our return from Fish Creek, I have sought to get an audience in Bull Head's camp near by, and generally with success. I have been much struck throughout by the reverence shown in prayer.

3. *The language* I use as the medium of my intercourse, &c., with them is the Blackfoot, in which I am fairly proficient, and can preach with some amount of fluency. Few of them can understand it entirely, but most can do so a little, and the one who is best at Blackfoot generally interprets, but I try and use as few words as I can, and as well known, that all may, if possible, understand me, and in this to-day I was most successful, no one being needed to interpret. The children, however, can only speak Sarcee, and I have deemed it my duty to learn the Sarcee language. For this purpose I have chosen a man who thoroughly, I believe, understands Blackfoot, and get him to teach me Sarcee whenever I have some time to spare. In this and other ways I

have a vocabulary of over 300 words already, comprising almost all the parts of speech. The language is not an easy one, and before I can know it perfectly, it *may* necessitate my learning the Cree in order to be sure of having a correct meaning to the different words. For this I pay a man 25c. for about two hours. I am now translating the First Canadian Primer into Sarcee, and hope before the end of next quarter to have a prayer and hymns possibly, as well as texts of Scripture, translated from the Blackfoot, and so be enabled to teach them in the schools daily.

4. In *our home life* we of course meet the Indian daily. He sits (for hours sometimes) in our little mud kitchen and smokes his weed, and drinks what tea we give him. The Indians are *terrible* beggars, and *these* are even impudent with it, making me feel the need of more and more tact and wisdom in dealing with them. I discountenance begging as much as ever I can, by offering small pieces of work to be done for whatever they want (generally tea), but often, when I refuse, they will lose their tempers, and make all kinds of rash threats; but all this I have to bear, and to remember that almost all this unpleasantness we owe to the habits taught them by the white man! I never, if I can help it, refuse them a cup of tea to drink, but it is when they want a quarter of a pound of tea that I have to refuse. I have, of course, to give small presents to the two chiefs—Bull's Head and Roche Mane—but on the whole I suppose my giving costs me 6*s*. a week or so, and this I am obliged, by their own habits and customs, to do. I am sure I do most earnestly desire and seek for wisdom, that I may know how to act in all these matters. May God of His infinite mercy condescend to guide me.

And now I must turn to my *settlement* duties.

The *services* at Fish Creek are not well attended, owing to the miserable condition of the building. Any unpleasantness in the atmosphere makes it very uncomfortable to sit in church. The building is not only uncomfortable and unsightly, but also unsafe, on account, mainly, of the roof being full pitch and exposed to the heavy storms of wind that arise not unfrequently. We are now just entering upon the duty of collecting for alterations, &c. The attendance has ranged from six to thirty. Services are held in the morning on the first Sunday in the month, and in the afternoon on other Sundays. The long distances that most of my people have to come necessitates an afternoon service, but many of them have promised to do their best to be present once a month at a morning service. My parish covers three townships at least, and when I tell you that a township consists of six miles square (or thirty-six square miles) you will understand that attending church here is not so easy a matter as in the Old Country; and, when the Sundays are wet, is it surprising that so few venture to turn out, not so much on account of the distance to travel, as that there is no shelter for the horses and carts at the Church, and such an uninviting building for themselves to worship in if they do go? The total church collections since my induction on May 13th, amount to $13.95.

As to *the Church* itself let me enter more into detail. It consists of a nave and chancel, while a small portion of the nave is enclosed to form a porch, and a corner curtained off for a vestry. The dimensions, taken from outside, are, nave 24 × 17 : chancel 12 × 9. The whole is covered by a full-pitch roof, the removal of which is absolutely necessary, as above stated. Outside, the building bears a more respectable appearance than the inside. From the inside, nothing is to be seen but the rough unboarded framework, which, on the outside, has been covered with rough lumber, placed diagonally, and this sheeted with clap-boarding. The roof is properly shingled. The flooring is of one thickness and poor, and six inches or more along the sides of the building are still unfloored, and allows the bitter howling winds to rush through the church. In the chancel is a beautifully carved oak reredos, entirely out of place in such a barn-like building. I am longing to see a chancel suitable to this piece of workmanship, the gift, I believe, of a member of the congregation to the church through the Rev. E. Paske Smith. The alterations, &c., that I propose, are to pull down the church, and re-use the material in the new structure. There would be no waste, unless in the shingles. The dimensions proposed are, nave, 20 feet × 30, chancel with apse, 12 feet × 12. Bell tower (forming also a men's cloak-room—a great necessity) 10 feet × 10. Two vestries, each 10 feet × 10, at an angle as shown in accompanying rough plan. One vestry is for myself and the other a room for ladies' cloak-room, the want of which is much felt by those coming to Church on wet Sundays. A brick chimney in the place of the present tin one would be subsituted, and possibly a small furnace placed under the church. The church and graveyard would be fenced in, and sheds for horses erected. There has been some difficulty in obtaining the land, but I have seen all the parties interested, and they have expressed their wish to carry out the desire of the late Mr. John Glen, and are ready even to put the estate to some expense in order to secure to us the freehold. As application to the court can only be made by His Lordship the Bishop, we shall await his return before taking any steps in the matter. Meanwhile, everything will be ready by His Lordship's return, so that there will be no delay in the matter. I have obtained an estimate of the whole cost, and find it will not be less than $950, or £200.

My wife and I have already visited several of our parishioners, and have been most kindly received. The distances we have to travel to do this will make it a long time before we can see them all. Then other hindrances are in the way, viz., 2 schools daily, leaving only Saturday for the purpose in each week. The fact, too, of our only having one horse, and being obliged to use this for Indian work as well, is a difficulty. One family, living fourteen miles or so away from here, asked us last Sunday if we would not visit them. We said that we should be having a few days' holiday from our school-work shortly, and would certainly try and see them. Our hearts long to do all we can for our scattered flock, but with hands so full, and so many difficulties in the way, what can we do?

I must not omit to mention that I have been asked, and have consented, to hold early morning Sunday services at the house of an English settler, seven miles N.W. of here, for the families on the Elbow, who are unable to get to church, and most of whom have had no service for three years. My first Sunday will be July 8. In my parish, also, I am hoping to have services on occasional Sundays for the many sick and infirm who live near together, about four miles S.E. of the church. Our hearts ache for our settlers; deprived, as so many of them are, of the means of Grace.

Holy Communion is administered in the morning at Fish Creek on the first Sunday in each month and in the afternoon on the third Sunday. The number of communicants average eight, at present. It will also be administered once a month to the Elbow settlers, and also to the sick and infirm as often as possible. I need and seek the prayers of all God's children that I may have all needful grace and strength for my work.

CHILDREN'S CORNER.

AN INDIAN PILGRIMAGE.

BY THE REV. S. S. ALLNUTT.

AN Indian pilgrimage is a thing which has been often described, but there are probably still some persons who have never read a description of one, and may like to hear some account of one from an eye-witness. There are few sights which bring home to one so clearly the extraordinary power and ascendency which the Hindu religion has over the minds and affections of the people of India, and it is well that people at home should from time to time be reminded, that though education and the influence of our own holy religion are effecting a great change in the country, yet the mass of the people, ninety-nine in every hundred, I believe, are yet quite untouched by either influence. I want, therefore, to describe to you what I saw last year at a place called Hardwár, which is one of the most celebrated places of pilgrimage for Hindoos in the whole of India. It is situated in the plains, just where the River Ganges (which is believed to be a goddess by the people, and called by them Gangá, a feminine word meaning probably "goer") comes down from the Himalayas into the plains, to enter on the beneficent career which ends at Gangá Ságar (also a famous resort of the pilgrims), where it flows into the Bay of Bengal. There is no need for me to tell you what a sacred river the Ganges is to the Hindu, how for immemorial ages it has been the object of their veneration and worship, how its waters are so prized that they are carried to the extremest parts of the peninsula, and sold often at a very high price to those who believe that a drop of it is a viaticum, giving safety for the soul of man as it leaves the body on its journey to the next world. But that you may understand why it is so sacred, let me briefly tell you the legend of its (or I should say her) origin, and let me remind you that this legend is devoutly believed in by millions on millions of your fellow-subjects, who no more doubt its truth than you do the truth of the Resurrection of Christ or any other historical fact of our religion. A certain king named Ságar had, for reasons needless to specify, to mourn the loss of a somewhat numerous progeny of 600,000 sons, all of whom, save one, had been burnt to death by the curse of an irascible old saint named Kapila. The father was told that only by inducing Gangá (Ganges personified as a goddess) to come down from heaven, could the sons be restored to life. This he and his son and grandson tried in vain to do. At last his great-grandson, Bhargiratha, succeeded in persuading her to come down, but she was very angry at being disturbed; her husband, Shiva, managed to quiet her, however, and she at last reached the heap of ashes at the mouth of the Ganges (thence called Gangá Ságar), and no sooner did she touch them than they all came to life again and were carried in golden chariots to heaven. The festival which commemorates her descent to earth on her beneficent errand is called Dasahara, because bathing at this time is said to purify the bather from the ten sorts of sin which flesh is heir to. The festival takes place about June, and was the occasion of my visit to Hardwár. This was an exceptionally holy commemoration, there being, I was assured, ten favourable conjunctions of planets and other omens, on account of which a dip in the river would in some unusual way cleanse from all past sins whatsoever. As this is the ordinary result of bathing in the

Ganges at this time, it is hard to see how any extra purifying could be achieved; a man can't well do more than wash away all his sin at one time. But this is one of those endless absurdities which a credulous people are only too ready to take in at the bidding of their audaciously cunning priests, the Brahmins.

The railway has lately been carried to Hardwár, and thousands of pilgrims avail themselves of this expeditious mode of travelling—one not prescribed, it is needless to say, in the "Sacred Books of the East."

We (that is two of our Missionary brotherhood and myself) reached the place about mid-day on the 31st of May, and had to walk about a long time in a blazing sun before we could find shelter, which we got at last in the verandah of an office, lent us by the English officer in charge of the fair. The whole thing, I should say, has to be superintended by what is called here the Sirkar, or Government, which puts a man in charge to see that order is maintained and no undue crush takes place at the bathing. Of this more anon. I only mention it now from a grateful sense of the relief we experienced from the pleasant shade of the verandah, where we dwelt in *al fresco* style during our stay. In the evening we made our way down to the river bank and joined the throng of pilgrims who were going to have a preliminary "dip" before the Mahashan, or great bathing, which was due on the next day (Wednesday). The scene was very singular. The crowd, at first straggling, became gradually denser, until, as we advanced into the actual street of the town, it grew so dense that we could only walk at foot pace with the pilgrims, who, like all Indians, are never apt to fatigue themselves by too rapid exertion. On both sides of the road were various objects of worship or devotion appealing to the ignorant superstition of the people. Here was a company of repulsive-looking minstrels, professional religious mendicants, supposed of great holiness, but really as great rascals as can be found in the country, who, by their fiddling, were wheedling "pice" out of the pilgrims. Here was a silent fakeer sitting in the midst of five fires, which had once been alight. This is a work of great merit; only so ignorant was he that he did not know there should only have been four fires around him, the fifth being properly the sun overhead. I pointed this out to one of the bystanders, who agreed, but the next day he still had his five fires, which I never once saw alight around him. Here you saw some monstrous mis-shaped cow which the owner, sometimes a Mahommedan, had brought to be a means of gain, and evidently not in vain, for we saw many women worshipping the poor animal, and always, I need not say, giving pice to the owner. In one spot we came across a band of native Christian preachers inveighing, with great vehemence, against idolatry and the Brahmins. They seem to have brought on themselves some violence by their preaching, as we heard they had been attacked and had appealed to the civil arm for protection. I don't think such vehemence ever does much good. So far as I have found they will always let you say what you like, if you do so in a gentlemanly way, as St. Paul used to of old, and in fact would often admit the absurdity of their worship, and did so in conversation many times during our visit.

When we got into the town, which consists of one street about a mile in length, we found signs of wealth and plenty, very unusual in an Indian town. The houses are almost always of brick and mortar (not a common thing in India, let me tell you), and very often of great size and magnificence. Rajahs have palaces built there, the priests have palatial residences, and the temples are enriched every year by the gifts of the wealthy, who have to pay their footing at a very heavy rate at such times. By-and-by we reached the bathing ghát, which is situated at the end of the long street, and has a very fine flight of steps leading down to the water. This was constructed by the Government some time ago, when a terrible accident, costing some thousands of lives, had occurred owing to the wretched arrangements of the local authorities. You must not blame Government for this, I think. It is its duty to protect life; it is your duty and ours to put an end to the need of such protective measures by giving the people some better object to spend their religious feelings on. It is not, you may be surprised to hear, the Ganges proper where the bathing takes place, but the canal, the works of which commence a good deal above the spot where the people bathe. Mr. Höppner, one of the Society's Missionaries, made a skilful use of this fact in replying to a Brahmin who had said, "Look at our Krishna, who lifted up a mountain on his little finger!" He replied, "What boasting is that! Look at your mighty invincible mother Ganges, who is all-powerful and much stronger than Krishna was, and yet one of Her Majesty's most insignificant servants, a red-turbaned peon, who gets only five rupees a month, keeps her in his control, and when he chooses to shut the head gates she has to pour all her water into the canal, and he lays her dry and bare, that you can walk through her bed hardly wetting your feet." That was a poser for the Brahmin, who wisely held his tongue.*

BATHING IN THE GANGES.

I had better go on now to Wednesday, when the great bathing took place. We reached the place about 7.0 A.M. (the crowd of bathers having gone on in one continuous stream since 2.0 A.M.), and were ensconced by the collector in the balcony of a temple, where we could see all that went on. We had no right there with our shoes on. On the previous evening, when I had gone to the other side of the ghát to see a fabled footstep of Vishnu, I was told I could not see it because I had no faith; to which I rejoined, that if I gave the Brahmin a consideration, faith would no doubt be generated. To this the crowd assented with a laugh.

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* Mr. Höppner relates this in the S.P.G. Annual Report for 1886, page 34.

The bathing was a sight never to be forgotten, and kept one fascinated almost for hours. It all seemed like an awful nightmare, so manifest was the power of Satan, so absolute the thraldom to which he has bound these poor victims of his rule; and yet there were three points which struck one very forcibly, and showed more than I have ever realised before what an enormous capacity for religion and devotion these people must have. The first was the solemnity of the proceeding to the vast majority of the bathers. They did not treat it (as is so often the case at Hindu melas or festivals) as a pleasant holiday, thousands had come from very distant spots, many after saving up money for years, looking forward to this as the most blessed moment of their lives. The preponderance of aged people was very noticeable. As once in olden times Christians used to put off baptism from certain ignorant notions about post-baptismal sin, so these poor people, believing that they wash away all their sins by this one bathe, naturally postpone the pilgrimage to the latest moment when they can do so with prudence. Of course there were numbers of young people and children, too, and it was touching to see the solicitude of mothers, who, before dipping themselves beneath the purifying waters, would take up water in their hands and rub it over the face of their infant child, or dip it, all unwilling, beneath the water. In most cases before they bathed they flung into the stream a leaf-full of flowers, with a pice in it, as an offering to the shade of some deceased relative who had died since they last came. These pice are eagerly sought after by the greedy, insolent Brahmins who infest the place. These men, I may say in passing, form the most repulsive part of the whole proceeding, and half the time of the collector and his servants was taken up with efforts to save the people from being literally robbed by force of their money and jewellery. Some audacious fellows had their left hand covered with rings filched from the women by sheer force; and we had the satisfaction of getting some of them either despoiled of their ill-gotten gains or soundly whipped for their pains. One lot had to sit in chains for a good half-hour, and were then sent about their business, only, I fear, to make their way round again and begin their game once more when the collector's back was turned.

The next point I noticed was the entire absence of anything like indecency, though there was ample opportunity for its display had the people's thoughts not been for the time so really occupied by the serious purpose which had brought them there. I have heard other Missionaries speak of the same praiseworthy feature in connection with other similar scenes. The third point was the marked gentleness which the men showed in their treatment of the women. The crowd being so great there was every danger of the women suffering much in their punctilious efforts to perform the ceremony to the letter. But the men—husbands, fathers, and brothers—all seemed to take the utmost pains to protect their female relations. Wives might be seen clinging to their husbands as they struggled on over the pebbly bed, through the swift-flowing stream. They all had to pass along a given route, I should explain, no one being allowed to go back by the same way, so that the confusion was very much lessened, and indeed the whole ceremony was wonderfully orderly and quiet. All seemed content to wait their turn patiently; and if they struggled, it was only their intense eagerness to get in that led them to do so. I saw many old women so eager, that on their way down the steps they would stoop down to take up the mud, which lay an inch thick, and smear it over them, that they might get some virtue from the water even before they entered the stream. Does not this show, I would ask, what an intense earnestness there is in these people; and when once Satan is driven out, what a power this earnestness, directed into a right and healthy channel, must become! Pray, pray, pray; that is the word that was forced upon me, and which I would fain hope this account of the memorable scene, when at least 100,000 people had assembled for one simple object, has forced upon you as you have read it, as the duty of all good

Christian people. Pray and work that the power of Satan may be relaxed, and that we may have power and wisdom given us from on high to attack his strongholds. Believe me, he is very strongly entrenched in them yet. No one who thoughtfully watched this scene could doubt for a moment that this is the case. Those people are, I am certain, quite wrong who would make out that Hinduism is losing its power on the people. On the educated classes, perhaps, though there were thousands of them there too; but on the masses not perceptibly at all yet. For the conversion of India we have still to pray and toil and though we may be thankful for what success has attended the efforts of Missions, yet the great work has still to be done. India is not yet Christ's, and it is only by realising this and humbly confessing how little we have done, either individually or as a Church, towards her conversion, that we shall be stirred up to greater and more self-denying efforts to spread the truth and win this great country for Christ and His Church, the greatest triumph which has to be won for the Cross since the Redeemer died and rose again to save her and all mankind. God hasten the time in His own good providence!

NOTES OF THE MONTH.

ON August 2, a public meeting, attended by more than three thousand people, was held in the Victoria Hall, Sunderland, in connection with the Society. The Bishop of Durham presided, and the meeting was addressed by the Bishops of Adelaide, Rangoon, and Mississippi, and Sir Charles Turner, late Chief Justice of Madras.

The Bishop of Durham, referring to the Lambeth Conference in relation to the Society, said :—

> "There are now fourteen African Bishops. Not one of those Dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen Sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian Sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight Sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a See means ? It means the completion of the framework of a settled Church government ; it means the establishment of an Apostolic ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment, as a corporate unity, of one other member of the great Anglican communion. The question which we have to ask ourselves is, by what agency, under God, had these results been achieved ? He did not wish for a moment to under-rate the assistance which had been rendered from other quarters. The noble generosity of individuals has done much ; the co-operation of the great Church Missionary Society has done more. There is a special association likewise for the establishment of Colonial and Missionary Bishoprics. But the one Society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. I think, therefore, at the Lambeth Conference, when our hearts were full of thanksgiving for their results, it would have been base ingratitude if they had forgotten the instrumentality through which God had worked. When I speak to American Bishops or clergymen, their language is the language of heartfelt enthusiasm and gratitude towards the Society. I think we may say that if there had been no Society for the Propagation of the Gospel there could, humanly speaking, have been no Lambeth Conference."

A SHADOW was cast on the dispersion of the Bishops after the Lambeth Conference by the death, on August 21, of the Bishop of Michigan, in London, at the Langham Hotel. The Right Rev. Samuel Smith Harris, D.D., LL.D., who was the second Bishop of Michigan, was born September 14, 1841. He graduated in the University of Alabama in 1859, was admitted to the bar in 1860. After practising law for several years, he became a candidate for holy orders, studied theology under the direction of the Rev. J. M. Forbes, D.D., and was ordered deacon in St. John's, Montgomery, Alabama, February 10, 1869, by Bishop R. H. Wilmer. Was ordained priest in the same church, June 30, 1869, by the same Bishop. He was successively in charge of St. John's, Montgomery (as deacon); rector of Trinity, Columbus, Georgia; of Trinity, New Orleans, Louisiana; and from 1875 until his elevation to the Episcopate, rector of St. James's, Chicago. He was deputy to the General Convention of 1874 from Georgia, and of 1877 from Illinois. Was elected Bishop of Quincy in 1878, but at the urgent solicitation of the vestry of St. James's Church he declined. Received the degrees of D.D. from the College of William and Mary, Williamsburgh, Virginia, 1874, and of LL.D. from the University of Alabama, 1879. In 1878, in connection with the Rev. John Fulton, D.D., he founded *The Living Church.* He was consecrated at St. Paul's, Detroit, September 17, 1879. Among the able fathers of the American Church, Bishop Harris was regarded as peculiarly eminent. "Among our younger Bishops," writes the Bishop of Western New York, "none had more rapidly risen to the highest rank in the confidence and love of the American Church." On the day following the Bishop's death, a funeral service was held in Westminster Abbey over his remains before their removal to America. At the conclusion of the service, which was read by Canon Westcott and the Bishop of Mississippi, an affection address was delivered by the Bishop of Minnesota, who tenderly dwelt upon the character and work of the deceased Bishop.

NO doubt can be entertained as to the necessity for a biography of the first Bishop of Adelaide. The need has been met by the Rev. Canon F. T. Whitington, who has performed his labour of love with a very satisfactory result. Bishop Short's character was a fine one in every sense, and his life and work have shed a lustre on the annals of the Colonial Church. But there is more than a personal reason for welcoming the record of his life. Circumstances gave an historic importance to his Episcopate. He was one of the four Colonial Bishops consecrated on the memorable St. Peter's Day, 1847, Adelaide being one of the Sees endowed by the munificence of Lady Burdett-Coutts. The Diocese before the creation of that of Perth contained three-fifths of the area of the Australian Continent. In 1851 the vote of State money towards the maintenance of Christian worship was discontinued by a vote of the majority of the Legislative Council, and the Imperial Government found the existence of the responsible Colonial Governments incompatible with the continuance of any ecclesiastical control from England. Consequently, in addition to the enormous work before him in giving episcopal supervision to the scattered settlements of Colonists and undertaking Missions to the aborigines, the Bishop had to face the two great problems of an infant Church—those, namely, relating to its constitutional and its financial organisation.

The creation of the Diocesan Synod was a task of great difficulty, and the result has been the production of a model for many Colonial Dioceses. The Bishop showed himself a great organiser, full of courage, and tenacious of principle, but capable of combining diverse elements, and winning the respect of the Colony at large. Canon Whitington's book is very well arranged and appears to have achieved accuracy. The life of the pioneer and founder of the Church in South Australia is of permanent value as well as of great interest.

The publishers are Messrs. Wells Gardner, Darton, & Co.

ALTHOUGH the damage does not appear to have been so severe as was at first reported, considerable injury seems to have befallen the Cathedral at Christchurch, New Zealand, from the earthquake.

THE death, on July 30, has been briefly announced of the Rev. Henry McDougall Courtney. Since the year 1878 he has done excellent work in the Diocese, where his uncle had been previously the first Bishop. His sphere of work has been Province Wellesley, whence he will be sadly missed. No details as to his death have as yet been received. We hope to be able to give some account of his work next month.

HARVEST offerings are earnestly desired on the Society's behalf. In all human probability the urgency of its claim must increase year by year. Certainly this is the case now. Existing work demands being preserved by increased support from heart-breaking waste. The very successes of the Missions in India, for instance, strain to the utmost the resources of the Dioceses. After converts are made, the harder task remains of building them up in Christian faith and practice. Unless provision can be made for their pastoral care, conversions are a positive embarrassment to a Mission. Again, the evangelistic work spreads more quickly than the evangelistic machinery. The Telugu stations, Madagascar, Kaffraria, and Borneo, present conspicuous instances of what is found in all Missions as soon as they reach a stage where they can exert a perceptible influence in their neighbourhood. The attraction of Christian life and teaching, and in a certain degree the actual attraction of the Cross, and of Him who suffered thereon, lead more persons to seek instruction than there are means for supplying with teachers.

Then there is the pressing urgency of the claim of Japan in this crisis of its national history. The critical period cannot last long. To lose the opportunity which it offers would be a standing fact of dishonour in the history of the Church of England. Is it possible for us to let it slip? Such a nation of intellectual and cultured millions, with not improbably a prominent place among the nations of future centuries, it would be worth any effort to win for Christ; and, whatever difficulties there may be in the task, there is the unprecedented facility afforded by their avidity for Western ideas.

And yet Japan is but one of many claimants. Some £74,000 is needed but to maintain existing annual grants; several thousands more are needed to maintain efficiently the existing struggling Missions; and who can estimate what is needed to meet the calls of innumerable opportunities which are heard from all parts of the world?

SUGGESTED SUBJECTS FOR PRAYER.

For the spiritual harvest, that the Lord of the harvest may send forth labourers.

For India, that its people may seek after God and find Him.

For Borneo, that the Dayak tribes may receive the true knowledge, and the light of the Gospel illuminate their land.

For the Society, that it may be enabled with more power to carry on the work which has been undertaken, and to extend it.

THE SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to August* 31.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£19,247*	£8,788
Legacies	8,178	...
Dividends, Rents, &c.	2,159	3,524
TOTAL RECEIPTS	£29,584	£12,312
PAYMENTS	£57,502	£13,279

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to August 31, in five consecutive years, compare as follows: 1884, £21,053; 1885, £19,797; 1886, £18,435; 1887, £20,008; 1888, £19,247.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

NOVEMBER 1, 1888.

VOCATION FOR MISSIONARY WORK.

BY THE REV. GEORGE FREDERICK MACLEAR, D.D., WARDEN OF ST. AUGUSTINE'S COLLEGE, CANTERBURY, AND HONORARY CANON OF CANTERBURY CATHEDRAL.

I.

IN the *Mission Field* of June, 1882, there appeared a very remarkable paper on "Holy Week at St. Augustine's, Canterbury." It was written by that devoted man, the Rev. Philip Samuel Smith, who went out from St. Augustine's to join the Oxford Mission in Calcutta, and there died after three years' untiring labour. In this paper he asks the question, "What difficulties can there be in a College like this?" and he answered it by saying, "The same in kind which is found in all theological colleges, even in those which are now most famous in England for the spiritual work done in them, and for the impetus given by them to the spiritual life of the Church of England. The same difficulty which our Lord Himself found in preparing the Apostolic band, even under His own immediate and overpowering influence. The very same difficulty which every deacon and every priest, on looking back, must recognise in his own life, and must feel still to be with him day by day." How true these words are they only really know who have to deal practically with the training of men at Theological Colleges, whether for home or foreign work. But it may be affirmed, without fear of contradiction, that, whether for work to be done here in England or in some Mission station abroad, everything turns on *true Vocation*.

II.

What, then, is "Vocation"? It is a question more easily asked than answered. But, speaking roughly and briefly, we may indicate—

(i) That in which it does not, and
(ii) That in which it does consist.

(*a*) It does *not* consist, then,
  (i) In a desire to occupy a good social position, or
  (ii) In a wish to secure a profession by which a man may live, or
  (iii) In a longing to attain a conspicuous place in the House of God, or,
  (iv) In a vague desire for change from some employment in which a man has failed.
(*b*) It *does* consist in a man's possessing—
  (i) Personal piety,
  (ii) Inclination and aptitude for missionary work,
  (iii) Certain gifts, and predispositions,
  (iv) The approval of those competent to form an opinion and advise.

III.

The foundation of all true vocation for the ministry and the Missionary life is *personal piety*. Whatever else is lacking this is essential. It was a saying of Hooker to his parishioners at Bishopsbourne, which he often repeated at the Ember seasons,* that "the life of a good priest is a visible rhetoric, and so convincing that the most godless men, though they will not deny themselves the enjoyment of their present lusts, do yet secretly wish themselves like those of the strictest lives." "I will be sure to live well," said George Herbert, on the day of his induction to Bemerton, "because the virtuous life of a clergyman is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him." The self-dedication to the service of God, which Hooker and Herbert strove to attain after entering on Holy Orders, must have been attained at least to some extent by those preparing for Holy Orders. Now here it is that not a few mistakes are made. It is far too often assumed that almost anyone will do for the foreign work of the Church, and inquiries respecting the personal piety of candidates for entrance at Missionary Colleges are not always so strict as they mightbe. It is far too commonly imagined that these Colleges will and can act like reformatories, and that a man must almost of necessity be matured and deepened during his period of residence. A greater mistake cannot possibly be made. It is quite true that God in His goodness does from time to time transfigure secondary into primary motives. It is quite true that His blessed Spirit, whose office it is to quicken and requicken the life of the soul, can and does bring home to a man, as he never perhaps felt before, what entry on the ministry really means. But still it remains true that the beginning generally contains the end.* A Theological College contains no potent magnet whereby *of necessity* it can attract and remove the filings and scrapings of want of earnestness, self-consciousness, conceit, sloth, impurity, which a man may bring with him at his entrance. On the contrary, the atmosphere of services and devotion into which he is introduced at College, if there is no real foundation of personal piety, tends to render a man more and more indifferent to spiritual things. "There is about such frequent services," as the first Bishop Wilberforce observes, "as about all spiritual advantages, a special character of danger. Formality lies ever in wait for us under cover of such devotions. We may too soon grow to substitute presence at, or the repetition of, prayers and praises for praise and prayer."† Every Theological College has its tales of shipwreck, sometimes disastrous shipwreck, and nearly always it is found to be due to the fact that a man has not had, even at the start, "the root of the matter" in him, as the old divines used to express it. Many candidates for Mission work do possess spiritual qualifications. But the exceptions are by no means unknown, and much might be done if the *private friends* of candidates, whether clergymen or otherwise, could boldly say what they know to be *against* as well as what they know to be in favour of a man's offering himself for the responsible post of a Missionary deacon or priest in some distant

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* When, according to his biographer, "he did usually take from the parish clerk the key of the church door, into which he retired every day for many hours, that he might intercede for God's Church and his own people."—See *Hooker's Works*, vol. i., Introd. p. 80.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.

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* "Just, as a rule, the ministry continues in its leading character as it commences."—Bishop Wilberforce's *Address on the Inward Call*, p. 5.

† *Addresses to Candidates for Ordination.* Address VIII.

outpost. A word of timely caution would save much trouble and much terrible anxiety.

IV.

Inclination and Aptitude for Missionary Work.—But it is not sufficient that a candidate should have personal piety, and be well reported of for leading a blameless life. He may be all that is said of him, but he must have, besides, some really manifest tokens of real aptitude for the work. "We need," said an eminent Missionary a little time ago from the diocese of St. John's, Kaffraria, "almost better men than those whom you employ in England. If vague, undisciplined enthusiasm avails little at home, if it requires here to be balanced by modesty, humility, a readiness to obey, and a willingness to submit to a diligent and self-denying preparation, it avails quite as little abroad, and demands still more the same balance of other gifts and graces in dealing with non-Christian peoples." It is the failure to recognise this which has sent some men to Missionary Colleges whose presence is a source of wonder and misgiving. Often a youth who has been good and acceptable as a chorister and lay helper, shows unexpected failings at a Theological College, and yet more in Holy Orders. "When characters poor and uncultivated," says the Chancellor of Truro, "come into contact with finer work than they can really grasp, their deficiencies become painfully apparent. Many of them have had no real discipline, and inherit no traditions, whether of family or place of education. This is what is overlooked by those who advocate the admission of men of humble origin, *indiscriminately, and without signs of real fitness* for the position of a Missionary Priest."* In the middle ages such men had been for years in schools and at the universities, as is the case at various seminaries in the Roman Communion now. A boy who should go at thirteen or fourteen from a shop on to the foundation at Winchester, and then to New College, and so pass on to some Missionary College, would be a very different person from the same individual immersed up to twenty-two in all the petty details of his calling, and then sent straight away to such a place as St. Augustine's. This is why stress has to be laid on special aptitude. It is not sufficient to have been roused by some Missionary address, or confronted by some crushing bereavement with the mystery of life and the nearness of eternity. A man must have backbone. He must have application.† He must have the desire to grapple with, and not shrink from, the irksome details of preparation.‡ He must have at least some capacity for languages. The impulses of a personal piety must not be mistaken for a call to work abroad. An appointment ought not to be thrown up, or a profession abandoned, for the idea of Mission engagements without some distinct indications of fitness for the same. "God," it has been well said, "has many services," and "some of these can be performed better by a layman than by one in Orders. The withdrawal of a consistent Christian man from the ranks of the professions or of business is a weakening of that particular calling, which no man has a right to inflict upon it unless he has the most unequivocal assurance of special aptitude, and that God is indeed calling him to the higher service." * This is a consideration which needs to be duly weighed, for one of the most important things Missionary students need to have impressed upon them is the formation of *really studious habits.* They are far too apt to imagine that the mere fact that they have devoted themselves to a work implying self-sacrifice and hardship, is to be regarded as a sufficient proof of fitness, and are wont to be surprised if this is doubted. The formation of studious habits depends as much as anything else on perseverance, pluck, determination, and a realisation of the fact that if God does not really need a man's knowledge and intellectual acquirements, He still less needs his ignorance and inability to apply.

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* Letter from the present Chancellor of Truro.

† "Nolle proficere, est deficere."—S. Bernard.

‡ Especially the acquirement of the knowledge of the outlines of theology. There is all the difference between an acquaintance with theological truths and a knowledge of theology.

V.

Certain Gifts and Predispositions.—If a man's mind is really predisposed towards a Missionary's life, and he truly looks forward to it as that sphere in which he seeks to please God, a further mark of vocation will be afforded by the possession of gifts likely to be useful in his future career. These gifts are, of course, many and various. But a man ought to possess *some* gift. And first he ought, as a foundation, to have had some general training. He ought to have an acquaintance with the rudiments of general knowledge, such as English grammar, geography, history, and elementary mathematics. An ill-informed missionary is useless. He only "cumbers the ground." In these days, when so much is being done for education in all parts of the world, he ought to be able to hold his own, and not betray deficiencies in general culture. Assuming the possession of this, there are various gifts which are especially valuable. Among these may be mentioned (1) *musical skill.* This is becoming every year more and more important. In a letter from Ontario, written the other day, occurs the following passage: "Tell the men musical knowledge is more important even than I thought it was. D——, M——, and P—— have all to be their own organists, train their own choirs, and lead the singing themselves." When we remember how largely music enters into the public services of the Church, and how much their reverence and effect depend upon a taste to choose that best suited for the congregation, however humble, and also a knowledge which can insure its being executed properly, it is obvious that deficiency has placed a man in some solitary Mission station at a great disadvantage.

* Housman's *Hints to Theological Students*, p. 3.

(2) Skill, again, in some *mechanical art* is no little advantage. "Every Missionary," Bishop Selwyn used to say, "should be able to build his own house, mend his own clothes, and shoe his own horse." St. Hugh of Lincoln used to work, we are told, as a mason on his cathedral,* and a Missionary should he ready on occasion to take off his coat and work,† like the great Missionary apostle "who laboured with his own hands," and like the great Master Himself, who came "not to do His own will, but the will of Him that sent Him." (3) Some knowledge, again, of *medicine* in its elementary form, or at least of dispensing, is found again and again, especially in Eastern countries, of the utmost use. But wherever a man may be placed, the skill which may be acquired by attendance at a course of St. John's Ambulance lectures is by no means to be despised, for it enables a man to deal with many of the ordinary accidents which constantly occur in the Australian Bush or the Kaffir encampment. This may not be so needed as it used to be in the early days of Missionary venture, but it is always a valuable gift to be able to deal with emergencies when they arise. (4) A taste, too, for some branch of *natural history* is most helpful to men. However isolated they may be, and isolation is one of the trials for which a man must be prepared, if he has a gift for botany, geology, or entomology, he has something with which to occupy his leisure moments and interest his mind. This tells more than is often thought on the spiritual life. It is impossible to read the biographies of Charles Kingsley or Bishop Hannington without noticing this. The possession, then, of some gift, which may be hallowed to the Master's service, has the most important bearing on the question of "vocation."

VI.

Lastly, the approval of those competent to form an opinion and advise is a great help in deciding the question of possessing or not a call to Missionary work. The favourable counsel of a wise adviser will solve many difficulties and dissipate many doubts. A man's own judgment is apt to be warped and twisted by personal predisposition. He may set up his "idols in his heart" just as the Jews did in Ezekiel's day, and vanity, which St. Chrysostom calls the besetting sin of those in Orders, or a lurking after display, or a desire to exercise influence over others may be mistaken for nobler impulses. Here the voice and counsel of another is better than a man's own opinion respecting himself. One who judges *ab extra* is often in a better position to decide as regards the claims of home and kindred as compared with a desire to work abroad. "Send me somewhere where I may die in a year," a young man wrote the other day after a terrible bereavement which cast a gloom on his whole life. It is in these cases that the experienced counsellor will suggest care and patient waiting. He will caution one suffering such poignant anguish against rash ventures and impetuous resolves. If he is truly wise and brave, he will tell his friend the truth, he will point out to him this or that indication which seems to militate against embracing a life holding such great responsibilities. But, on the other hand, he will also faithfully urge all that is fairly to be said in favour of the desire to consecrate one's self to the holiest calling. He will not quench the longing with coldness and lack of sympathy. He will not make much of excuses which are put aside not only at once but thankfully "when there is a prospect of great commercial success or military glory, or the high honours which accompany successful diplomacy."* He will not exalt considerations of climate and the injury of health and risk of life and family duties and the like into "lions in the path." He will not listen to the Tempter's oft-repeated question, "Is it worth while?" He will fan every sacred spark, and while he will not mind or shrink from wounding vanity, self-love, and self-assertion, he will labour to sustain the doubting and distrustful, he will animate the modest and retiring, and strive to kindle the enthusiasm of him who, like Moses, exclaims, "I am slow of speech and of a slow tongue,"† and cannot believe that he is called. If such an adviser—and the like are to be found in not a few villages and towns of our land amongst faithful priests and laymen—deems that the indications are favourable, a man may look up and "take courage." If he has the desire to consecrate himself to God's service, and this desire has for its foundation personal piety, and is supported by the possession of inclination and aptitude, and any special gifts fitting him for the work, he may be assured he will not be of the number of those prophets of whom it is said, "*I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied.*"‡ Let him believe the encouraging words, "I will be with thee," and go forward. And why are there so few at Hurstpierpoint, at Denstone, at Ellesmere, at Ardingly, so few in the parsonage homes scattered up and down our land, so few who have been trained in our best National and Sunday schools, who are sensible of vocation for work in the foreign Mission field? Why do so few offer themselves at our Missionary Colleges? Why do articles appear in our reviews on "the great Missionary failure," and, however unjustly, make out that all is in vain? Would this be so if heroes were found more numerously like Bishop Hannington at Uganda, like Philip Samuel Smith of the Oxford Mission to Calcutta,§ like James Alfred Colbeck of the Burmese Mission, to do what is truly called heroic work for the spread of Christ's Church?

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* See a valuable paper by the Principal of Burgh Mission on the training and selection of Missionary candidates.

† Manly sports have a real and important bearing on the training of the body. A Missionary should be able to ride, for a great part of his time will often be spent in the saddle; to drive, for he will often have to cross broad and dangerous rivers; to row, for as the great and truly heroic Bishop of Guiana said on St. Peter's Day at St. Augustine's, he ought to be able to guide his canoe amidst the rapids of the Pomeroon river. On Bishop Hannington's skill as a "canoe man," see *Life*, p. 56.

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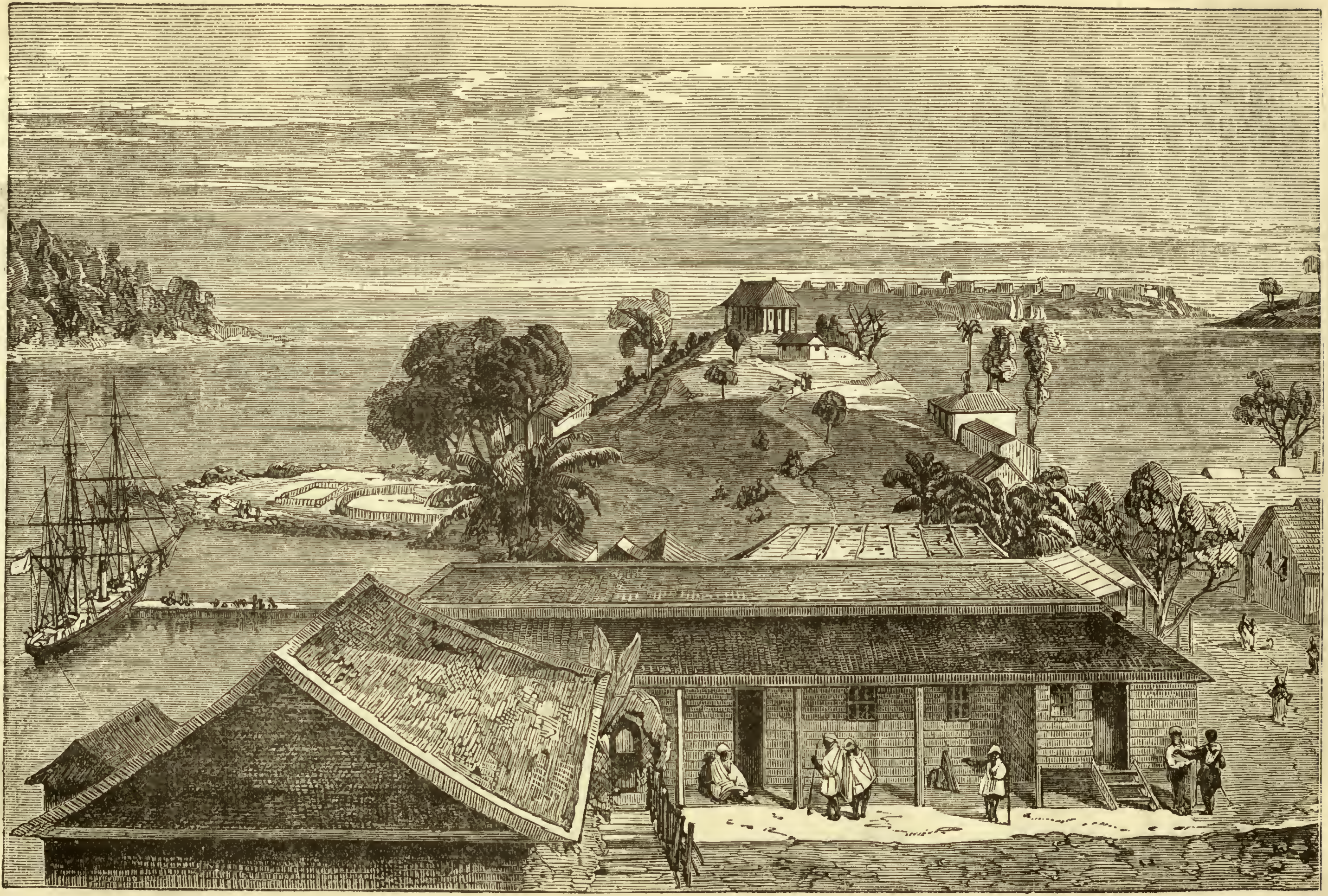
* Sermon of the Bishop of Lincoln, at St. Paul's Cathedral, at the Anniversary of the S.P.G.
† Exodus iv. 10.
‡ Jeremiah xxiii. 21 (R.V.)
§ See the Report of the Oxford Mission to Calcutta for 1887, pp. 45, 46.

THE NICOBAR ISLANDS.

BY THE REV. C. H. CHARD, CHAPLAIN OF PORT BLAIR.

READERS of the *Mission Field* may be interested in hearing further of that "Forlorn Hope" of Christian Missions, as the Andaman and Nicobar Mission may be fitly termed, which the Bishop of Rangoon launched in 1884. His Lordship described in your pages a visit which he paid about that time to Camorta, a branch of the Indian Penal Settlement in the Nicobars, a group of islands in the Bay of Bengal; whence, a hundred years before, the last of the Moravian Brethren retreated, after the sacrifice of twenty-four of their number in nineteen years, worsted by the fatal climate and the dead weight of the dark heathenism which prevails on those lovely shores. The jungle had resumed its sway over the site of their Mission, and only a few bricks and a ruined well remained to mark the defeat of the Cross. Port Blair has become the *point d'appui* for another attempt to set up the Kingdom of Christ there. Our objective, however, is not at present Camorta, but Car Nicobar, a populous island on the north of the group, of over 3,000 inhabitants. It is truly "the day of small things" with us. The field is occupied at present by merely one catechist, who acts under the direction of the Government Chaplain of Port Blair. Our plan is to bring relays of the island children to Port Blair, and, after the stay of a few months in our Andaman Christian Orphanage, to return them to their parents. The Chief Commissioner, Colonel Cadell, V.C., is the unvarying friend and patron of the Mission, and has the catechist conveyed, on his visits to Car Nicobar, by a Government steamer, on her trips southward. The catechist is a Madras Christian; and in giving you extracts from his last report of a visit of fourteen days, I thought it would add to its interest to leave its quaint Indian-English phraseology untouched.

His party consisted of seventeen Nicobarese boys, whom he was taking back to their homes; a servant, and his own little girl. He reached the island of Car Nicobar on April 23. The people were all *en fête*, and it was with some difficulty that he got himself and his "baggages" conveyed to the village of Moos, where a native rejoicing in the name of Captain Jack Wilson gave him shelter in his hut. "24th, Tuesday. Almost all the parents and guardians of the boys came to see us this morning; the boys were uniformly dressed, and paraded little while, and then I held school for two hours. The people were pleased to see their children were able to read books, and they were also surprised when they saw the boys giving out meanings of [English] words and sentences in their own language. Among these, one, Captain Pilot eagerly ascertained if his boys understand any prayer; and, on making them repeat the Lord's Prayer and Creed, he was quite pleased; and yet I think he does not know what is prayer. The boys went to their houses with their parents. In the evening I went to Kenmai and visited some people; and from there I came to the sea-shore village of Moos, and witnessed the following scenery—viz., two big canoes, well decorated with small flags and fowls' feathers, came from Kenuka, for a race. There were about twenty-four men in each canoe. As Jack Wilson was defeated, he presented a chicken to the gained party. They cut across the mouth of the chicken and sprinkled the blood all over the boat. The chicken was then roasted while still alive, and was eaten by the steersmen of both canoes." They adjourn to the house and suck toddy, through reeds, out of hollow bamboos. "And as they were sucking the toddy they commenced singing acrostic by turns. . . . Here I must remark that to sit in the midst of a crowd of Nicobarese in their gloomy cottage, is a torment to a civilized stranger in consequence the house being filled with nauseous smell of toddy, smoke of cheeroots, and want of free air; but they are quite happy and comfortable in it. In Lapati I have seen two long pieces of pig's flesh, cut in the form of a snake, and hung over at the entrance of the house; and I have also seen here the flesh of pig cut like a garland of flowers. On inquiring, I was informed that the former was kept as an offering for the devil, that it may not come to the interior of the house. Regarding the latter, it appears, that if any of the boys under fifteen years of age were to return home, after making a voyage to other islands, they use to kill a pig, cook a portion of it, and the remainder will be made like a garland to adorn the boy. I cannot say whether it is done as an honour to the boy or as a ceremony as Hindoos do to expel *drushty, i.e.*, the malicious sight of strangers. This garland of pig will then be dried up, and kept carefully, and when any of their children are anxious to eat pig curry, they will put on the same in their neck, and crave to their parents requesting for it. The parents will then pity for their children, kill a pig, and make curry to them." He also describes the ceremony observed on entering for the first time a newly built house, the blood of pig and fowl being freely sprinkled over the interior; also the curious custom of fixing up all round their houses, during thunder, big knives, paddles, and other tools and weapons, marked with three dots of quick-lime on either side. During his stay he visited many of the villages, making the acquaintance of the people old and young, distributing medicine, visiting the sick, and entering into conversation with the



PORT BLAIR, ANDAMAN ISLANDS.

people. The steamer called for him on May 5, and brought him and a number of boys back to Port Blair.

"Although," he continues, "the trip was in some respects strugglesome to me, chiefly in consequence that the monsoon having set in, and that almost all my boys except three became ill, and that I had some other difficulties too, yet I am glad to be able to say that the voyage benefited me in many other ways. That is to say, I was able to see a few more villages and contract friendship with many new persons, and secured much of their confidence. Most of those old acquaintances regarded me like their citizen, and the parents of the boys as their kinsman. Many of the females, who were backward to come near me in my last visit, approached and sat with me, and conversed freely. Besides this, I was able to see and learn much of their habits, custom, ceremony, and amusements. More than all, I was able to speak to them about God, heaven, hell, and salvation, in their own tongue, which I managed to pick up from my boys." He proceeds to give some amusing and interesting details of Nicobarese life and notions. "They are fond of having nicknames for themselves, a few of which I here insert:—

Nicobar Name	Meaning	English Name
Chirrheep	Slow comer	Jack Wilson.
Heng ong rho-ai mini yan	Man of one word	
Net kata	Twice coming out	Corney Grain.
Kha	Digging mud	
Laka Khuv	Fair countenance	Joe Miller.
Tama Khuv	Old faced man	James Snook.
Atte-rha	A scamp	
Hallang kin chuh	Missed the way	Joe Anderson.
Mallayichlauhik	A disturber	Friend of England.

"The following are the names of their females:—

Lorngenma = Forgotten.
Hanguyiyema = Too talkative.
Arrokha = Too stingy.
Tangyeeko = Gazing other man.
At thin = Will never tumble down.

"A few sentences to show the mode of their speaking English I add, which I trust will be somewhat interesting:—

'He make sick' means 'he is sick.'

'I very esquire man'—'I am a rich man.'

'Suppose you know I very good friend da Chief Commiss'—'You must know that I am a great friend of the Chief Commissioner.'

'He I one all same'—'I am equal to his rank.'

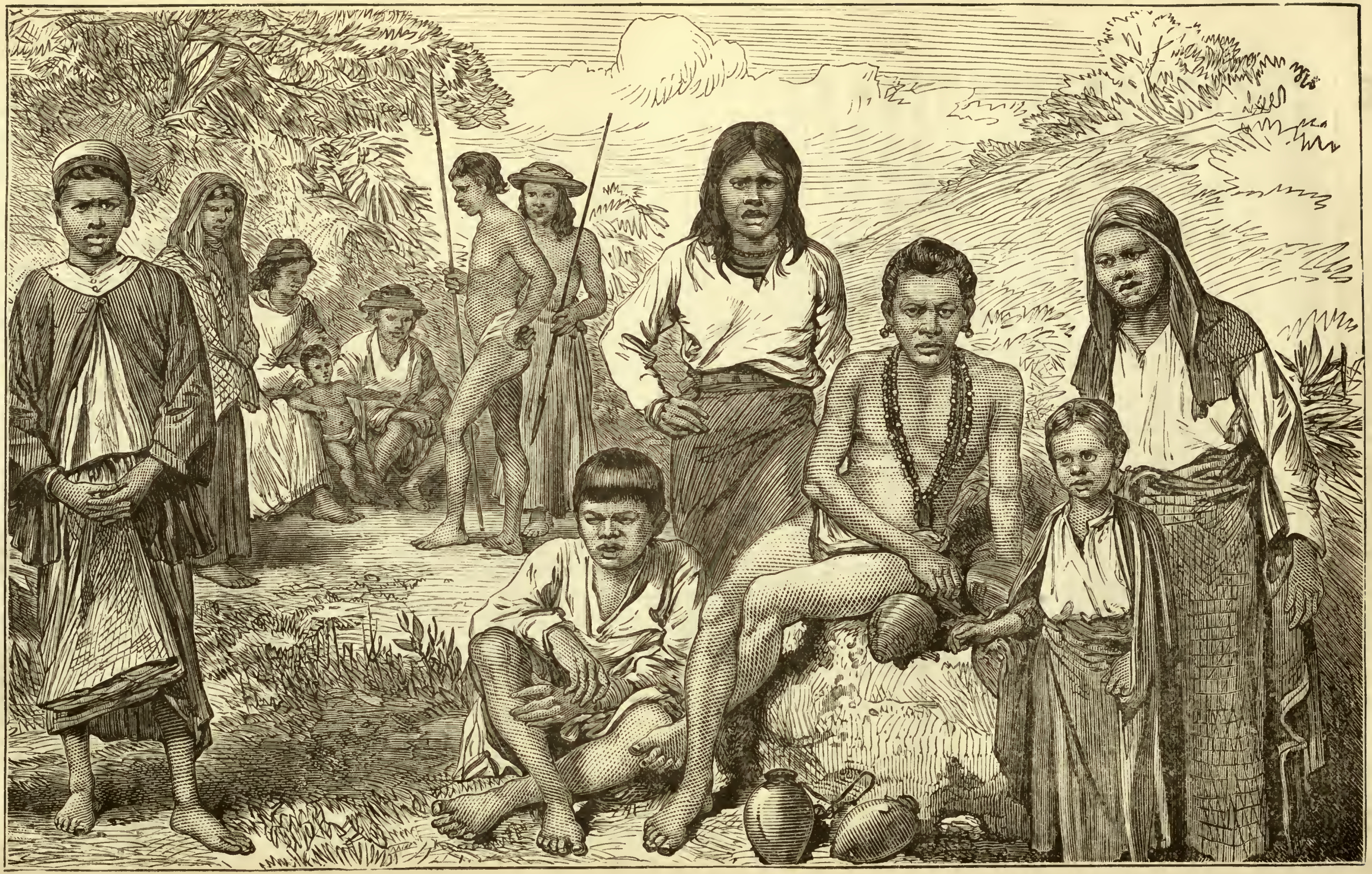
'Plenty cough got I no make sleep da night'—'I had much cough last night and did not sleep.'

'No got Quina make fever make drink all same I right'—'Have you got Quinine? If I take it fever will be ceased and I will be cured.'

'He my wife'—'She is my wife.'

'I kind you this'—'I am presenting you this.'

'I no sawi'—'I do not know.'"

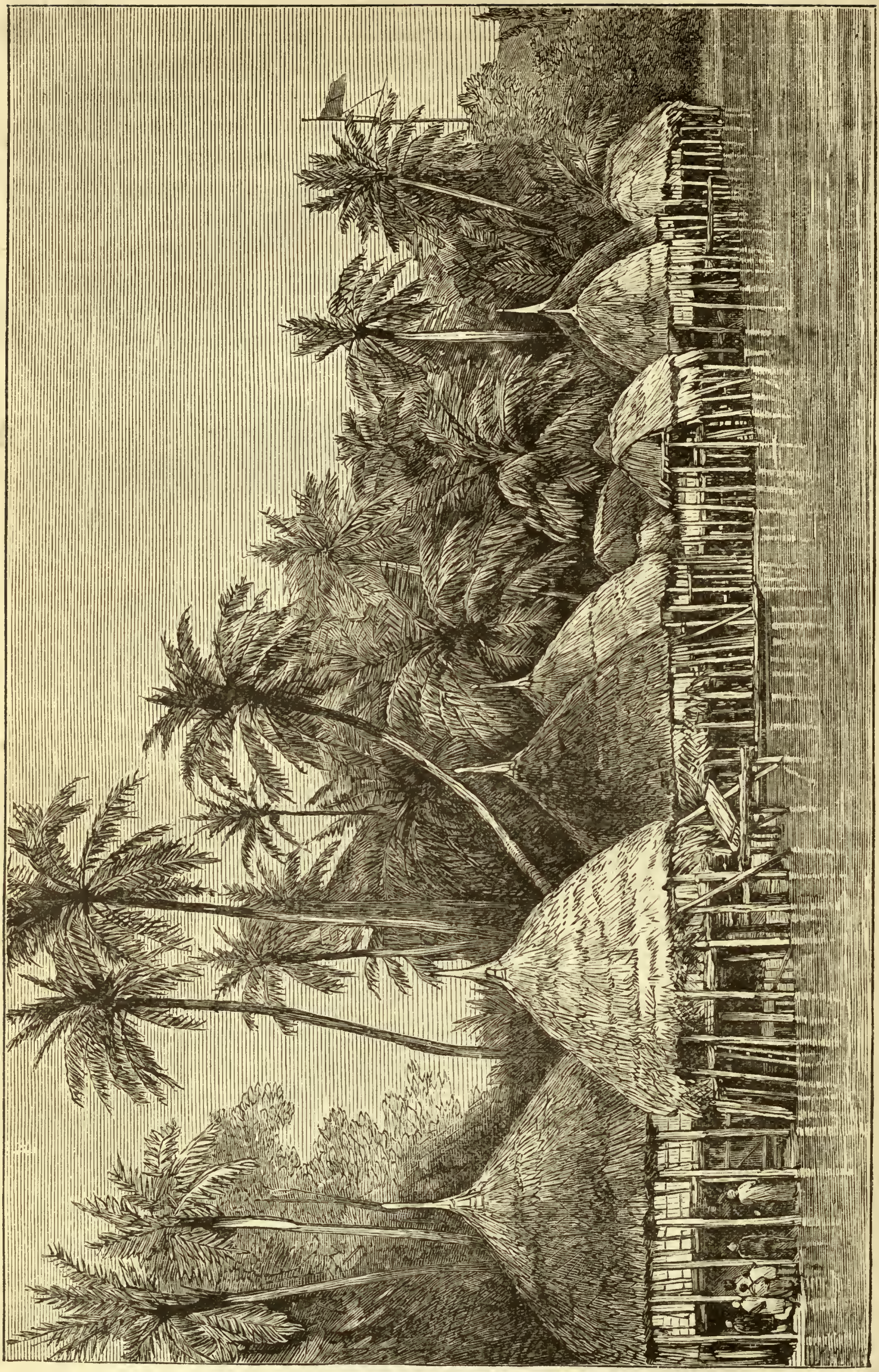


NATIVES OF NICOBAR.

He next describes their mode of fishing by means of submerged baskets, spearing, and clubbing; also their method of expressing the oil from the cocoa-nut; and their custom of cutting a notch in the house post on the death of an inmate. Strange to say, however, he does not mention their unique method of wooing. The aspirant for the lady's hand receives it in a truly literal manner, for on his proposing to her she proceeds to scratch him on the bare back with her nails, and as nail scissors form no part of a Nicobarese lady's toilet equipage, the process may be described as scarifying. If she fails to make him flinch or shout he may claim her for his bride. I have seen on the island the backs of men deeply scored hereby. Moreover, even after marriage the poor man's troubles are not over, for—the report continues—"the Nicobarese are very happy if they have more sisters and daughters, because all their in and out-door works of all nature are chiefly carried out by their brother-in-laws and son-in-laws; if a son-in-law is unwilling to work, they expel the man from home, detaining his wife." Meum and tuum were but faintly distinguished in the matter of food, for "Myself and servant," he continues, "had to be troubled much in serving out meals to the boys. The food of one boy has been shared by a dozen of them, and they never ask for it but snatch away presumptuously. My poor boys quietly part with their meals to their people, and content themselves with their usual vegetable food and cocoa-nuts. Not only with the boys, even at the time of my taking meals they surround together and even try to touch and taste it. In fact, I was not able to take even one meal properly during my stay. I must say, however, that, regarding eatable things, they will themselves freely share them with others.

"The Nicobarese have a great terror of devils, and for fear of them they render offerings through their Ma-phoy, or devil-doctor. They also, like the Hindoos, dedicate their little children (boys and girls) to the office of Ma-phoys. In some houses I have seen two separate seats adorned with coloured cloth, lace, and beads, one for a boy and the other for a girl. These little Ma-phoys, when they grow up, become Menloonas, or head devil-doctors, and the people have great confidence in them, and say that they can fight with the devil, and even fly with it to a certain distance in the sky, or dive after it in the sea. And they are also under the impression that when a foreigner approaches the 'Kautera' or seat of a Ma-phoy or Menloona the place is polluted.

"The Nicobarese are the most miserable and utterly ignorant nation of the earth, in a religious sense. In my present visit it has been my motive to find out their religious notions, and I regret to state that none of the Car Nicobarese have an idea of religion or God. I ascertained with almost all the people that I came in contact with, about God and heaven. Only a few of them said that 'Tev' is God, and 'Elhaliyeng



NICOBAR VILLAGE.

Eltarhul' is His dwelling-place, that is to say, an interior place above the sky. 'Tev,' I believe, is a word they have learnt from some Indian visitors. They have no name at all for God in their own language.

"They also say that heaven is a country like this, and all the ancient people that are dead were translated to that country, but the present nations are restricted from going there, and hence, after death, they go to 'Panam tarhul,' that is to say, 'country below,' or the place of the 'Seya' (devils).

"The few following conversations will show how ignorant they are in religious notion:—

"1. 'Who made you?'—'One father one mother I make.'

"2. 'Who made that one father and one mother?'—'Nother father nother mother before make him.'

"3. 'Who provide you daily food and keep you alive?'—'I make garden, I make grow cocoa-nut, Pandanus, bananas, yams, I eat all same. I no make grow garden, I no eat nothing all same.'

"4. 'Who made this country, the sea, the fishes, animals and birds?' They hesitate a long while, and then reply thus: 'Oh, that Tev make him.'

"5. 'Who is that Tev?' Some answer, 'Tev is a good man,' others say 'Tev is an old man.'

"6. 'Is it not your duty to worship and pray to God?'—'It is not Car Nicobar custom.'

"7. 'Don't you think that you are a sinner?'—'No, I very good man, I very esquire man.'"

I trust that it may be in the Bishop's power ere long to erect a Mission House in Car Nicobar for the reception of the Missionary during the fine weather months, and to set up once more the fallen standard of the Cross in the Nicobars. Meanwhile it is an auspicious circumstance that the excellent Missionary-Catechist, Mr. V. Solomon, who is pioneering the way, and whose report I have above epitomised, is himself a trophy of the victorious Cross of Christ in Southern India. His house here is full of Nicobar boys, who are taught to repeat over and over again in their own tongue short sentences on the goodness, and love, and holiness of God, and His mercy and loving kindness in the Gift of His Son, to be repeated hereafter in many a Nicobar hut where the blood of pigs and fowls has been sprinkled for fear of demons. Sweet sounds strangely mingling with the weird and excited and drunken utterances of Menloonas.

MAHANORO.

NOTES BY THE REV. A. SMITH OF A VISITATION AMONG THE CHURCHES OF THE MAHANORO DISTRICT, MADAGASCAR.

I LEFT Mahanoro on April 23 last. It was a beautiful day, though the sun was unusually scorching for the season of the year. At the ferry were a wild lot of lads belonging to the so-called "Army Cadet Corps" of the Governor. All of them were more or less excited with rum. They had been holding a festival of some kind, and the Governor had given them an ox as well as rum, so many of them carried pieces of beef. They were struggling for the canoe as to who should first cross the river, and as I did not want to begin my journey by being upset in the river, I stood and waited. Presently the Governor's canoe came past, which I hailed, and was safely landed on the other side. Our route lay along the sea-shore through the bush, which is here and there very thick. Fine ripe lemons were hanging from the trees in all directions, while numerous pine-apples, nearly ripe, were growing along the roadside. We went along at a swinging pace, and I was actively employed in dodging the branches of trees overhanging the road, when my bearers suddenly bounded to one side of the path.

"What's the matter?" I asked. "A snake?"

"No; only a *biby mora*"—a longish, red-coloured reptile, very like a snake. This animal used to be a sacred one among the Hova. To a woman who crossed its path it presaged a birth! For this good omen it was always anointed by the grateful lady with oil, or smeared with grease.

Two hours and a half's journey from Mahanoro brought us to the banks of the Mangoro, a river rising far away in the country of the Ankianaka, and flowing into the sea at Ambodiharina. I had sent on a messenger beforehand to ask our catechist at Ambodiharina to have our Mission canoe ready to take me across, but he had gone to visit another station at Ambódirámiávona, and there was only a very small and rickety canoe ready for me, with many holes in it stopped up with fibre. It was half full of water too. The river is at least half a mile wide, and there was a very heavy swell on. However, there was no help for it but to take the risk of sinking when half way across so I reluctantly seated myself in the fragile bark. We very soon shipped a sea which wet me through, and greatly increased the quantity of water in the canoe. The two men paddling now pulled hard, and I was just congratulating myself that it was no worse when the stuffing came out of one of the largest holes. It was stuffed in again as quick as possible, and held in its place; but I was none the less thankful to hear the canoe ground on the opposite bank. The river is infested with crocodiles, and a huge shark shot past the canoe as we were crossing.

A sad accident happened a short time ago to a man who looks up the absentees in the Ambodiharina school. He saw a huge crocodile in a shallow stream near his house, and thinking he could kill it he waded into the stream with his spear. The crocodile darted at him, and seized one of the man's feet in his mouth. The man would certainly have been drowned had he not been rescued, and as it was, his foot was nearly torn off. In fact, the foot eventually suppurated off, and the poor fellow lies in a piteous condition. Oh that we could start our proposed hospital at Mahanoro!

Ambodiharina is one of the first and one of the most flourishing of our stations. The catechist, whose name is John Shirley (though, as Mr. Silas Wegg said, Why John and why Shirley I do not know), is a man trained in the Theological College of St. Paul under Mr. Gregory. His history is a curious one. He is an Antaimoro by race, and was originally a slave. I first made his acquaintance when he occupied the position of house boy for Mr. Chiswell. He contrived, however, to learn something even then, and ultimately belonged to the High School. When he applied for admission to the college, the fact of his being a slave was a fatal bar. He was redeemed by the Bishop for 150 dollars, and having completed the college course was sent down here, where he has been ever since. His work has been very successful. The church in which they worship has been built by his congregation, and has cost the Mission nothing. It is, of course, a poor building—made of the leaves of the traveller's tree—but it is the best the natives can do. In it Sunday after Sunday and day after day the Church of England services are carried on, and a congregation of adults of from 40 to 70 persons, together with 128 children, assemble.

The school consists of 58 boys and 70 girls—128 children in all. This is 42 less than the number last reported. The loss has been occasioned by the institution by the Governor of a futile military cadet corps. All the bigger boys of our schools were originally taken, but upon my making a very strong remonstrance, most of them were sent back to school again. Unfortunately, however, our schools at once received a bad name. They were looked upon as mere traps for catching Betsimisaraka boys to be turned into soldiers. A good many of the big boys, therefore, left the Mahanoro district in consequence, and sought a place where the hateful Government service was less severe. Thus most of our schools have suffered loss, though none so greatly as Ambodiharina.

The people of Ambodiharina were originally a strong and powerful clan. The great founder of the clan is buried in the forest some distance south of the town, and a tall flagstaff marks his tomb. In his huge coffin are his favourite spear and his ancient flint and steel musket, and when any calamity threatens his descendants, he is said to rise and fire off several shots in succession as a warning of coming sorrow. None of his descendants are buried near him. He issued a decree when on his death-bed that his bones should be alone for ever. Once a year the whole village visits the tomb to renew the flag which flies on the tall flagstaff and to repair the house in which the coffin rests.

Alas! his lineal descendants now consist of two old women! *Sic transit gloria mundi!*

After passing through some other stations I came to Ampánatóana. The people of this town belong to another clan—the Antambatóaka. This clan, which is a large and populous one, extends all along the coast to the mouth of the Mananjara river. It is a quite distinct clan from the Betsimisaraka tribe, and has a vague recollection of having settled where they are after having come over the sea. The name of the country from which they originally came they call *Amaka*, but among a people in which Briggs becomes *Biringitra*, and Nathaniel, *Tomelina*, Amaka may possibly be *Malacca*, or indeed any other word. They, however, possess a relic—*a white stone elephant.* This curious object stands on the south bank of the Fanantara river, near its mouth. It is about four feet in height, and three feet across the back.

The inside is hollowed out entirely, even the head, so that the body forms a sort of box, the walls of which are not more than an inch in thickness. At the back of the head is a hole, about six inches square, and another in the middle of the back about double that size. How the whole of the body—which is quite five feet long—has been so beautifully scooped out is a puzzle, for it has quite the appearance of having been *cast.* Inside the body I found a sort of stone saucer. The only inscriptions I could find, after a careful search, were the names of numerous "vagaha" who have kindly enhanced the value of an ancient and curious relic by placing thereon their vulgar names. Alas! the trunk of the elephant is half gone, as well as part of the under jaw. To show how utterly everything connected with the origin of this clan has died out of the minds of those who now belong to it, I need only say that they consider this relic to be the image of a *pig!*

While resting for a few moments at Ampánatóana, the village chief, who rejoices in the name of "Tub," came to see me. His dialect is far and away the most difficult to be understood with which I am acquainted. He is, however, a man of mark, and his wife is known as Madame

Rabaríka, *i.e.* Madame Tub, reminding one of children's playing cards. She is called Madame by right of her sister having been the wife of the old French Consul Laborde. Life is much the same all over the world. For the same reason also Mr. and Mrs. Tub call themselves Roman Catholics.

The road from Ampánatóana gets more and more westerly, and we were soon quite four miles away from the sea. The whole district around is very rich in orchids. The *Angræcum superbum* is, of course, everywhere abundant. This beautiful orchid will not flower, I understand, in England. Is this because it is kept at *too high* a temperature? It is now just bursting into blossom—in the middle of *winter*, and with the thermometer in the house marking only 74 degrees of heat in the middle of the day. At night it is quite cold. The *Angræcum sesquipedale* seems to choose its habitat. In some districts it is very widely found, while in others it is impossible to find a solitary specimen. For a long way round Mahanoro it cannot be found, while on the south bank of the Mangoro river it is very plentiful. The same occurs with a very beautiful species, called, I think, *Reticulata*, which has been frequently mistaken for that somewhat doubtful species called *Angræcum elisii.* Here they abound, while round Andovoranto you will not find a single plant. Everywhere in the district south of Ampánatóana, and especially among the broom, one very beautiful orchid is now in full flower—a pure white, with petals as delicate as butterflies' wings.

My next stopping place was Válokánja, two hours south of Ampánatóana. This is one of our new stations, opened only about four months ago. I was glad to see about fifty children paraded to meet me, though they showed they were only just tamed, being very dirty and poorly clad. They had been primed with two salutations; one to be let off directly they saw me, and the other when I left. They let off the first with great success, and immediately after showed an inclination to bolt. This state *farouche* will, however, soon disappear. I spent the night at this village, and in the evening had a long talk on serious subjects with most of the chief men of the place, who assembled in my hut.

Early next morning I left again, and the children (by the way, there are 18 boys and 34 girls—52 in all) let off their second and last salutation. Twenty minutes brought us to the banks of the Pahankio, a tributary of the Masora. I crossed in a canoe, one end of which was stopped up with mud. Another half hour brought us to the Masora, a river half a mile wide. On the opposite bank is the large town of Masomeloka (Squint-eyed!), to which I crossed. On landing, I was told that a white man and his wife were there, the wife being very ill. Of course I at once went to see if I could be of any use, and found the poor woman very ill with dysentery. Having a few medicines with me, I was able to leave some with them. Here I may point out the very great convenience a portable *medicine case* would be to me. There is nothing so necessary to a Missionary on his travels as this. A medicine case fitted with strong tinctures and some of the most necessary drugs made up into coated pills would be invaluable to me, if some kind reader would make the Mission a present of it—that and a pocket case of surgical instruments. I should be able to give much more assistance if I had this means of carrying medicine about with me.

VIEW IN THE BETSIMISARAKA COUNTRY.

For breakfast I stopped at Ambálavóntaka, a village almost deserted. Thence I went on to Ambinánivólo, the southern boundary of the Mahanoro district.

From this point southward up to Mahela—a distance of about thirty miles—no Missionary work has ever been attempted. The large towns of Ambináninisákaléona, Nósivárika, Ampómánitra, Ambajáto, Mahambo, Vohitsara (where the stone elephant is), Antanambao—all are untouched. No doubt someone will ask: Why have *you* not taken them up? Because I have *no money to pay a teacher* to place there. What can I do? Teachers must live as well as others, and I have no means whatever of paying them. For each of these places a sum of *six dollars* per month is required for a teacher's wages. The school-church building and the house for the teacher to live in will be gladly provided by the people in each village. For want of this six dollars per month the whole population for thirty miles lies in continual spiritual darkness. The Governor of Mahela wrote to me only a few days ago: "We are waiting for the *teachers;* the whole population is ready to be taught." Yes, waiting for teachers! "The harvest truly is plenteous, but the labourers are few. Pray ye the Lord of the harvest that He may send forth labourers into His harvest." Here surely is a way in which many people would be glad to help in the Lord's harvest, if they only knew of the opportunity. Would not many like to pay the wages of a teacher for some of these villages? Only six dollars per month! Who will of their charity provide this sum for one of these heathen villages? In neither place would the school number less than seventy children.

SCENE IN MADAGASCAR.

At the chief town, Mahela, we have established a station already, and here, I am sorry to say, I have encountered opposition from the Independents. When I arrived there there was nothing really going on. A few Hovas, who belong to the Independents in Imerina, and who are officers of the Government in Mahela, did what they could, but the Betsimisaraka were absolutely untouched. Nevertheless when, with the consent of all, I placed one of our college men amongst them, these same Hovas, whose children are now being taught by him, must needs form an opposition, and use their Government influence to prevent the Betsimisaraka coming to us.

I spent a fortnight here, and during that time we gathered forty-two children into the school. The building we use is a house we were obliged to hire from the Governor, and for which we pay $2 per month. Although Mahela is one of the seaport towns, no real Mission work has ever been done there. It is in places such as these that one sees best the working of Creole habits—how they manage to carry on slavery with impunity, &c. Thus a Creole, a British or French subject, takes a Malagasy woman to live with him. He then proceeds, as far as his money will allow him, to buy slaves—both children and adults. If any questions are asked, he, of course, has his excuse ready. They belong to *my wife—a native.* Nevertheless the Creole husband reaps the profit, since these slaves have to toil for him. The price of an adult slave is on an average about $30. Thus for an outlay of about £6 he obtains the services of an adult *for life.* The wages of such a person, supposing him to be *hired,* would be $2 *per month,* or eight shillings. The advantage therefore in buying a slave to the Creole is clear. This system of slavery is so recognised that a special appellative has been invented to indicate these slaves. They are called *máro-maniry.* The late British Consul, Mr. J. G. Haggard, had begun to deal with this state of things, and if he had returned no doubt something would have been done. It is, however, to be hoped that his successor may carry on what has been begun.

Eight hours south of Mahela we reached the large and important town of Masindrano, at the mouth of the Mananjara river. This place is to the Betsileo country, with its capital Fianárantsôa, what Tamatave is to Imerina and Antananarivo. It is the centre of a large trade. The native population (stationary) is probably about 4,000, and they form the centre of the clan who possess the stone elephant. Their great chief I found groaning with rheumatism, which I was able to relieve. After spending a day or two in looking round and making acquaintance with the chief men we started a school, as I informed the Society in my last report. We have now 38 boys and 41 girls in regular attendance—79 in all. On Sundays the congregation consists of some twenty adults and the school children. This result of four months' work is quite as much as could be hoped for, and much more than could be expected. The catechist, who is a college man, is just the sort of man we want, and will, I trust, do a grand work in this place. Here I remained a fortnight, and during that time had several applications from large and populous towns farther south for teachers. In one place they had felt so certain I should be able to give them a teacher, that the church school and teacher's house had been built beforehand. I had to refuse. Once more, what can I do? No work is more heart-breaking than this—to have to refuse to spread the light of the Gospel among those who earnestly desire to have it. All for the want of six dollars per month to pay a teacher!

Half an hour's pull up the Mananjara river is another of our stations founded at the same time with the one at Masindrano. At Karavary (*good rice*—from the fruitfulness of the country around) we have a school of 42 boys and 37 girls—79 in all. On Sundays nearly the whole village attend our services. Here, with the blessing of God, we may hope a great work for Him will be done. The teacher is a son of our first native deacon—Abednego.

On my return journey I called at another of our stations, which lay out of my way going south, that of Analila. This, too, is a new station, only four months old. The children were in school when I arrived, 23 boys and 24 girls—in all 47. One bright-faced little girl had also met with a shocking death while I had been in the south. One moonlight night she went down to the river to wash her hands after eating her evening meal, and was seized by a crocodile. Her mangled body was found the next day some distance up the river.

THE DAY OF INTERCESSION.

ST. ANDREW'S Eve (November 29) is approaching, and we have, therefore, to remind our readers of the Annual Intercession for Foreign Missions. The Day of Intercession is ordered to be on one of the days of the week in which St. Andrew's Day falls, with a preference for St. Andrew's Eve. We hope that, as far as possible, the day to which preference is thus given will be generally chosen. For the purposes of fervent, united intercession simultaneity is important. Frequent intercession for Missions is offered up all through the year, and we trust that the number with whom it is a daily practice is rapidly growing. Something beyond this is, however, aimed at by the Day of Intercession. Both with regard to the fervour of those who pray, and the blessing vouchsafed in answer to petitions, there is a power in combination, in agreeing as to what we shall ask, in aggregation. The object of the Day of Intercession is to have that power. With more fervour in the individual Christians, and with more potency in the intercessions, because of their union, it is sought to forward the cause of the kingdom of Christ.

The usual forms of prayer, hymns, and other papers will be issued by the Society.

* * *

KALSAPAD.

LAST month we printed a summary account of the Society's Missions in Madras. Among the others brief mention was made of the Missions in the Telugu country, where the three head stations are at Kalsapad, Nandial, and Mutyalapad. We have now received a fuller account of the first of these, where the Rev. Arthur Inman is the Missionary.

Mr. Inman speaks strongly, as does everyone who knows how the case stands, of the painfully weak numerical condition of the staff. The figures given below are welcome evidence of what has now been well known for some time to the Society's friends, that there is a great present opportunity in the Telugu country, that the Missions have made their influence felt, and that there is readiness, and something more, among the people to receive instruction. Two or three more European Missionaries are evidently needed, in addition to the one who sailed on Thursday, October 4, from London—the Rev. H. G. Downes. Mr. and Mrs. Downes were present at the farewell service held in the chapel in the Society's house, on October 3, which was attended also by two Missionaries for Burma. They will have the support of many prayers, both for their bodily health and for blessing on their work. It must have peculiar difficulties from the isolation of the Missions and other causes, as it certainly has features of peculiar encouragement.

Mr. Inman's report is a very simple one, as well as brief. It supplies, however, an answer, for practical purposes complete, to a kind of objection to Missionary work current in some quarters. The work of great men among Missionaries is now so well known that no one can dare to question its work. Courageous acts, linguistic labours, geographical exploration, scientific observation, though but a small part of the actual daily life of Missionaries, have wrung universal applause from the public. The Missionary calling is now taking its due rank in men's minds, and it only remains for those who wish, with a case or without a case, to depreciate Missions to say that there is enormous expense in maintaining them with but little result. Of course it is easy to find Missions where, on account of their youth or from other causes, the results look small in proportion to the means employed, but picking cases to show such results proves nothing as to the general argument. On the other hand, a particular case of a Mission, successful with but small machinery, does prove a great deal. It is proof of the very opposite of what is insinuated.

The insinuation is that from a mistaken zeal, from a craze, or even from less worthy motives, Missions are supported where they do next to nothing, and are not removed because their supporters ignore the facts, persisting in believing that their original designs were well advised. Here at Kalsapad we find the readiness to receive instruction is considerably in advance of the power of the Mission to supply it, and the small staff, instead of being at a loss how to employ their time profitably, are simply using their full strength in discharging their functions as parts of the Missionary machinery, which has really outgrown them.

And although we could produce evidence of a like state of things from all parts of the world, it is sufficient to take this case alone for the purposes of meeting the objector. Here is a case where, without any special cause, the people among whom a Mission is planted show a capacity for receiving Christian impressions in excess of the power of the Mission to impart them. It matters not that in other places no such capacity is found—it was not always seen at Kalsapad; but this single instance is enough to show that there is experimental justification for Missionary work.

In the natural world the same reasoning holds good. If, for instance, the question at issue is whether a certain colony is suitable for the growth of certain crops, a favourable opinion can be arrived at from a few good specimens of crops grown there, because they show that the necessary conditions of climate and soil are not absent. Evidences of failures in the same colony do not upset this evidence. In the latter cases the cultivation may have been bad, or a rocky, swampy, or otherwise unsuitable site may have been selected. The positive evidence is not shaken by the negative. This is likewise the case in Missions. Each of the numerous Missions in India which show that the natives possess a receptivity for the Gospel message, and on conversion bring forth the fruits of the Spirit, is more than a justification for the labours by which the Church is endeavouring to prepare India for the harvest at the end of the world.

We are almost afraid that our insisting so much on this may seem to give undue importance to this particular Mission, which can, after all, show no very abnormal success. We have merely dwelt upon it because there is in this case such a simple contrast between the agency—one European Missionary—and the growth. Really the same argument can be drawn from Missions without number. It would be sufficient to refer to the lists of all the Society's larger Indian Missions—Tinnevelly, Ahmednagar, Chota Nagpore, Tounghoo, Mandalay, &c.

Mr. Inman writes as follows:—

"It is always a pleasant duty to write a report of work done in the year, during which the fruits of several years' labour are gathered in. This is our usual position when the Bishop of the Diocese has paid us a visit. The harvest time has come, and the labourer sees the reward of his patient toil. The harvest of the Kalsapad Mission during the past nine months has been a plentiful one; and that in a special degree. First and foremost there was the dedication of the Church of SS. Peter and Paul at Kalsapad by the Lord Bishop of Madras in December of last year. An account of this was published in the *Madras Diocesan Record* of January 1888. Not a few difficulties were met and overcome in the accomplishment of this work. The labours of many have brought it about after many years, and we can all rejoice in it. Exactly thirty years ago the work of evangelisation began in the Mission district, and during all these years Christ's people here have met together to worship Him in mud huts. It is with no little joy that they now gather together in a house worthy of His service, and dedicated perpetually to its sacred use.

"There is next the confirmation of 259 persons by the Bishop in November and December last. Since then these have all (with few exceptions) been admitted to receive their first communion in the blessed Eucharist. The few were absent from their villages when the priest in charge paid his visit. A tour of two months' duration is necessary to give each communicant of this Mission an opportunity of communicating. All the above had been under special instruction for more than twelve months.

"There is then the baptism of 294 persons, of whom 118 were adults, and 176 children from a few days to ten years of age. Among these were the members of one whole congregation of catechumens at Pâlakavid, and a goodly number of catechumens from Giddalore and Reddicheela.

"There is next the reception from out of heathenism of a small community of Mâlas at Chandareddipalle, 40 in all, and of a larger community of Mâdigas at Pullareddipalle numbering 81, young and old. These have all been placed under Christian instruction. For the support of a teacher at Pullareddipalle a new found friend in England has given £5 (annual donation), and £5 to help to build a Prayer-house. The reception of this community of Mâdigas is the more encouraging because it is only of late that one or two communities of this class have joined us, and our work will be strengthened by their adherence. This village is also very near to Kalsapad.

"*The Present Position.*—It will be seen from the table below that we now have work in 51 villages, superintended by one European Missionary, who is assisted by 37 native teachers. There are in the Mission 2,514 baptized Christians, and 893 catechumens. Of the above baptized, 834 are communicants. We have one Boarding School in which 27 boys are being trained for the office of teacher, and some of whom, after passing through the High School at Nandyal, and the Theological College at Sullivan's Gardens, Madras, will, we hope, eventually enter the Christian ministry. In 35 mixed schools 608 children are receiving a primary education.

	1878	1888	Increase
Villages	30	51	21
Baptized Christians	779	2,514	1,735
Communicants	200	834	634
Catechumens	654	893	239
Schools	—	37	—
Boys	—	371	—
Girls	—	371	—
Total number of Pupils	259	608	349
Total number of Adherents	1,433	3,407	1,974

"The progress of the Mission during the past ten years has been steady and encouraging in spite of many deficiencies. Had the requisite number of native teachers, and the money to support them, been forthcoming as the work opened out, there might have been added to the Church double of the above numbers. As it is, the number of our people is sufficient to emphasize one great disappointment, which is that the Society has not yet sent us another European Missionary. The work has indeed prospered hitherto in spite of our feeble efforts, but it should be remembered that its very prosperity, by enlarging the sphere of labour, has divided our forces yet more, and if the Society would not have outward prosperity followed by internal decay, it will make an earnest effort to strengthen the Mission. As the congregations increase the priest can give less and less attention to each one, as there has been only too sad a warning elsewhere of the evil consequences of neglecting to build up in the faith as well as to lay the foundation. Two Missionary priests are now left to look after the Society's Telugu Missions in a notorious climate, and both subject to sickness. It would be no surprise to find these Missions one day left helpless without a single priest to care for them. Besides one or two European Missionaries, there is a pressing want of native pastors to instruct and tend the congregations gathered in; for the welfare of our many sick in this land of fever and ague, medical assistance in the person of a Medical Missionary or a Christian dresser is much wanted. Only quite lately the Mission lost one of its most useful and faithful workers, the head-master of the Kalsapad Boys' Boarding School."

BLOEMFONTEIN.

BLOEMFONTEIN Diocese, besides including the Orange Free State, and the crown colonies of Basutoland, Griqualand West, and Bechuanaland, has its borders almost indefinitely extended on the sides which are not bounded by other Dioceses. Bechuanaland forms an enormous addition to the area under the Episcopal charge of Bishop Knight-Bruce. His lordship, who from the first has felt the responsibility of caring for his utmost borders, and desired not only to strengthen his stakes, but also to lengthen his cords, is now engaged upon a Missionary pioneering expedition in Eastern South Africa.

From the *Bloemfontein Cathedral Magazine* we learn that letters have been received from the Bishop, written partly at Gubuluwayo and partly at Inyati; dates from June the 5th to the 10th. He had an uneventful journey from Tati, everybody doing well. At his first four interviews with the Chief Lobengula, the permission to visit Mashonaland was withdrawn, though it had been given to him without restrictions some months ago. The interviews took place in the Chief's kraal; in one some of his people joined, agreeing that the Bishop should not go. Mr. Helm, the London Society Missionary there, kindly interpreted. However, the next day, Lobengula was in quite a different frame of mind, and said that the Bishop might pass through, and "go as he found well" when in Mashonaland.

The Bishop writes:—"I had been very much depressed at what seemed the wreck of all the plan, but I am thankful that this permission has now come. I start to-morrow morning. I was not very well after I arrived, so I came here (to Hope Fountain, the Station of the London Missionaries). Their kindness has been unbounded; they have given me their only sitting-room to sleep in, and have looked after me in every way. Mrs. Helm is a German. They have been here some fifteen years; the Mission for about fifty. Round their house is a collection of people whom they are curing. They seem to have much influence for good. My astonishment is that, considering the people, they are the influence that they are. Round the Mission Station there is a distinct improvement; indeed, I have never seen the real savage untouched by Christianity before, nor the really good effect which a simple teaching of Christianity has upon them.

"*Wednesday, June* 6.—I have started from Hope Fountain, and am on the way to Iniati. I am quite well again, and am going now into the good water country. My journey now becomes an easier one.

"*Thursday, June* 7.—We had rather a bad night yesterday, as my driver had gone to see his parents, and his brother said that he knew the road, which proved to be incorrect. When it was dark we found ourselves among some gardens, and then among great stones, which was worse; so we then waited for the light. The country that we have been in for the last three weeks has been very uninteresting, eaten up by the natives and cattle; nor do we come into interesting country for another week I fancy. The traders at Gubuluwayo were very civil and nice to me, and were very glad that I had the road in at last. I think that this journey may be a great help towards Missions in the future in Mashonaland, and a step that may have been very necessary. At any rate, nothing can be done until some interest is raised in the country.

"*June* 8.—I am at Iniati, and am going on at once. I am so very glad that I brought up every one of the men that I did, and the three from Khama; it makes the whole difference. I am taking no Matabele in with me at all. I propose leaving my waggons at Panyane R., to travel north, to come back on my return to the waggons, and then to start to see the south of Mashonaland: all of which I trust God will help me to do, for I feel sure that great good will be done by it."

No further news can probably be received from the Bishop for several months.

FAREWELL SERVICE WITH MISSIONARIES.

ON October 3 there were present at a celebration of the Holy Communion in the chapel in the Society's house, the Rev. H. G. Downes, who with Mrs. Downes has gone to join the Telugu Missions in the diocese of Madras, and the Rev. George Whitehead and Mr. Thomas Ellis, who have gone to the diocese of Rangoon. They sailed together from London on the following day. An able address, full of wise and sympathetic counsel, was delivered by the Rev. G. U. Pope, D.D.

THE VEPERY MISSION ASSOCIATION, MADRAS.

BY THE REV. A. WESTCOTT, PRINCIPAL OF THE THEOLOGICAL COLLEGE, SULLIVAN'S GARDENS, MADRAS.

MANY of our friends at home who watch with interest the progress of our Christian work in India, may be glad to have some brief account of a Mission Association in Madras which endeavours to plead the cause of Christ before educated Hindoos. The Vepery Mission Association was started about two years ago, by the Rev. W. Relton, M.A., the Secretary of the S.P.G., in Madras. The President of the Association is the Rev. J. W. Foley, M.A., Headmaster of Bishop Corrie's Grammar School in Madras, and a member of the Diocesan Committee of the S.P.G. By permission of J. H. Bullivant, Esq., M.A., the Principal of the S.P.G. College, the association hold their monthly meetings in the Lower Hall of the College. At each of these meetings a lecture is given or a paper read on some religious subject, which is followed by a discussion in which all persons present, Hindus, Mahomedans, or Christians are cordially invited to join. There is generally a very fair number of Hindu students present at these meetings, and they listen attentively to the papers and make their comments and criticisms thereon. Native clergy, catechists, and schoolmasters of the S.P.G. also attend. As a regular attendant at these meetings, one cannot help being struck by the fact that all the strength of the Hindu faction is devoted to the difficult task of endeavouring to whitewash the character of Krishna. No attempt is ever made to bring any moral accusation against Jesus Christ, but His holiness is fully acknowledged. Hindus attempt to bring Krishna into comparison with Him. The want of unanimity among the Hindu speakers is very striking. One Hindu will take up a position entirely at variance with that held by another co-religionist, and any one of them is prepared to hold at the same time two absolutely contradictory propositions. The strength of the Hindu champions lies in their capability of resisting conviction. They are, however, undoubtedly more logical than they care to show themselves.

As giving some idea of the nature of the work, I will try and describe a meeting of the Association held last week. The proceedings opened with a collect said by the President. After a short passage from Scripture had been read, a lecture was delivered upon "The Universality of the Character of the Historic Christ." To this all present, who numbered about sixty persons, listened with the deepest attention. The meeting was then asked if they could suggest any other founder of a religion whose character, being unaffected by characteristics of race, time, or historic circumstances, fitted him to be the moral ideal for all races and all times. A Hindu then rose to assert that these conditions were fulfilled in the person of Sankarā-chārya a Brahman philosopher, who flourished about the eighth century of our era. This speaker entirely rejected the popular Hinduism, and called Krishna, whose acts on other occasions I have heard him laboriously defend, "a mythical personage." In the discussion that followed, the Hindus maintained that the reason for the non-propagation of their faith in other lands was, that the early Hindus had no ships and were poor men. One young Hindu student rose to lament that there was no learned Hindu present to answer the words of the Christians, and in his succeeding remarks deplored the appearance in the land of white persons who came to unsettle their old faith. Another Hindu hereon rose to protest against such words; but whether he objected to the remarks about white people, or to the statement that learned Hindus were not present was not apparent. One could not but feel drawn to the poor Hindu, who, seeing that there was no one able to defend his religion, and yet feeling that if his faith was true there must be some persons able to advance something in its behalf, rose up nervously, throwing his cloth over his shoulder, to utter in imperfect English his pathetic words. It was sad to see his co-religionist, who probably had no true religious convictions whatever, take the heart out of him and compel him to sit down. Another Hindu speaker said that Christ was the reformer of the Jewish religion as Sankarā was of Hinduism, and not the founder of a new religion. Several native Christians also spoke, and even supposing these meetings do not draw Hindus to Christ, they at any rate must serve to strengthen the faith of many Christians. The proceedings were concluded by a brief summing up of the discussion by the President, who earnestly begged of all present that they would reflect on what they had heard. After a vote of thanks to "the chairman and the learned lecturer" had been proposed by a Hindu, the meeting dispersed. One always leaves such meetings deeply impressed with the feeling of how little these educated Hindus can say in behalf of their faith, to which they still so desperately cling, and wondering how long it will be before they accept the claims of Christ, whose merits they already acknowledge. We can only pray earnestly that God will in His own time give them boldness to confess Christ, that they may be partakers in his Life.

IN MEMORIAM, REV. H. McD. COURTNEY.

THE death of the Rev. H. M. Courtney, Chaplain and Missionary in Province Wellesley, in the Diocese of Singapore, which was announced in the *Mission Field* of last month, is a heavy loss to the band of Church-workers in that part of the world. Mr. Courtney was singularly well fitted for the post he had been called to occupy, and he had endeared himself to all his neighbours, both European and Asiatic, by his kindly sympathy and the unselfish character of all his work.

Henry Macdougall Courtney, a nephew of Bishop Macdougall, was born in 1852. He was educated at Highgate School, and at Pembroke College, Oxford. In the years 1876 and 1877 he rowed in the Oxford boat against Cambridge, and he always said that the training for the boats, and the muscular development which came of rowing, were valuable parts of his preparation for Missionary work in the Colonies. He was ordained deacon in 1877, and priest the following year. For nearly two years he was curate of Holy Trinity, Windsor, and then accepted the call to what turned out to be his life's work in the Straits Settlements.

The charge he undertook was a new one—it was that of chaplain to the European inhabitants of Province Wellesley, and missionary to the heathen there. Province Wellesley is a slip of territory on the Malay peninsula lying opposite to the island and settlement of Penang. Up to the time of Mr. Courtney's appointment there had been no resident clergyman in the province. The Government chaplain of Penang had paid periodical visits, and occasionally some of the inhabitants would be able to get over to Penang for a Sunday; but there had been no regular public worship in the place, and of late years the visits of the Penang chaplain had almost ceased, as the growth of his own settlement made it more and more difficult for him to leave it and go and minister elsewhere.

Mr. Courtney was from the first very warmly received by the European residents, both Government officials and sugar planters. But he found it no easy matter to organise services which would be accessible to everybody. The sugar estates and the few posts occupied by officers of the Government are very widely scattered, and it is practically impossible for the several little communities to gather together at any one centre so often as once a week. To meet this state of things Mr. Courtney arranged for services at several centres, and as the worshippers at each were not yet so many or so permanently resident in the place as to justify the erection of even temporary churches, these services were held in police-stations, in court-houses, or in drawing-rooms, as might be most convenient.

Meanwhile, near his own house at Bukit Tengah, in the middle of the province, and at several out-stations he was actively engaged in Mission work. The immigrants from Southern India were the chief objects of his solicitude. These people have been drawn to the peninsula by the offer of better wages than they can obtain at home, and are either working under a written engagement on the sugar estates, or, having completed their term of service, are settled in the country engaged in business or in agriculture on their own account. Mr. Courtney soon had a staff of catechists and Mission schoolmasters at work, and before long had himself made good progress in the Tamil and Malay languages. The Government secular schools were put, to a great extent, under his direction, and the planters gladly secured his superintendence for those which they had established for the benefit of their own coolies. At Bukit Tengah, under his own eye, a Mission boarding-school for about fifty pupils was established, and very good results have appeared since its operations commenced. It was in contemplation to raise it to the status of a high school for Tamil students, which should eventually only receive boys who had passed through some school of a lower grade.

The success of this school, and the considerable body of native Christians gathered together at Bukit Tengah in connection with it, had come to be one element in the solution of that much-debated question, where the first church for Province Wellesley should be built. Its central position, which makes it the best place for the residence of the Missionary-Chaplain, and rather more generally accessible to the scattered Christian inhabitants than any other spot in the district, had at last decided the question, and the few last months of Mr. Courtney's life have been filled with the business of getting the first church well begun. Sufficient funds had been collected or promised to make the commencement of the work possible, and one of the Missionary's last letters home spoke of his being busy looking after the transport of a large quantity of bricks, a donation from one of the Southern estates. But it has not been given to him to complete the work; he has been called away to the rest which we believe to be the preparation for higher service. His church-building, however, is not to be left an uncertainty. Some of his own relations and friends have signified to the writer of this brief notice their intention of raising among themselves any sum that may still be wanting in order to complete this building as a memorial of its founder, the first Missionary to Province Wellesley.

Mr. Courtney's last illness was not of long duration. It was abscess on the liver, that scourge of the tropics. An operation was performed which promised at first to be successful, his good constitution being so much in his favour. But it is believed that domestic losses and sorrows, added to the weight of his daily cares and labours, had done more than was known towards undermining the strength which had once been so great, and he did not long survive the operation. He leaves one little boy of two years old, now fatherless and motherless.

May God send forth some faithful soldier of the Cross to take up the important work which has thus been laid down!

THE CHILDREN'S CORNER.

ABSURDITIES OF HEATHENISM.

(From the *Spirit of Missions.*)

THE powerful hold which superstition has upon men, and the very foolish things which they will do when they withdraw themselves from God and indulge in idolatry are remarkably illustrated by some recent events in China. There is a large yellow log outside one of the gates of Peking where it has been, it is said, ever since the fall of the Ming dynasty (A.D. 1643). As it is still in a good condition, it commands the respect of all classes of the Chinese. Many of them believe that some god has become embodied in it, and so they annually worship it. On the first of October last the emperor commanded the board of ceremonies to appoint a few officials to pay respect to the deified log!

From this deification of a log we pass to the enshrining of a hog and worshipping of it by reverential throngs of people. Miss Adele H. Fielde, so widely known for her long and faithful labours among the girls and women of Swatow, China, in a recent letter says: "Last year, a villager living about thirty miles from here went to a neighbouring hamlet and bought a porker that he intended to kill. Having paid the money for it, he tied a rope around its body behind the shoulders, and undertook to drive it home. It made objection, after the manner of its kind, to being either driven or led, and when just in front of a temple, in the outskirts of a hamlet, it slipped the noose, plunged into the building, and took refuge under the altar. No exertion of its owner succeeded in getting it out of the fane; and when it finally crouched before the god and refused to stir, the assembled crowd began to look upon it as a devotee, and to fear to interrupt its petitions. Some of the bystanders, belonging to the hamlet in which the animal was reared, made up a purse which repaid the buyer for his outlay, and the contributors then became the owners of the hog, whose fame for piety and prescience soon spread throughout the hamlet. A new shrine was prepared, and the hog was enticed into it, while awe-stricken throngs came to do him reverence. The whitest of rice was offered for his delectation, and so fastidious did he become as to reject many of the dainties lavishly brought to him by his worshippers. One day two men simultaneously gave him eggs to eat, and when he partook of the one offering and rejected the other, the keeper explained that the god dwelling in him saw that the latter offering had not been made with a pure heart. The offerer thereupon confessed that just before his leaving home his youngest child had cried for one of the eggs brought to the god, and that he had struck the child for crying. This story was spread abroad, and helped to increase the number and the servility of the worshippers. The hog had gold ear-rings put in its ears, a handsome bed to lie in, and strings of coins hung around its neck. When the strings of coins became numerous and heavy, they were quietly removed by the shrine-keepers. Some of the pilgrims to this shrine were marvellously cured of disease, and then the filth of the sty began to be in demand as a remedy for all ailments. Persons came a day's journey to buy it for sick friends, and the sale of it kept the shrine exquisitely clean. By the last report, this sale was still carried on, and the porcine idol was so fattened on the cates brought to him, that his eyes had become invisible."

As the reader is doubtless aware, all classes of the heathen Chinese believe that eclipses of the sun and moon are caused by the endeavours of a huge dragon to devour these luminaries, and so at each recurrence of the eclipse the people try to frighten away the dragon by beating on gongs, tin pans and other things, while others use fire-crackers and guns for making a noise. They are encouraged and indeed enjoined to do this by proclamations issued a few days previously by the Mandarins. At a very recent eclipse the monstrous Krupp guns imported from Germany and placed upon the forts and war vessels, were used for this purpose, and great is the joy of the heathen Chinese that they now have such very effective implements for frightening away the dragon, and preventing sun and moon from being eaten!

NOTES OF THE MONTH.

IT will be noticed in the Treasurers' statement of the Society's income that the receipts up to the end of September compare unfavourably with those of previous years. In the year of the Lambeth Conference, when so many Bishops from abroad have been testifying to the value of the Society's work, this certainly ought not so to be. We trust that the Society's friends will make every endeavour before the end of December to reverse this state of things. We wish to put the matter very plainly. All charitable organisations wish their funds to increase. In the Society's case the wish is not merely due to a desire to see its prosperity growing, but because, from the very nature of its work, a constant increase in its income is demanded each year by its previous expenditure. To have Missions begun, and to let them pass through their earlier stages, without taking advantage of the opportunities resulting from previous operations, is a spiritual as well as a pecuniary waste.

THE presence in England of the Colonial and American Bishops for the Lambeth Conference has proved of material service to the Society. During its session, important London churches, on every Sunday in July, had the privilege of their advocacy for the Society, and since July various country towns have enjoyed similar advantages, notably Leeds, on September 30, when some seventeen Bishops pleaded on its behalf. The Society has therefore been placed under great obligations to the assembled prelates for their ready acceptance and punctual fulfilment of engagements. Immediately upon the termination of the Conference, however, many of them at once returned to their dioceses, and the few who remained for the Church Congress have now left England, or have arranged to leave in November. Some thirty-five towns are still urging upon the Society to find Episcopal advocacy in November and December. Application has already been made to the few Bishops who are known to be still here, but it is found that public and private engagements for the short remaining period of their stay preclude the possibility of their accepting any further engagements, which, under other circumstances they would have been glad to undertake. Much disappointment has been thereby caused, but to the friends of the Society it ought rather to be a subject of rejoicing that the Colonial Church is deprived no longer than has been absolutely necessary of the presence in their dioceses of its chief pastors.

A SOMERSETSHIRE friend of the Society, when remitting the amount of the harvest thank-offerings from his parish, writes :—

"It is in two ways an increase on last year: first, in actual cash; and secondly, because I did without a deputation this year. I wish more could be done for the S.P.G. at harvest festivals." Then, after claiming the great fitness of the Society's cause on such an occasion, and saying of giving them to local objects, "Surely that is not casting one's bread upon the waters," he adds, "I hope you are going to continue the *Mission Field* on the same terms next year. The twenty you send me now are much appreciated, and may have something to do with increased offerings in Church and through boxes."

We certainly intend to continue the system, which has, we cannot doubt, been extremely useful.

A BRANCH of the Karen tribes of Burma, those of the Thabyay Kyoung, were first worked among a few years ago by the Rev. E. Wordsworth Jones. The new field Mr. Jones succeeded in starting as an extension of the Toungoo Mission, by receiving as catechumens, and eventually to baptism, the inhabitants of Dibolo, Shoo Moing, and Kgahyahcheh. In that work he became deeply interested, and would have pushed it forward with still more energy had it not been for the departure to England of his colleague, the Rev. T. W. Windley, through illness. This placed the responsibility of the whole Mission in 1881 and 1882 upon Mr. Jones. The result was:—

"My work at the West among the Karens living round about the Thabyay stream had to be given up, as my attention was called to much more pressing needs; added to this, the planning and building entirely under my own hands of St. Luke's Mission Buildings, covering an area of 200 ft. by 80 ft. by 50 ft. high, was forced upon me. These people were not, however, neglected, a native clergyman, Rev. Tarrie, was sent to live among them and spread the Gospel.

"During the recent disturbances these newly converted villages bore a great deal at the hands of the dacoits; in one case their village was burnt and their teacher shot, but they themselves have remained staunch all through to Christianity, and all along proved that they have been converted 'in heart' as well as in 'head.' And as regards civilisation they are considerably superior to their brethren, the Eastern Karens of the Poungloung range, from whom most of our Karens Christians are drawn. They are better both in physique and cleanliness, and in manners gentle and kindly It is quite a relief to listen to the quiet, polite accents of the Western Sgau, after having travelled for some time among the harsh, hard, coarse Kghai and brusque Paku.

"The recent division of the Mission into north and south districts for the better management of each, has placed my *protegés* under Mr. Salmon's charge, and he has just paid the district a visit for the first time and has come back charmed with the people."

The Mission, however, embraces but a small part of the whole of the tribes in this direction. There the strange career of a false prophet is exerting great influence. Mr. Jones writes :—

"What is wanted above all is a man who will take up the charge of the whole of the western Sgaus, who are still living in heathenism. There must be quite forty thousand on the Yoncas between here and Ningyan. They are continually applying for teachers, but it is impossible for any man to work both East and West properly. That their own worship does not satisfy them, and that they look upon Buddism as unsatisfactory also, is proved by the numbers who are now becoming disciples of the false prophet Koh Pessa, who has mingled together Christianity, Buddism, and notions of his own, and served it up to the Karens. Everyone who becomes his disciple has to pay 30 rupees, or £3, for a man, and 25 rupees, or £2 10*s*., for a woman, whereupon he or she receives a lump of rice from Koh Pessa. They must not drink or gamble, and in his presence they must eat only rice and salt, and this they dare not disobey. Every meal they take is accompanied with some ceremony, such as placing a lump of rice upon a tree, 'for Koh Pessa' it is said. The false prophet has accumulated a number of elephants, and as he cannot get gunpowder he is arming his followers with bows and arrows, with what intent it is not known, but government are now going to step in I hear.

"I cannot look at all favourably upon the teaching of Koh Pessa, and feel that it is antagonistic to Christianity. Now that Mr. Salmon has taken this district, he will have to use considerable tact in dealing with Koh Pessa's followers, and I feel that a special appeal for prayer should be made on behalf of the Karens that this heresy spread no farther."

A PASSAGE in *Tropical Africa*, a new book by Professor H. Drummond, is worth quoting as a testimony to the real strength of religious principle in Christian natives of South Africa.

"Mission blacks in Natal and at the Cape are a byword among the unsympathetic; but I never saw Moolu do an inconsistent thing. He could neither read nor write, he knew only some dozen words of English, until seven years ago he had never seen a white man, but I could trust him with everything I had. He was not 'pious,' he was neither bright nor clever, he was a common-place black, but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest, and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march nor how tired the men. I make no comment, but this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-Mission reports."

WE regret to have heard of the death, on September 1, at Bangalore, of the Rev. Thomas Adamson, who has been on the Society's list of Missionaries in the Madras Diocese since 1871.

ON the Society's staff of Missionaries in the Diocese of Madras there are several vacancies for graduates. The numerical weakness of the English Missionaries is painfully retarding the work in this Diocese, where, as is well known, there are such vast opportunities.

JAPANESE news is always welcome. Archdeacon Shaw writes from Tokyo:—

"The prospect of the work in most quarters is very bright. I have just been arranging with my students for itinerating work during their summer holidays, and they are full of zeal. These young men are really my chief hope. One of them, Imai Joshimichi John, was ordained deacon on the Thursday before Easter. I in a manner adopted him when he was quite a little fellow, and he lived in my household for years. I have now given him to the Church, and God has given me this great comfort, that if I had done nothing else than train Imai my life would not have been for nought. I have others training now, who will be meet fellow-workers with him in time to come."

FROM Tokyo we also hear from the Rev. A. Lloyd, who, among other matters, mentions the daily instruction by Shimada, the Japanese catechist, of four young natives, who Mr. Lloyd trusts may turn out useful theological students. Shimada's lectures are on St. Matthew's Gospel, Genesis, Whately's Evidences, and Norris's "Outlines of Christian Doctrine."

A shadow is thrown on the prospects of the work in Japan by difficulties brought from without. May that which Mr. Lloyd describes be but a passing cloud! He writes :—

"In addition to other temptations, a Unitarian from America has been lecturing and disseminating tracts among the boys under Mr. Fukuzawa's wing. Unitarianism is so wonderfully like Confucianism that it seems as if it would prove wonderfully attractive to the Japanese. In the loose phraseology of the day they will be able to call themselves Christians, and enjoy all the consideration of a Christian nation, without any change of heart or opinion or anything else. Just what would suit them!"

KALUTARA and Panedure are the chief stations of a Mission in Ceylon, which is under the charge of the Rev. F. H. De Winton, who, after reporting as to the work in the schools and other details, thus writes :—

"With regard to the general prospects of the Mission, I regard them as decidedly hopeful. In Kalutara a spirit of inquiry is abroad, and several who are not yet Christians seem disposed to accept the faith. I regret very much that ordinary parochial work and the general management of the Mission leaves me too little leisure for directly evangelistic work, which at present is carried on almost entirely in connection with the schools. But I hope that we shall be able to do more in the way of direct preaching this year. At Panedure, Buddhism is, as you are aware, in one of its strongholds; but even there Mr. de Mel is not only doing good work among the Christians, but has also, I believe, made an impression on the heathen. There has been a marked improvement in the attendance at church since he went to reside there; he has also started, and continues to carry on, an efficient Sunday school, besides visiting regularly the two vernacular schools near the town.

WE regret to hear that the Rev. C. H. Pinchin, the Society's Missionary at Badulla, in Ceylon, is compelled by ill-health to leave that place.

By the operation of the principle of self-help, such Missions are assessed by the Central Committee at a certain sum, which they are expected to raise for the Stipend Fund. Badulla was assessed at Rs. 1,000 per annum, and has been able to raise Rs. 1,017.53. The table of the contributions is interesting as showing how various races are blended in the Church in Ceylon.

	No. of subscribers	Amount Rs.	cts.
By planters in the district	11	270	00
By residents in Badulla town:			
Europeans	13	433	50
Burghers	13	159	75
Sinhalese	23	135	3
Tamils	3	19	25
	63	Rs. 1,017	53

IN addition to renewing its annual grant to the diocese of Nassau, the Society was able last spring to vote a sum of £500 for the endowment of the clergy, to meet £2,000 raised from other sources. The whole is to be invested to the satisfaction of the Society, and the interest therefrom is to be at the disposal of the Bishop and Synod for the diocese generally. In 1882 a similar vote of £500 was made, and the conditions have now been fulfilled. Such an endowment is of peculiar value in such an extremely poor diocese as Nassau, and the following resolution of thanks has been received from the Diocesan Council:—

"The Diocesan Council, as representing the Church in the diocese of Nassau when the Synod is not in session, desires to express to the Society for the Propagation of the Gospel in Foreign Parts its deep sense of gratitude for the grant of £500 which the Society has recently made to the diocese for the purpose of augmenting its Clergy Sustentation Fund."

NASSAU diocese has much progressive work going on. The Diocesan Secretary writes:—

"The parochial returns bear evidence of good work done, and of results achieved. It is cheering to note that the baptisms are 920 against only 623 during the previous year; that the offertory collections have increased by £132 over 1886, and by £200 over 1885; that the communicants number within 42 of 4,000; and that there are 3,839 Sunday scholars on the various registers.

"New churches have been completed at Savannah Sound and Hartford, Eleuthera; Mangrove Cay, Andros; Little Harbour, Berry Islands; Barnett's Point, Grand Bahama; and East Marsh Harbour, Abaco. Others are in progress at Fresh Creek and Stanyard Creek, Andros; Deep Creek and Bannerman Town, Eleuthera; the Old Bight, Cat Island; and North-west Point, Inagua. St. Matthew's Church, New Providence, has been enlarged by the addition of a new chancel; Rock Sound Church has been restored, and in many places throughout the diocese sanctuaries have been beautified and rendered more worthy of the service of Almighty God."

FROM Prince Edward's Island the Rev. C. F. Lowe sends some interesting notes of his own work at St. Eleanor's, and one or two matters in the diocese generally.

"You will, I am sure, be gratified to hear that the recent visit of our new Bishop, Dr. Courtney, has very much strengthened and built us up. He confirmed 44 in this parish, nearly all of whom have since become communicants.

"Altogether, in the 18 months I have been here, we have added more than 50 names to our list of communicants.

"The Bishop dedicated a new chancel, built *inside* the church, at St. Eleanor's. He also consecrated a nice piece of ground as an addition to the cemetery there. This was presented to the church by one Dr. Heckman, in memory of his wife, who lately died in full communion with the Church Catholic.

"The Bishop confirmed over 300 persons during his first visit to the island.

"We are all confident that the deliberations of our Diocesan Synod were wisely overruled for good.

"The Cathedral is to be built as quickly as possible, and all branches of Church work seem to have received a decided impetus.

"The 8 o'clock celebrations continue to be well attended in this parish, and the Sunday-school children's services promise great good, although it is very difficult to get people to see the good and urgent need of public catechising. However, I hope in time to see a better state of things in the parish generally. The schools are well attended, and I have lately secured a young and vigorous editor as superintendent of one of the Sunday schools.

"I am sorry to say that in addition to other discouragements, such as dissent, indifference, and the like, an infidel lecturer came here lately and lectured on Secularism and Agnosticism.

"I have decided to ask the parish to build a school-house, so that I may deliver a course of lectures to young men and others, which I hope would help to settle men's minds. You have, I know, much of this poison in London, but that such should be sown here in this island is greatly to be lamented, seeing that nearly all the people here have been brought up amid strong Christian influences. I can but do all in my power to guard my own young men from the terrible influence of unbelief."

WE have received with great regret the news of the death of the wife of the Rev. E. W. Stenson, the first settled Missionary of the Church of England in Basutoland. For eighteen months after the Basutoland Mission was begun Mrs. Stenson lived in a tiny hut, with walls about 5 feet high, and had to be for three weeks alone. Then during the Basuto war she lived in a single room in Wepene, because her house was burnt down by the natives. The temperature was often above 100° in this room—which, by the way, was a stable hired from a Dutchman. It is only those who have been working with her can know what hardships she bore, and all so cheerfully. She passed away on September 10 in her sleep, without pain.

SUGGESTED SUBJECTS FOR PRAYER.

For the Bishop of Bloemfontein in his journey among the native tribes in Eastern South Africa.

For Madagascar, that the Church may be enabled to make use of the many opportunities offered for Missionary work.

For the diocese of Trinidad, and the direction of those with whom rests the choice of the future Bishop.

For the people of the Andaman and Nicobar Islands, that the Light may at last shine upon them.

THE SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to September* 30.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£20,483*	£9,208
Legacies	8,288	...
Dividends, Rents, &c.	2,189	3,524
TOTAL RECEIPTS	£30,960	£12,732
PAYMENTS	£67,192	£14,091

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to September 30, in five consecutive years, compare as follows: 1884, £22,630; 1885, £21,998; 1886, £19,931; 1887, £21,904; 1888, £20,483.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it"; also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

THE MISSION FIELD.

The field is the world. The seed is the Word of God

DECEMBER 1, 1888.

GLIMPSES OF MISSION WORK IN INDIA, 1888.

A PAPER READ BEFORE THE WORCESTERSHIRE CLERICAL SOCIETY, SEPT. 18, 1888, BY THE REV. T. W. JEX-BLAKE, D.D., RECTOR OF ALVECHURCH, LATE HEAD-MASTER OF RUGBY.

IT was only in 1813 that the opposition of the East India Company to all Missionary effort was removed by the new charter. It was only in 1814 that the C.M.S. sent out its first Missionary, followed by the S.P.G. in 1820.

But the notion that Christianity is of recent date in India and the notion that its first introduction was due to the Church of Rome are both erroneous. (*See* Hunter's "Indian Empire," ch. ix.)

Roman friars had certainly visited India in the thirteenth century, a regularly equipped Franciscan Mission had arrived from Portugal in 1500, and with St. Francis Xavier began in 1542 the very successful labours of the Jesuits in the East.

But Christianity is a very old religion in India, as well as a very active religion now; and without accepting the legend of St. Thomas the Apostle as the converter of many nations in Asia, and a martyr in India, A.D. 68, it is certain that there were Indian Christians in the southern half of the Peninsula before the close of the second century of our era.

These Christians of Southern India followed Asiatic forms of faith; and the Christianity that flourished in India for a thousand years, from the fifth to the fifteenth century, was the Christianity of Nestorius.

Through those thousand years Buddhism flourished beside it; and in contrast to the grosser Hindoo and Mahometan faiths, these two have been not unfairly called by Hunter the two intelligent religions of Central Asia.

The Nestorian Church in India was crushed out by the pressure of the Portuguese Inquisition, established in Goa 1560, and the proselytising energy of Rome; and Nestorianism is now extinct in Malabar.

The Jesuit Missions were admirably organised, both for spiritual and agricultural work. Their success was wide, and, while their arguments were at times unfairly enforced by the weapons of the secular power, their policy may be judged by its keynote—"The Christian religion cannot be recognised as naturalised in a country until it is in a position to propagate its own priesthood."

The first Protestant Missions in India were Danish and were Lutheran, beginning work in 1705 at Tranquebar; and it is on ground ploughed by the Lutherans that English Missionary effort has been most successful in Southern India on the Coromandel coast.

The census of 1881 shows that in India there were then, out of a total of 202,000,000, a Christian population of rather more than 2,000,000; and of those 2,000,000, nearly half belong to the Church of Rome, about one-sixth to the Church of England, about one-seventh to the Syrian Church.

It must be hard work for the Roman Catholics to supply English priests; for they have—compared with ourselves—exceedingly few colleges where English is the language of instruction.

One was told again and again by English laymen in India that the success of Romanist Missionaries was due to their extremely abstemious and frugal lives; harmonising with native ideas of religion and religious men; refusing the comforts deemed necessaries for Europeans in India; and striking their influence deep into the social life of their people.

Of Missionary work in India I have seen but little, except in the Punjaub. At Hyderabad, in the Deccan, the only place in which I spent more than a week, there is a strong Roman Catholic church, some centuries old, founded from the south; but there is no Mission work in connection with the Church of England. Street-preaching is not allowed. The heads of the Wesleyan Mission, very highly spoken of by men and women who valued the privileges of our Church, were both absent. There is an American Protestant Mission at work in the rural districts. Very few white faces were to be seen among the congregation, and not many of any kind in our own Church.

Yet Hyderabad is a city of nearly 300,000; the largest and much the richest native city in India; with very friendly relations between the natives and ourselves, and with a most loyal supporter of England in the Nizam. Few cities in India can need Christianity more. Few can have a lower moral standard. Few can have a ruling class more superstitious at heart, with an attractive veneer of European refinement. You meet eunuchs in the streets, and the hospital registers tell their own tale. The mortality among the poorer women in childbirth and their sufferings are excessive.

THE MONKEY TEMPLE, BENARES

Let us turn to Benares, the most sacred Hindoo city in India.

We could only stay twenty-four hours, as one of our party was in delicate health, and no city we ever entered seemed in so insanitary a condition.

I would not have missed Benares for anything, if only to see the Hindoo religion in its greatest splendour and its deepest degradation.

The population is about 250,000, with more than 3,000 temples (it is said) in the city. The view of the city, from the river, as you slowly pass along in a steam-launch, is magnificent: noble flights of stone steps descending to the Ganges from the finest buildings in the city; corpses laid on the shore, half in the water, waiting to be burnt; sacrificial flowers floating on the river; and in the early morning thousands of pilgrims of both sexes bathing, with the most perfect decorum, in the sacred stream.

One temple swarms with fetid apes, another is stercorous with cows; and the stench in the passages leading to the temples is frightful, the filth beneath your feet such that the keenest traveller would hardly care to face it twice.

Everywhere, in the temples, in the little shrines by the street side, the emblem of the Creator is phallic.

One temple, very picturesquely placed, built perhaps some sixty or seventy years ago, has an external frieze running all round it, about ten feet from the ground, too gross for the pen, visible to all the world all day long.

Nothing that I saw in India roused me more to a sense of the need of the Gospel in India than what met the eye openly right and left in Benares. The C.M.S. Report of 1888 speaks of 338 native Christians at Benares, little more than one in a thousand. It is not a station of the S.P.G.

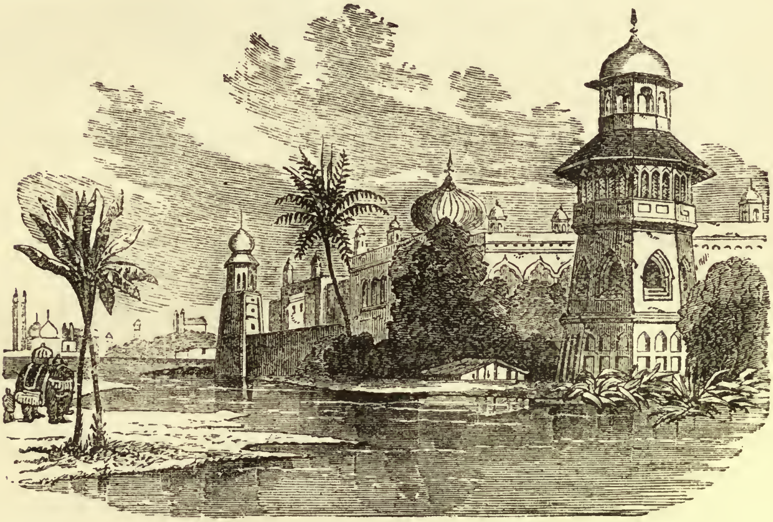
At Agra things were much brighter. I paid a very pleasant visit to St. John's College, of which I had so often heard from Valpy French, late Bishop of Lahore, who had founded the College, and had worked there as first Principal for twelve years.

During the Mutiny, French had successfully resisted the order to turn the native Christians out of the Fort, saying that that would mean certain death to them; that if they went, he went too; and that if they were allowed to remain, he would answer for the loyalty of every one. The present Principal is an Oxford M.A., a Merton man, the Rev. G. E. A. Pargiter; and his highest class speaks English well. I addressed them; half Hindoos, half Christians, with just one Mahometan.

In St. John's Church it was pleasant to see at 8 A.M. service a crowded church and a reverent congregation, entirely native; pleasant to hear translations of "Nearer, my God, to Thee," and "Art thou weary, art thou languid?" sung in the familiar metre to their old tunes.

The Agra College is not directly Missionary, but its standard seems to be high, and its effect must be good. The Principal, Mr. Thompson, was a striking man, a Scotchman, full of character, and a Christian; with a very deep respect for my old tutor, the late Bishop of Calcutta, Cotton, "who had held," he said, "a position no man had taken since, as the recognised head of all Christian churches and all Missionary work in India."

At Delhi there was more to be seen. Mr. Winter, at the head of the S.P.G. work, was out inspecting in the district when I called upon him, and when he returned my call, I was among the distant ruins of old Delhi. The S.P.G. Report speaks of 466 baptized persons in the city, 132 of whom are communicants, and 1,251 pupils in their schools; but of the pupils only 77 are Christians. There is at Delhi an active Zenana Mission, under the direction of Mr. Winter, and another in Baptist hands, on very friendly terms with our own clergy; but the most interesting association for work is the Cambridge Mission, in connection with the S.P.G. There are six of our own clergy engaged in the Cambridge Mission, two of them Cheltenham pupils of my own—Haig and Wright. The head of the Mission is the Rev. G. A. Lefroy, a very interesting man, in the prime of life, who joined the work in 1879.



THE KING'S PALACE, DELHI.

Among the Hindoos they have fair success, but no Mahometan convert as yet.

Among the Hindoo converts the same difficulties as to attendance at ceremonies with idolatrous practices that perplexed the Church at Corinth in St. Paul's day, have caused anxiety.

The question of betrothals and marriages between Christian and non-Christian children has been important; for Christian Church and heathen caste made exclusive demands, and many on this point fell away. One member of the Mission spoke of the very great strain that it really is to live for years in a country where you can hardly trust anyone; where corruption and venality are habitual; where the trust and love of an English home is unknown; where centuries of the lowest moral tone have degraded the whole population.

Even from a mother's lips the foulest thoughts and language are deliberately taught the children, young mothers delighting to pit their young children one against the other in contests of obscenity and abuse.

The very text-books in Persian contain stories where the whole point turns on some of the most degrading sins known to man, and impurity and immorality are almost universal.

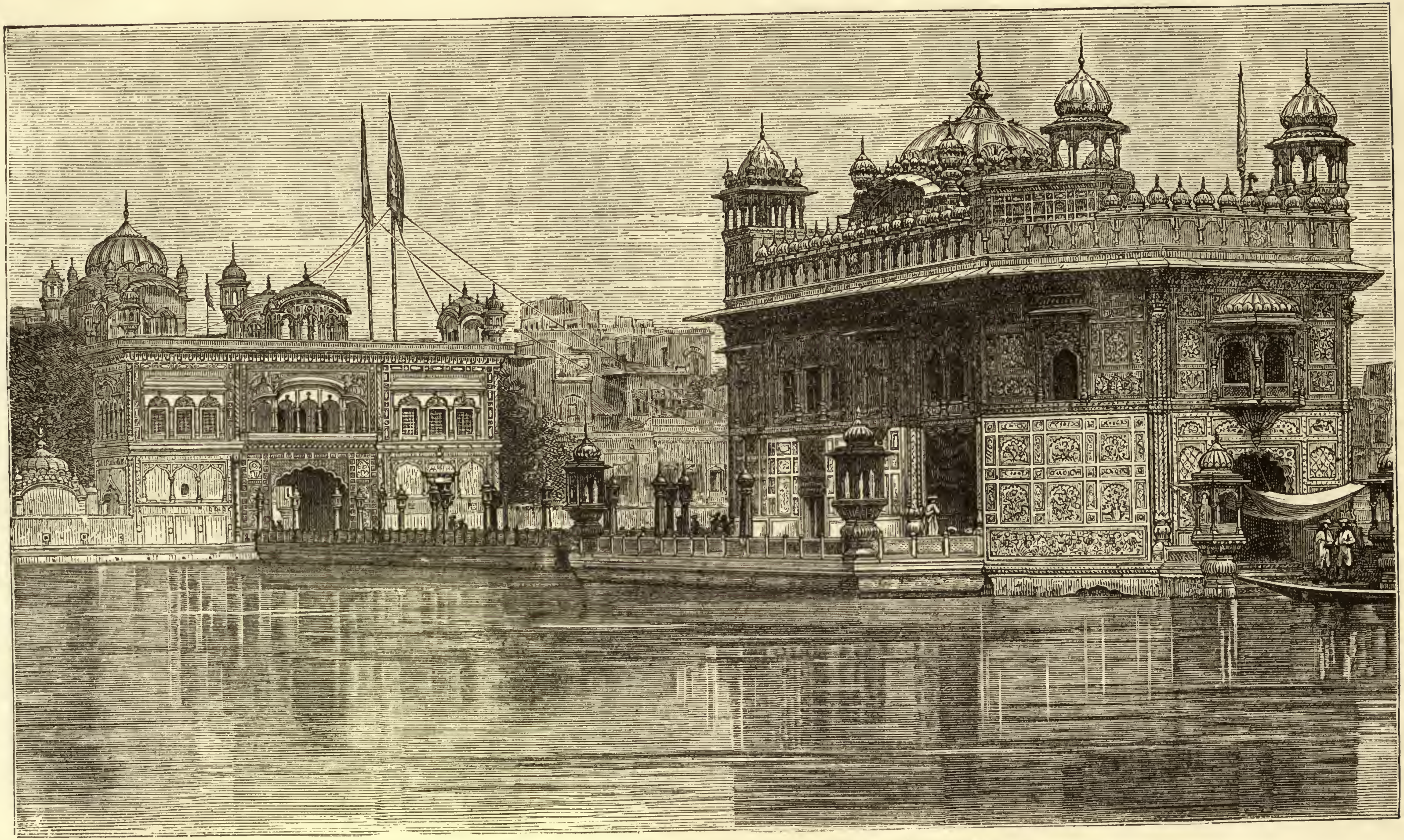
Another member of the Cambridge Mission spoke of the extreme facility with which both our own clergy and the Baptist Mission had received and baptized applicants on the south outskirts of Delhi—at Indrapat, during the Famine of 1877–78. But no Mission would accept them now without more probation and preparation, more evidence of religious change; and discipline is already tighter over these converts, who were low caste or outcaste shoemakers, and exceedingly poor. I saw their little church at Indrapat.

The actual results garnered already by the Delhi Cambridge Mission are small; but it is impossible that five or six men of such high quality, so devout, so earnest, so disinterested, so intelligent, should live years there without making deep and durable impression. Only we must remember that there it is seed-time, not harvest, at present; and as Delhi has been for many centuries the seat of high civilisation and refinement, the capital of Hindoo and Mahometan empires, it is but natural that the evil traditions of a bad past should cling to the spot with unusual tenacity.

One new departure was made at Delhi last year in connection with the Jubilee. A ladies' Durbar—or ladies' meeting—was held, with every precaution that no male eye should rest upon them. It is believed to be the first ladies' meeting ever held in the Punjaub, and over 600 ladies were present, including most of the best families in Delhi.

The greatest attraction was not music nor magic lantern, but a broken window, out of which the poor ladies, for whose entire seclusion it had been heavily whitewashed, could look out. The meeting was organised by Mr. Lefroy with the help of ladies of the S.P.G. and Baptist Missions, and gave very great pleasure.

Umritsur is the religious capital of the Sikhs, and at Umritsur there is a strong Christian movement led by the C.M.S. One Indian civilian, whom I remember as a boy thirty years ago, Mr. Perkins, having served his time and earned his pension, stays on still at Umritsur, with his wife, from devotion to the work for Christ; a splendid and unique example. He was



THE LAKE OF IMMORTALITY AND THE GOLDEN TEMPLE, UMRITSUR.

in camp, miles away, when we were at Umritsur, but we saw others there who were interested in Mission work, and there certainly is a great deal of such work in Umritsur. Schools, Medical Mission, Zenana Mission, orphanage, agricultural settlement, and outlying work in the villages. There are 645 native Christians, 219 communicants, and 4 English Missionaries. It is only natural that there should be much Christian life stirring in the centre of the Punjaub, the province in which Sir Henry Lawrence, Sir Herbert Edwardes, Lord Lawrence, Sir Robert Montgomery, lived and governed. It was a true saying of Sir Herbert Edwardes, "The Punjaub retook Delhi without a rupee or a bayonet from Calcutta or England;" and the rulers of the Punjaub of those days, and of the following years, have left an indelible stamp of Christianity on the face of the country, if not on the organisation of the government. They were most successful rulers, and they ruled confessedly by a Christian standard. They have many monuments, but none nobler than the Missions they have founded.

At Peshawur we stayed with the C.M.S. Mission; the Commissioner of the district, whom we knew, being in camp, and naming us to the Mission. Two clergy only were there, sterling and strong men, not of so literary a type as the Cambridge Mission at Delhi, but full of character, and indefatigable in their work. They have a capital library, formed by one of them, the Rev. W. Jukes, now in England. They have a large school—656 boys—under the Rev. A. E. Day; a house always open for chiefs of the frontier, Affridi, Kaffir, Afghan, or what not; another house always open for humbler native guests—both houses close to their own. They have a church, Oriental in type, with a native pastor. One of them, the Rev. W. Thwaites, was a schoolmaster in England; a very fine specimen of a man and of a Missionary. He has command of several of the frontier dialects, became friends very rapidly with the mounted police, who escorted us to the Khyber Pass, and evidently was most fit for dealing with manly, warlike, semi-savage frontier tribes.

We saw the sons of Afghan chiefs playing cricket, and they ran up eagerly for Mr. Thwaites' decision on some contested point.

The English Church, with which the C.M.S. have nothing to do, was miserably empty both morning and evening.

The Fort at Peshawur commands magnificent views; standing within fifteen miles of the mouth of the Khyber Pass, and hardly farther from the mountains at several points. It overlooks the whole city, almost entirely mud-built; the houses flat-roofed and with underground apartments. It contains a Mahometan mosque, a Hindoo temple, and (at the S.E. angle) the charmingly placed Zenana Medical Mission. The Mission has the hearty support of the British authorities, and is evidently doing good work. The Hindoo women need European skill even more than the Mahometan.

To sum up, it should be said—

1. The degradation of the Hindoo religion is so deep, and the immorality and unnatural vices of both Hindoo and Mahometan races are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than I had any conception till I saw with my own eyes and heard on the spot with my own ears.

2. The Indian mind, though now with most degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

3. To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur.

4. Every great religion still active in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and of thought, really Asiatic still.

5. England has no moral ground for holding India beyond the moral good she does there; and no moral good that she could do could equal the spread of Christianity all over that vast continent, peopled by scores of distinct nations, with no unity whatever, except the subordination of each to one empire.

ST. CHRYSOSTOM'S COUNSEL ON THE SUBJECT OF BOXES.

AND let us make a little chest for the poor at home, and near the place at which you stand praying there let it be put, and, as often as ye enter in to pray, first deposit your alms, and then send up your prayer, and, as you would not wish to pray with unwashen hands, so neither do so without alms, since not even the Gospel hanging by our bed is more important than that alms should be laid up for you, for, if you hang up the Gospel and do nothing, it will do you no such great good. . . Only let nothing be cast into the little coffer which is the fruit of injustice. For this thing is charity, and it cannot be that charity should ever spring out of hard-heartedness.

ROORKEE.

NOTES ON THE TROUBLES IN THE TOWN CONGREGATION OF ROORKEE MISSION, IN THE DIOCESE OF CALCUTTA, BY THE REV. F. H. T. HÖPPNER —STEADFASTNESS IN THE RURAL DISTRICTS.

SOME time ago the *Pioneer*, not a very religious paper, had an article on the "Missionary's Two Indias," where the readers were told that the Missionary had two Indias—the one for home, and the other for himself! In the first everything was glorious, because it related to the new converts, how they shook off idolatry and superstition, and boldly confessed Christ, and were received into the Church by baptism, &c. &c.; and this was all put into the report for the readers at home. But the latter contained all the troubles and anxieties which the Missionaries had afterwards with the native Christians, &c. &c., and this they did not, or dared not, write home, partly, I think the writer said, because their own honour and reputation would be at stake and would suffer, and partly because the societies at home would not, or dared not, publish it lest the hearts of their readers and friends should be drawn away from the work as being unsuccessful and unprofitable. Notwithstanding, he could not help saying—which I dare say was hard for him to confess—that the Missionaries were quite true in what they said and wrote, and it was all quite natural. But people at home did not get an exact idea of what the state of the Mission in India was, and what trouble and anxiety the Missionaries had to undergo in their work among the Christians. The reproach of the heathen was easily borne; but the worry with the native Christians was often more than any reasonable man could stand and endure for any length of time.

The real meaning of this article I could not find out. Was it that he intended to awake more interest or pity for the Missionaries, or was it to prove that Mission work was unsuccessful in India, and that the sooner the Missionaries left the country the better it would be? For he rejoiced that the old time of seclusion was gone, when nobody knew anything about what happened in the country, and that now we had been brought into such close connection with home that nothing could be hidden away. Judging from former articles on the subject, one would conclude that the *Pioneer* thought it would be better if the heathen were left to themselves. But, nevertheless, he may have had a good feeling for the Missionaries this time.

Now, had the *Pioneer* written his article six months later than he did, we might have thought that he had been present at Roorkee, and heard and saw everything that was going on here, and reported it in his paper. But as it was at the beginning of our troubles, or even before they commenced, we must say that it was in one sense a consolation to us, and helped us to bear our troubles more patiently, though we were sometimes nearly despairing, and should have lost all hope if we had not looked up to the Lord in prayer, and into His Holy Word for guidance, and had known that such troubles do arise and have arisen always and at all times in the Christian churches, and if we had not looked upon it as a sign that there is life in the congregation which Satan wants to choke and to destroy. It was not persecution from without, from the heathen and Mahomedans this time; no, it was persecution from within, from members of the congregation itself against their more earnest brethren. Satan stirred them up to drive out the good Christians and make it too hot for them to remain, because they would not join them in drinking, drunkenness, and rioting, and thus they felt convicted before the heathen, who told them: "You are Christians, and they are Christians. Why do you not lead such lives as they do? Why do you drink and quarrel always and disturb the peace?" And the worst was that a catechist and a school teacher were among the rioters, and they also stirred up to insubordination and disobedience some of the large orphan boys, so that there was a regular disturbance of the peace, and the magistrate had to interfere to punish the ringleaders with imprisonment. This, however, was not our intention, and would not have been done if the ringleaders themselves had not lodged a complaint first, and we had to put a counter-complaint in our defence.

This is an ease-seeking age, if we may so say, where everyone seeks ease and comfort, and the native Christians too. No one likes to suffer and to bear, or to endure; everything gives way to the desire of the evil mind, and nobody must interfere or disturb in that. They must have their heaven here on earth already, and show to the world that, in becoming Christians, they have gained something, and that "something" is, alas! not the spiritual life and the inward treasure of the heart, &c., but an easy, comfortable life in this world. Now it cannot be denied, and is quite in accordance with the Holy Scriptures, that godliness exalteth a nation, whilst ungodliness debaseth it, and that this is also outwardly seen in the whole behaviour and conduct, in cleanliness in food, furniture, dress, and everything, and we certainly will not grudge this in our native Christian brethren when they can dress better and live more comfortably in every respect than they did formerly when they were in idolatry and superstition, and their wives and children had to go almost naked and live in dirt and dust; on the contrary, we insist upon their cleanliness in dress and everything. But when they think that all this is essential to Christianity, or that all this is "*the* Christianity," and that the whole depends upon the outward, and the outward alone, then they are mistaken. And this seems to be the case with many of them. To them it may be said as St. Paul said to the Galatians, "Having begun in the Spirit, are ye now made perfect by the flesh?"

Whilst the Christians in the town, or at least a number of them, have given us trouble and anxiety, those in the villages have given us joy and have gladdened our hearts through their simple and firm faith and confidence in their God and Saviour in the hour of sickness and distress; and He has, as often before, helped and relieved them almost miraculously, so that even the heathen around them were astonished. As they have no doctor and little or no medicine, in time of sickness they have to depend more immediately on God for help and succour, and He evidently shows His help now as He did in the days of the Apostles and first Christians. It quite strengthens one's faith to hear them relate in all simplicity how the Lord has helped them and heard their prayers, and restored to life and health those for whom there seemed no longer any hope. We then see and feel again that our labour is not lost in the Lord, and that we need not despair when troubles arise, whether they come from within or from without, or whether the *Pioneer* thinks that Missionaries do more harm than good in India, or not! No, there is no cause for being cast down; we can take fresh courage every day even amidst troubles that the heathen prepare us or the native Christians give us. India will yet rejoice in the Lord!

The preaching in the Bazar and in the Melas, at Hardwar, has presented little or no new features that need any comment or notice; the people are as eager to listen as ever, and we feel greatly encouraged as often as we go among them to preach. They feel the truth of the Word of God that it is different to their own teaching, heathen and Mahomedan, because it gives something to the heart which their doctrines do not. They begin to feel the hollowness and emptiness of their systems, and they no longer satisfy them. And so we go on, bringing them as much as we can to the truth, leaving the result to the Lord, who, in His own good time, will make it manifest.

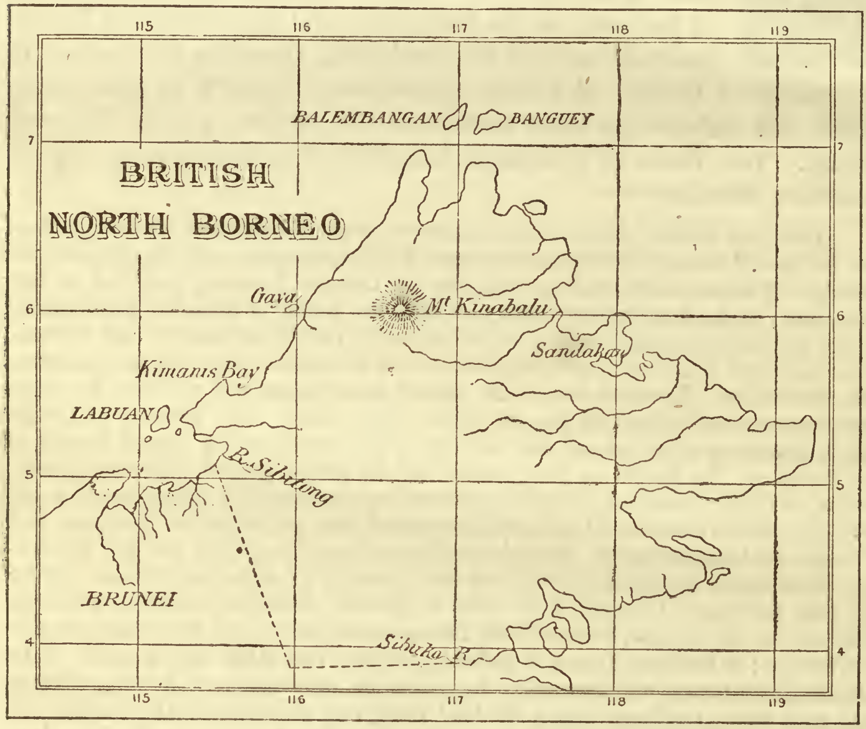
Yes, we say again, India will yet rejoice in the Lord, our most adorable and blessed Saviour, Jesus Christ. Amen.

NORTH BORNEO.

A RECENT proclamation has extended considerably British influence in the north of Borneo. Between the principality of Sarawak, on the north-west, and the territory of British North Borneo, on the north-east, there lies the territory of the Sultan of Brunei. A British protectorate is now to be established, which will embrace all three sections of the northern part of this vast island. The *Times* of November 1 contains the following account of the three districts:—

> "There can be little doubt that it is now only a question of time when these three territories will be combined into one compact British possession, with the little island-colony of Labuan added, perhaps with its old Colonial Secretary installed as first Governor; for he it is who has at last persuaded the Sultan of Brunei to place himself under British protection. By the new arrangement British influence is now supreme over the whole of the north-west and north coast of Borneo, a stretch of something like 2,000 miles. The total area of the united protectorate will probably be about 70,000 square miles, just the area of British East Africa. The progress of British North Borneo up to the present date is pretty well known from the annual reports of the Company. Its forests are being cleared and the ground planted with tobacco, rice, maize, and other products; the native products are being worked, minerals are being diligently and to some extent successfully searched for, and colonists, European and Chinese, are being attracted. The revenue is increasing every year and the expenditure diminishing, while the exports have been growing by leaps and bounds. As for the little Sultanate of Brunei, it has been in process of cutting down for years, by Sarawak on the one side, British North Borneo on the other, and the Dutch towards the interior; so that now its area is probably not more than 2,500 square miles. Like British North Borneo and Sarawak, it has numerous winding rivers, forming swamps and great deltas, and large forests, the land rising into mountains in the interior. It is most noted for its famous city of Brunei, some 14 miles from the mouth of the river of that name, built on the shores and numerous islands and mud banks that stud the river. It no doubt deserves the comparison with Venice which has often been made for when approached from the sea it looks as if it were actually built on the water; but then it is only a Venice of mud hovels.
>
> "The romantic story of Sarawak and its English rajah, the late Sir James Brooke, we need not repeat; it is accessible in many forms to all who can read. Under Sir James and his nephew, the present rajah, the State has continued to prosper. It has an area of from 35,000 to 40,000 square miles, and a population of only 300,000. Here again are found winding deltaic rivers, great forests, and mountains rising in the interior to 8,000 feet. The limit towards the interior is but ill defined, and no doubt a joint commission of Dutch and English will soon be appointed to settle it. So far the Dutch have had their own way, and have driven the boundary of British North Borneo many miles farther north than it should have been. Sarawak has been under the government of Englishmen since 1840. It is said to furnish more than half the

sago supply of the world, and there is little doubt about its mineral wealth. Coal has been long worked, and with a few miles of railway extensive beds hitherto untouched could be made available for export. Its antimony seems to be almost exhausted, though quicksilver is still exported. But the territory is but imperfectly explored, and there are indications of various minerals which may in the future repay working. Gambier and pepper, introduced by Sir James Brooke, have continued to be cultivated with success, and doubtless under the management of a company like that of British North Borneo much more could be made of the resources and capabilities of the country than has hitherto been done. The exports average about a million dollars in annual value. The people are mainly Chinese, Malays, and Dyaks, and under the just English rajahs these live peacefully together. Important posts are filled by English officials, though the rajah takes natives into his council. There is a trained military force of 250 men, besides a police force, and there is a regular civil service, as in an ordinary British colony. Slavery was to have been abolished this year, after careful preparation, though its form in Sarawak is of the mildest. There are both Protestant and Roman Catholic missions, and many of the people are Mahomedans. Altogether the history and administration of Sarawak teach many lessons in the art of governing uncivilised populations, and it is to be hoped that in consolidating the three territories the system which has been so successful in Sarawak will be continued as far as practicable over the whole protectorate. The total trade, exports and imports, of the three territories may at present be estimated at about a million sterling."



We are frequently able to give in the *Mission Field* accounts of the wonderfully interesting and promising Missions in the principality of Sarawak. With Brunei we have at present nothing to do, but the Society has begun its connection with North Borneo, having sent out its first

Missionary, the Rev. William Harry Elton, in co-operation with members of the North Borneo Company and some of the English residents. Mr. Elton, who has done excellent work in New Zealand, where he was a Canon of the Cathedral at Christchurch, left England on July 8, and reached his destination at Sandakan on September 2, after having been six weeks at sea and ten days at Singapore. He writes, ten days after his arrival, thus:—

> "We have lost no time in getting to work, and have already chosen a site on a hill in the middle of the town for church, house and school. It is now being cleared and levelled, and I hope the house will be ready by Christmas. We have raised sufficient money (£200) for the house, and are going to put up a school-church, and when this also is paid for we shall then turn our attention to the church. From the governor downwards men seem anxious to help. As soon as these buildings are completed and the school started under a competent master, I then hope to make my first tour round the coast and up some of the rivers; by that time I hope to have learned sufficient Malay to converse with the natives."

This is a hopeful beginning, and we hope it will be followed by many a letter and report from Borneo, telling of the growth of the Church's work there. Mr. Elton's first work will, of course, be among the English residents, his principal station being Sandakan, the head-quarters of the administration. The inhabitants of the territory under the jurisdiction of the British North Borneo Company, which is shown in the accompanying map, are supposed to number about 200,000. They are mainly wandering Dyaks, who remove their villages periodically, and live by hunting and plunder, with occasional attempts at planting and trade. There are Malay and Chinese settlements on the coasts, which cultivate the flat areas and carry on a considerable trade. The Company's territory, from the Sipitong River on the west to the Sibuko River on the east, contains an area of about 29,688 square miles, with a coast line of about 900 miles.

A spirited newspaper, called the *British North Borneo Herald*, is published in Sandakan. It contains announcements as the *Official Gazette*, and, of course, all local news. There are also in it some descriptive papers, from which we will make some extracts, as they will serve to bring this new field for the Church's work vividly before the minds of our readers. The following description of the market-place in Sandakan is from the pen of a lady:—

> "When a newly formed colony has arrived at that phase of civilisation which enables it to boast of a properly regulated market, and a price list for provisions that can be fairly depended upon, she has already made one stride towards stability as well as progress.
>
> "This is, I think, what must strike any visitor who is interested in the development of a young settlement, and was one of the things that first attracted my attention during my recent stay in Sandakan.
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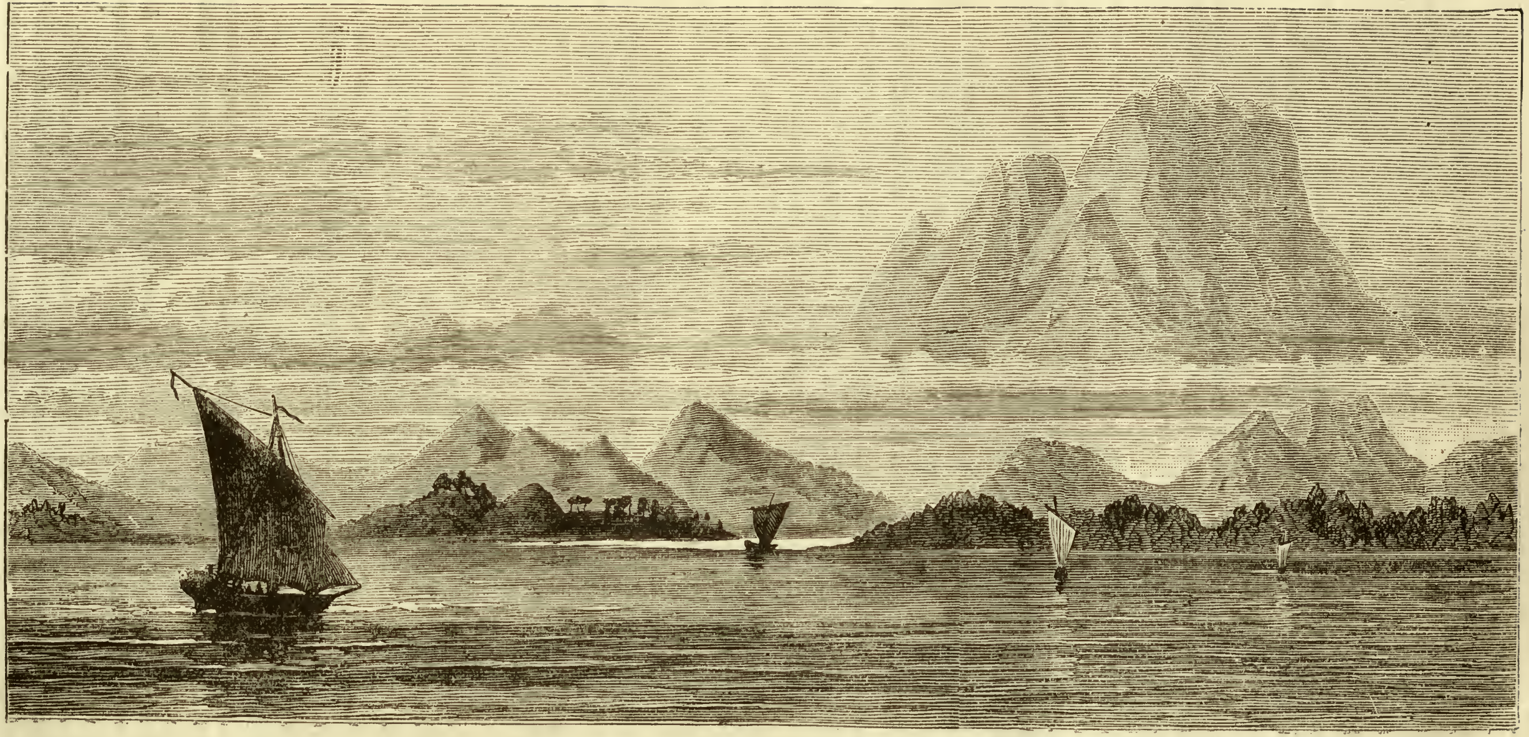
> "A market-place in any country is a favourable spot to choose for studying the native life of the community, for it is a common centre to which all races flock, and where one can learn much of their disposition by watching the way in which both men



MOUNT KINABALU; OR, THE CHINESE WIDOW.

and women set about that important duty of every-day life, their marketing for the day's consumption.

"In Sandakan there is a fine well-built market, built over the water, with steps of its own, and flooring so constituted that any rubbish or offal is easily swept into the water and so carried away by the tide. There is a galvanised iron roof, and stalls numbered and marked according to their contents, and moreover a kind and paternal Government has provided a room where the goods that are not of a perishable nature are locked up during the night, and one of the stall-holders is responsible to the others for the safety of their goods.

"It was the picturesque rather than the utilitarian aspect of the market that first charmed me. Borneo is the home of so many native races, and Sandakan is of all settlements under the Company's rule the one most favoured by the Sooloos and Dyaks, the latter certainly the finest men met with out there.

"It was early one morning during a very enjoyable visit to the North Bornean metropolis, when a cool breeze was blowing across the bright blue waters of this lovely bay, that I paid my first visit to the market-place.

"The stalls were full of fish, vegetables, meat, and other things necessary for the commissariat of this country, and the busy Chinese sellers were already hard at work purchasing from some swarthy-skinned but well-favoured Bajau boatmen the produce of their night's work. There were fish of many kinds, so numerous and so inconveniently named that it will be a good thing when some learned person relieves us from such barbaric names as those used by the natives."

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"The vegetable stalls were peculiarly attractive, the baskets of glossy waxlike scarlet chillies, vivid green lettuces; large, pale, smooth, green marrows, some nearly three feet long, weighing from three catties to over six, tender and delicate in flavour, peas (Kachang) in their many varieties, from those that look like French beans to the long variety known as kachang hijow, and some smaller and coarser kinds: without kachang, life to a Malay would be a blank; his food for days consists merely of rice, a little dried fish and curried beans; poultry is a luxury not often indulged in, and beef unless prayed over by a Hadji is never partaken of.

"There were also brinjals, green and purple, all glossy and fresh, 'ladies' fingers,' still another bean, a glutinous kind, full of small white seeds, celery leaves for flavouring soup, spring onions, cucumbers, 'doun Kladi,' the leaf of a wild caladium, sweet potatoes, as well as small Java obi, rather expensive, as they have to be imported.

"And besides these dainties are green ginger, freshly dug from some Hakka Chinese garden, young bamboo shoots for curry, balls of dried tamarinds, blachan in neat grey cakes, not to be approached except with caution. There were also small roots like ginger to look at, known amongst the natives as Koonyit, and with us as Turmeric, the ingredient used for giving curry its yellow colour.

"But all this does not convey the busy scene I saw. There was the Chinese vendor thinking only of profits and the ready-money system, eager to get the highest price for his wares, chattering in his faulty Malay to his customers, who would haggle for half an hour over an extra cent on a catty of fish or vegetables.

"Sooloos in brilliant clothing, tight trousers made of scarlet and green cotton, small jackets bordered with white shirt buttons, open at the throat, made of some gaudily flowered print or brocaded silk, with the inevitable head handkerchief carelessly knotted or turned into fantastic folds in the colours the Sooloos so dearly love, the primary red. orange, green, and purple; swaggering, as if they knew their own value, but smiling and happy on Bornean shores, preferring English rule to the more severe one of the Orang 'castilla.'

"The Dyaks certainly rank high as far as regards physique; clad only in loin clothes of scarlet twill, they marched with all the lithe grace of a savage race that has trodden the leafy glades of the dark forests in preference to the hot paths of a civilised town. Pale brown in colour, perfectly symmetrical in shape, the merry laughing Dyaks are

KIMANIS RIVER.

most pleasant to look upon, and, what is more important, a more satisfactory race to manage than most of the aboriginal Bornean tribes, are good sailors, and by nature love a fight; they form a no inconsiderable portion of the constabulary force in the Company's territory.

"Besides representatives of these two very conspicuous races, one meets the dark-skinned Bajau buying his food for the day in the Sandakan market; wild as a hawk, roving from place to place, only caring for the pleasures of the moment, he hies back to his outriggered boat, where he lights his fire, cooks his rice in an earthenware cooking pot, with the addition of a handful of garlic, kachang, a bit of blachan, and a few raw chillies. With the afternoon breeze he sets his brilliant sail—maybe of scarlet, blue and white—and flits away over the smooth waters to any spot he fancies at the moment. The Bajaus are sea-gipsies, and though fine-looking powerfully made men for the most part, seem to care very little for the attractions or the blessings of civilisation.

"I was amused to see the usual types of street-sellers always met with in Singapore and the other towns in the Straits taking up their position here. These I speak of were all women, Malays of a purer type than most women met with here, who sold cakes of various descriptions. They shook hands with me, as I greeted them with the usual salutation of 'Tabek Ma,' and were most polite and painstaking in pointing out to me and explaining the nature of their wares. For the most part rice and sugar formed the chief ingredients of their cakes, varied by a little cocoa-nut oil and sago flour.

"They also sold, as a matter of course, the green betel nut, and its accompaniment the Sireh-leaf with some prepared lime; as well as banana fritters; embroidered pillow-ends; for every Malay housewife is dainty in this matter—her pillow-ends are her pride, and she is most particular about them. These are usually embroidered on octagonal-shaped pieces of flannel, scarlet or blue, in green, pink, and violet floss silk.

"These old ladies apparently drove a stirring trade, as well as supplying a good deal of scandal and gossip into the bargain. The young men come for a little sireh, a cake and a glass of rose syrup, and then a little chaff is exchanged between them and the dark-eyed, brown-skinned lasses who hover round their elderly relatives much in the same fashion as girls do in the old country on an ordinary market morning.

"I have left the fruit to the last, for as yet it seems to me there is very little Bornean-grown fruit in the market. Oranges, mangoes, pomelloes, and cocoa-nuts are all imported, and the price charged for them is rather excessive. I saw few bananas, and even those seemed withered and not too well flavoured. Pineapples are small, but they atone for this defect by their extremely fine flavour.

"But time will alter all this. I have eaten the finest mangoes I ever tasted, which were grown on the Beatrice estate, the property of Mr. W. B. Pryer, whose trees have come into bearing this year for the first time. Mr. Cook too can boast of having seen his mangoes grow up in front of his pretty bungalow, and others can now do the same. In time orchards will yield a paying crop of this delicious fruit; to the benefit of the community, for in a tropical country a good supply of sound fruit at a cheap rate is one of the necessaries of life."

We are able to insert two views of North Borneo. One of them shows the mouth of the Kimanis River, and gives some idea of the beauty for which it and Gaya, and many other spots, are already famous. The other represents the indistinct view obtained through the mists of the great mountain Kinabalu (or the "Chinese Widow"), which is 13,698 feet high. The following passage from another number of the *Herald* describes the scene which the picture represents:

"The little port of Gaya, but a few hours' steam from Labuan, is the most beautiful spot on the whole coast. It is in a lovely mountainous region dominated by the towering mass of Kinabalu, nearly 14,000 feet high. The endless ranges of hill and mountain envelop the bay so as to give it the appearance of a mighty lake. On a fine day the scene is a very lovely one, and not easily to be forgotten. It is very unfortunate, however, that Kinabalu blots itself out of the landscape behind a veil of mist on the slightest provocation, and is then seen but indistinctly from Gaya; whereas, at other times the great mountain stands out boldly in all its magnificence."

It may be some time before we have much to tell, as news, of Mr. Elton's work, and it may be that many years will pass before we can hear that the Church is able to occupy the country and bring the natives of British North Borneo to the knowledge of God, as she has done in Sarawak. At any rate, it is a country where the imperial responsibilities of the nation carry with them like responsibilities for the Church of England. It is a country with probably a great future of material prosperity before it, and in that case increased population will augment the spiritual need. It is a country where the native races can be approached by the Church with experience gained among their kinsmen, and with hopefulness from the reward which has followed the patient labours of many years in Sarawak. What British North Borneo is in its natural and secular aspects this paper in some degree sets forth. Its spiritual description is to be drawn in the future, when it will show the fruit of the prayers, of faith, and energy devoted to it by the Church now.

DR. LIDDON ON THE SPREAD OF MOHAMMEDANISM.

AS for the rapid and wide-spread growth of the religion of the false prophet, it may be explained partly by the practical genius of Mohammed, partly by the rare qualities of the Arab race. If it had not claimed to be a new revelation, Mohammedanism might have passed for a heresy adroitly constructed out of the Jewish and Christian Scriptures. Its doctrine respecting Jesus Christ reaches the level of Socinianism; and, as against Polytheism, its speculative force lay in its insistance upon the truth of the Divine Unity. A religion which consecrated sensual indulgence could bid high for an Asiatic popularity against the Church of Christ; and Mohammed delivered the scimitar, as the instrument of his apostolate, into the hands of a people whose earlier poetry shows it to have been gifted with intellectual fire and strength of purpose of the highest order. But it has not yet been asserted that the Church fought her way, sword in hand, to the throne of Constantine; nor were the first Christians naturally calculated to impose their will forcibly on the civilised world, had they ever desired to do so.—*Bampton Lectures*, No. III. pp. 133, 134.

RAMNAD.

AN HISTORICAL AND DESCRIPTIVE ACCOUNT OF RAMNAD, THE TOWN, DISTRICT, AND MISSION, FROM A PAMPHLET BY THE SOCIETY'S MISSIONARIES AT THE STATION.

ROUGHLY speaking, the town of Ramnad is situated about 300 miles S.W. of Madras and about 100 miles N.W. of Ceylon.

Madura, our railway station on the South Indian Line, is about 68 miles distant from Ramnad. Here the chief objects of interest are—

(1) The great temple of the goddess Minâchi, remarkable for its huge carved monoliths, its long corridors, and its lofty towers or "Goparums."

(2) The palace of Tirumal Nyack, one of the greatest kings of the Pandyan dynasty (*circa* 1650). This palace has been lately restored and converted into a splendid Hall of Justice or Assize Court.

(3) The Teppakulam, or sacred tank; a fine sheet of water surrounded with a wall composed of roughly carved blocks of granite, with broad flights of steps at intervals on which pilgrims may be observed performing their sacred ablutions. On an island in the middle of this tank is a beautiful "Mandappum" (reception hall) of very light and airy structure surrounded with fine cocoa-nut palms. At the time of the great festival of Cithara, the idol of the goddess Minâchi, mounted on a car, is dragged at night-time around the Teppakulam, accompanied by thousands of devotees from all parts of India. The illuminations on the island and around the tank, the torches and fireworks displayed by the worshippers, all combine to produce a striking, though from a Christian point of view a sad, spectacle.

The journey from Madura to Ramnad occupies some twenty-five or thirty hours, according to the state of the roads, and is performed in a native two-wheeled cart (bandy) drawn by relays of bullocks.

No large towns or places of great interest lie close to our line of route. At Mana-Madura there is a branch of the American Mission, whose chief stations exist in and around Madura. The Missionary has at present gone home on sick leave, and the pretty Mission bungalow is generously placed at the disposal of chance European travellers for the purposes of a rest-house.

Paramagudy is about 23 miles from Ramnad. The district Munsiff's court is held here, and consequently many officials make this their head-quarters. This is the first important town within our Mission district, and the large brick church, which is rapidly approaching completion, will, we may hope, prove a rallying point to our small band of Christians living amongst so many heathen neighbours.

Tired and wearied with incessant jolting over sun-baked ruts, or tedious dragging through the heavy sand, we at length arrive at our destination.

"*Singara Tope*," which is the correct designation of our station, was purchased, by the Rev. G. Billing, in 1874, on behalf of the S.P.G. It was formerly a "hunting-box" of the late rajah's, and here were kept all manner of strange wild beasts, birds, and reptiles. The name "*Singara*" signifies beautiful, and was given to this tope on account of the beautiful trees and flowers which flourished here in the late rajah's lifetime, though now, sad to relate, many of the choicest of these have perished on account of the water in all the wells having become salt.

TRAVELLING BY BULLOCK CART IN SOUTHERN INDIA.

As we drive through the entrance gates, down an avenue of tamarinds and tulip trees, we see, *on our right*, the small bungalow occupied by the assistant Missionary; *on our left*, a street of houses inhabited by schoolmasters, writers, and married pressmen; *on our right*, the great schoolroom, with the girls' school buildings and kitchens beyond; *on our left*, the sick-room, dining-room, dormitories, and boys' playground; beyond these the printing press with the binding department at its back; among the trees on our right the worksheds of the carpenters and blacksmiths; lastly, in front of us, surrounded by a pretty garden, the bungalow of the Missionary-in-charge.

Our head-quarters were for some time in the Isle of Pamban, but were subsequently removed to this spot, which, if we leave out of account the saltness of the water, forms a most suitable position for the central establishment of this Mission.

The name "Ramnad" (more properly "Ramanâthapuram") signifies "the town of Rama's lord." The story runs that Rama was King of Oude, and that his wife, Sita, was carried off by Ravana, King of Ceylon. Rama, burning with wrathful indignation, determined to make an inroad into the kingdom of Ravana and regain his wife. Accordingly, having invoked the aid of the god Siva, he set out towards the south, and, after a weary journey of over fifteen hundred miles, found his further progress barred by the narrow channel which separates the mainland from the Isle of Pamban (Rameswaram).

Sugriva, King of the Monkeys, sent his commander-in-chief, Hanuman, with a considerable force to help him on his way. By the aid of these allies, the rocky causeway, which to this day goes by the name of Rama's Bridge, was constructed, and Rama crossed in safety. Hanuman was then despatched to reconnoitre Ravana's position. Proceeding to the easternmost extremity of the island, he ascended a lofty eminence, and at one bound, clearing the twenty and odd miles of sea that intervened, he alighted in Ceylon and collected the required information. His foot prints, embedded in the rock, are still shown to the credulous at the spot from which he took this remarkable leap; though it is a curious fact that these impressions are *convex* and not *concave* as one would have naturally supposed. Whilst their General was absent on this special mission, his monkey-army completed the arduous task of constructing a bridge from Ramesvaram to Manaar. When Hanuman returned and made his report, Rama gave the signal for a general advance. In the great battle which ensued upon their arrival in Ceylon, Ravana was defeated and slain, and Sita was borne off in triumph by her husband.

Rama, *en route* to Oude, erected a shrine at Ramesvaram to propitiate the great god Siva for the slaughter of Ravana, and this has gradually grown into that great temple which ranks "next to those of Tanjore and Madura in magnificence, and to those of Benares in point of sanctity."

Professor Monier Williams, in his "Religious Thought and Life in India," says: "The temple of Ramesvara is a vast oblong structure, containing an immense collection of Linga shrines, open halls, and tanks, surrounded by long and beautiful galleries and corridors, one entrance to which is from the small town of Ramesvaram and the other from the sea shore. The principal sanctuary, or Garbha, is well secluded and carefully protected from unhallowed eyes. It contains the celebrated Linga set up by Rama after his return from Ceylon."

Ramnad is the capital of the extensive and ancient Zemindari of that name. It ranks with Vizianagram and Venkatagiri among the most important and wealthiest of the States which pay an annual tax (peshcush) to Government. Since about the commencement of the seventeenth century this Zemindari has been in the possession of a powerful race of Maravers, who obtained their lands through their fidelity and allegiance to the great Pandyan kings of Madura. It is said that at one crisis the Madura rajah was surrounded and hard pressed by the Mahommedan invaders of his important fort of Dindigul, and sent an urgent appeal for assistance to his vassal, the Ramnad Poligar, who, gathering together his adherents, came to his aid at the head of 30,000 men. For this timely aid he received large accessions of territory and the title of Setupati (guardian of Rama's Bridge), though, according to another mythological account, this hereditary title was conferred by Rama himself. This prince built the fort of Ramnad, which in those days must have been a formidable stronghold. It was built in the shape of a square, each side being nearly three-quarters of a mile in extent, with the main gate to the east, facing the entrance to the king's palace. The fortifications consisted of a single wall 27 feet high and 5 feet thick, surrounded by a deep ditch. The wall was further strengthened with thirty-two bastions, built at equal distances and loopholed, but without any ramparts. The fragments which now remain enable one to realise its former strength and importance. On the death of this powerful chieftain, he was burnt outside Ramnad, together with forty-seven of his wives. The account given by Father Martin of this horrible tragedy is most graphic. A Christian soldier, who had been strictly forbidden by his pastor to be present, was amongst the crowd surrounding the funeral pyre. One of the youngest of the rajah's wives threw herself at his feet and besought him to save her life, but he ruthlessly thrust her into the midst of the flames. At the conclusion of this cruel spectacle the soldier returned to his house and there expired.

The Ramnad district was visited from time to time by the venerable Swartz and his companions more than a hundred years ago. Swartz left on record his conviction that a Missionary ought to be stationed in Ramnad, but it was not until 1856 that it became a recognised Mission of the S.P.G. Till 1873 its history was a very checquered one; the Missionaries appointed to Ramnad, owing to various causes, did not remain long enough to reap the fruit of their short but earnest labours, and there were often long intervals between the transfer of one Missionary and the arrival of his successor. In 1873 the Rev. G. Billing was appointed to take charge of the Ramnad Mission, having served his apprenticeship under Dr. Strachan, now Bishop of Rangoon, but then S.P.G. Missionary at Nazareth in the Tinnevelly district. Dr. Strachan had himself laboured for two or three years in the Ramnad

Mission about ten years previous to Mr. Billing's appointment. Mr. Billing was permitted to labour in this Mission without intermission for nearly ten years; a privilege which had been accorded to none of his predecessors. At the close of 1882 Mr. Billing was transferred to Madras, and was succeeded by the Rev. W. Relton, who laboured with great zeal and self-sacrifice till 1885, when he was appointed S.P.G. Diocesan Secretary. On Mr. Relton's departure, the Mission was left without a resident Missionary-in-charge of the Mission, but from Madras he exercised a general control over the work, and Ramnad had also the benefit of the Rev. A. Brotherton Vickers' presence, who, although only in deacon's orders, was the friend and adviser of the native clergy, and the enthusiastic manager of the orphanages and numerous schools which had been established by the S.P.G. In 1887 Mr. Vickers was very reluctantly compelled to take furlough to England on medical certificate, but the Mission was strengthened by the arrival of Mr. A. Heber Thomas, of Exeter College, Oxford, and in January 1888 Mr. Billing returned as Missionary-in-charge.

What measure of success has attended the labours of these Missionaries may be seen from the following statement:—

Year	Christians	Catechumens	Communicants	Scholars
1873	361	11	91	179
1887	3,146	920	741	1,138

In 1873 there was one European and one native clergyman, a high school, and a few village schools; but by means of the liberal grants of the S.P.G., supplemented by contributions from those specially interested in this Mission, a great change has taken place. The Mission is now divided into six districts, or very large parishes, and there are six native clergy, assisted by a large staff of teachers and catechists. It is here the place to record that whereas in 1873 there was only one substantial church, in 1888 there are four, one in the town of Ramnad, another at Pamban, a third at Kilakaraei, and a fourth at Kilanjuni, while a fifth at Paramakudi will, it is hoped, be completed before the close of this year. The initial steps towards the erection of three of these churches were due to the interest aroused in this Mission by the Rev. F. Matthews, who was for a short time associated with it as an assistant Missionary. Mr. Matthews appealed to friends in England, and obtained three donations of £100 each for the erection of substantial churches; several of the Chaplains in the Madras Diocese were liberal contributors; the S.P.C.K., as is its wont, held out a helping hand, and the S.P.G. has lately made a special grant of about £200 in order to free the existing churches from debt, and to insure the completion of the fifth. The Rev. W. Relton had the satisfaction of seeing two of the churches erected while he was resident Missionary, and these churches will be not only a permanent record of his energy and perseverance, but also of his own unstinting liberality. The pressing need now is of more churches, though not so large, and consequently not so costly, as those which have been already erected. Though each of these has cost only about £400, they may be regarded as cathedrals in comparison to the small village churches which it is proposed to erect, capable of holding about 150 persons seated on the floor, and costing about £75.

Our people are mostly very poor, and it is our desire to help them in erecting churches which will not be easily destroyed by flood or by fire. In this district floods are not uncommon, and incendiarism is of frequent occurrence. The cost of periodical repairs will not be beyond the means of the people themselves. Nearly all the existing village churches are little better than mud huts, very unsubstantial, and requiring constant repair.

To give one instance: In a village with 180 Christians the people are devoting one-tenth of the produce of their cultivation towards a Church Building Fund; but their tithe, such is their poverty, will amount annually to only £4, consequently, without external aid, it will take about eighteen years before their earnest desire to possess a substantial church can be realised. There are four or five other villages in which the Christians are as eager as this congregation to own a decent hurch, but unfortunately they too, in spite of their own liberal offerings, must appeal for aid from without if this generation is to have its desire fulfilled.

Within the Mission Compound at Ramnad there are two large orphanages for both boys and girls. These were introduced to provide a home and Christian education for destitute children whose parents had perished by hunger or disease in the great Famine of 1877. Fresh admissions have since been made from time to time of the children of poor but faithful Christians, and heathen children are also admitted as catechumens and put under a course of special instruction. Our staff of masters and mistresses consists of 15, and the children of both sexes under instruction number 149. A considerable sum of money is naturally required to board, clothe, and provide education for so large a number of almost entirely indigent scholars. These schools are held within the Mission Compound.

In the town there is a large S.P.G. high school, which educates 300 Hindus and Christians, and is supported entirely by fees and Government grants. In the six districts there are 40 village schools, under 50 masters and mistresses, giving education to 689 children.

Another branch of our educational system is that carried on by Bible women. These are granted admittance to the houses of the wealthier Hindus, and instruct the unfortunate women who, by the customs of the country, are kept in strict seclusion.

Like the orphanages, the industrial schools were the eventual outcome of the Famine of 1877. So many orphan lads were thrown on to the hands of the Mission that it was felt impossible to find situations for them all as Mission teachers. It was accordingly thought well to instruct some of them in a trade which might, in course of time, give them the means of earning their own livelihood. With this view the printing press was opened by the Rev. G. Billing in 1882.

(*I*) *Printing Press.*—A Columbian press was purchased in Madras, and a tiled building set apart for its reception. A number of strong and industrious orphans were drafted off as pressmen and compositors, and the services of a superintendent to instruct them were procured from Madras.

At first, of course, the out turn of work was but small, owing to most of those employed being novices in their trade. Gradually the quality and quantity of the work improved. Another larger press was purchased, which, however, owing to the bad state of the roads between Ramnad and Madura (our nearest railway station), passed through many vicissitudes before it reached its destination, having been stranded for some time in the bed of the River Vigai, exposed to all the fury of the north-east monsoon.

A binding department had been previously opened in connection with the printing press, and an Anglo-vernacular monthly magazine, called *The Banner of the Cross*, was started. The Madras Committee of the S.P.G. most kindly gave us their support by permitting us to print their quarterly reports.

Orders have gradually increased; but with more work, more materials become absolutely necessary. Though there is every reason to be confident of the ultimate success of this venture, yet more type and *more variety* of type, together with a working capital to defray incidental cost of paper, printing ink, &c., is urgently required.

Our present staff consists of 1 superintendent, 1 head compositor, 12 assistant compositors, 1 head pressman, 3 assistant pressmen, 1 head binder, 6 assistants, making a total of 25 employed.

A "Printing Press Provident Fund" has been opened, which, in case of marriage or sickness, may prove a source of support to its members.

Religious and secular education are not neglected; the former being given every morning before commencing work, and the latter in the evening after the boys' supper.

We beg to acknowledge the deep debt of gratitude that we owe to the S.P.G., the S.P.C.K., the Government, and friends for support so freely given in the past.

(*II*) *Carpenter's Shop.*—This later feature of our industrial system was introduced in 1883 to afford an alternative employment for children of poor parents, and for orphans. Under this general heading are comprised the following subdivisions in charge of qualified instructors:—

(1) Carpentry and joinery.
(2) Blacksmithery.
(3) Rattan. Total number of boys employed, 11.

We experience considerable difficulty in teaching the boys to adapt themselves to the use of English tools, their principal implements in ordinary use being a kind of native adze and a chisel. The precision with which they use the adze, steadying the beam between their bare feet, is quite marvellous; they do not use the chisel as an English carpenter does—i.e. by exercising gentle pressure, but, supporting it with the left hand, they give it vehement thumps with the open palm of the right hand. Seated, in native fashion, on the ground, they dexterously hook up with their toes any tool required that may be out of reach.

The boys employed in blacksmithery suffered much from burns caused by sparks from the heated iron, but we have now supplemented their scanty Eastern clothing with a kind of European "knickerbockers."

The current expenses of these departments are of course small as compared with the printing press, but, in order to repay our outlay, we require a regular succession of orders for work, which, in an out-of-the-way place like Ramnad, is not to be relied on, though this disadvantage will speedily be removed if the scheme of the Pamban and Madura Railway is carried into effect.

We have, however, at present been fairly fortunate, and have supplied suites of furniture to the Ramnad Taluq Board Room, the Devastanam Cutchery, Ramnad and Keelakarei post offices and dispensaries, and the Ramnad High School, in addition to providing worked beams, window frames, &c., for Keelakarei, Kilanjany, and Paramagudy churches. We also gratefully acknowledge orders given us by the collectors, Government engineers, and police superintendents quartered in this station from time to time.

We have lately made a new departure in taking up Government contracts for wood work, which we hope may prove lucrative. All the odds and ends of timber that by another contractor would be sold for a nominal sum as "waste" can be easily and profitably worked up by us in the form of legs for chairs, tables, cots, &c.

The great difficulty that confronts us with regard to these contracts is *our want of capital.* Our success in the future greatly depends on being able to reserve a substantial balance from the contracts now in hand, and investing it as a reserve fund for future enterprise. Before this, however, can be effected, we must liquidate all debts due for recent purchases of English tools, and must make fresh purchases of lathes, grinding-stones, timber, &c. &c.

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Mr. Billing returned to Ramnad on January 19, 1888, having been engaged as Diocesan Secretary in Madras and Calcutta since his leaving Ramnad in 1882. In a separate document he refers to this, and writes: "I need hardly say that I received a very hearty welcome. Just outside the town I was met by Mr. Heber Thomas, all the native clergy, and a large number of the laity, and was driven in triumph to the church, where a short thanksgiving service was held. After this service the procession reformed; by this time the sun had set, and consequently torches, always a striking feature in an Oriental procession, were lighted in abundance, and I was conducted through the principal streets of the town to the Mission bungalow. Here an address, welcoming me back to the scene of over nine years' labour (1873-82), was read by Mr. Selvanayagam Pillai, the Tasildar of Ramnad, and several lyrics specially composed for the occasion were sung by the school children. The next day I was invited by Mr. Shutie, the Head Master, to receive a similar address from the masters and pupils of our High School. On this occasion nearly all the influential Hindus of Ramnad were present; one of them presided over the meeting, and in a very kind speech assured me of the appreciation of all classes and creeds in the elevating and philanthropic work of Christian Missions. I have thought it right to record the hearty welcome accorded to me both by Christians and non-Christians, inasmuch as a Missionary is a representative of the Church, and I trust that all in England who read of this enthusiastic reception will be led both by the gratitude of the native Christians, and by the friendly attitude of the more enlightened Hindus towards Christianity, to thank God and take courage."

THE CHILDREN'S CORNER.

MONKEY-EATERS; OR, WILD MEN RECLAIMED.

CHOTA NAGPORE is a large Mission in the north of India. Work is going on in 480 villages, and there are nearly thirteen thousand Christians. The people are called Kohls. They are of a low race, and are not civilised like most of the people of India. Among these degraded and ignorant people there are some who, for wildness and wickedness, are lower still. What is the result of teaching these people the religion of Christ? It is a wonderful result. They not only look forward to salvation through our Lord, but they show that they have indeed renounced the evil one, and are trying, by the help of God's Holy Spirit, to keep His Will and Commandments. By their lives they let their light shine before men. We are able to give a very interesting example of this. One of the Chota Nagpore Missionaries is the Rev. F. Krüger, who is now in Germany for his health, and he has sent us a post card from a Chota Nagpore boy which will tell its own tale. Part of the story must, however, be told by Mr. Krüger, who writes :—

"I inclose a post card, which I received by the last mail. The young man who wrote it was taught at first for three years in the Chaibasa Mission School, and also learnt English with Mrs. Krüger. He is an inhabitant of the village of Sasopiri, where we have now twelve Christian families. When, in 1873, on one of my Mission tours, I visited these people, who live at 18 miles' distance from Chaibasa, I found six families, and among them the parents of that boy, dodging like hogs in underground huts and leading the life of gipsies, begging, stealing, and being great drunkards. These men, called monkey-eaters, were the fright of the neighbouring villages, as, to get money from the people, they pretended that they were able to transform themselves into tigers, and other wild animals, and that they could devour cattle and their enemies. When the magistrate heard that the Sasopiri people wished to become Christians, he said to me, 'If you can make these monkey-eaters into men you can work a wonder.' I answered that I could not do it, but that the Word of God can make everything new. At first, those men had a mind to join the Roman Church, and the Jesuit sent a Reader to their village, who, after a few days, returned to Chaibasa, saying these men were a kind of beast, and unable to learn the Christian truth. When, therefore, the Jesuit heard that they were under our instruction, he said to me: 'Dear Mr. Krüger, if you succeed in making them to be men, I wish you God's blessing.' And God has indeed blessed the work among the Sasopiri people. Not only have we now twelve Christian families in that village, but there are also Christians in six surrounding villages who attend the services in Sasopiri, where we have a *paka* chapel, the best in the Kohl country. When, before leaving India, I celebrated Holy Communion in Sasopiri, there were 43 communicants. Now, instead of begging, the Christians plough their land and earn their daily bread in an honest way. As heathen, none of them had one head of cattle ; now, that boy writes that his father possesses 25 cattle, and I know he has about 40 goats ; last year he had more than 200 cwt. of rice, so he and others, who had before nothing, are what you may call in their country wealthy men. Some men are entirely against Mission work ; but this, and many other examples, show that not only the Christian religion but also civilisation is spread by Mission work."

And this is what was written on the postcard :

"Chaibasa : September 2, 1888.

"To the Rev. F. Krüger.

"Dear and Rev. Sir,—I am glad to tell you that I am now studying in the 2nd class of Chaibasa Government school and preparing to pass the entrance examination of the year 1890. My stipend is over, therefore the Government granted me Rs. 3 a month as long as I shall study in the school. —— —— is in the 3rd class, and he also gets Rs. 3. Last two years I stood first in the annual examination. I ask your advice what employment should I take after passing the examination. My father is increasing in wealth, last year he had 20 moras of dhan and 25 cattle. Please tell me when you will return to India, and how you and your family are. I and all the masters and school children of Mission school are quite well by the mercy of God. Hoping you are the same, with best love,

"I am, yours obediently,

"————."

Now we think this means a great deal. Of course there is not much about religion in what he writes. His object is simply to ask for Mr. Krüger's advice. But it is clearly the writing of a Christian boy ; and how raised and changed ! If we compare what he and his people were, with what he evidently is now, it reminds us of the contrast in the Gospel, between the man when he had his dwelling among the tombs, and the same man afterwards sitting at the feet of Jesus, clothed, and in his right mind.

NOTES OF THE MONTH.

CANON MACLEAR has issued his annual *Combined Report of Missionary Studentship Associations*—a most valuable pamphlet, containing full information with regard both to these invaluable associations and the Missionary Colleges at which they maintain students. During the year the twenty-four associations raised £2,161, thereby maintaining ninety-six students. To the Universities' Preliminary Examinations for Holy Orders, St. Augustine's College sent sixteen candidates, of whom five obtained places in the first class, five in the second, and four in the third. Of the Augustians the Warden writes :—

"The record of these two examinations can hardly fail to be regarded as fairly satisfactory. When it is considered that out of 104 candidates who have presented themselves for the Oxford and Cambridge Preliminary Examinations since the year 1879,

A first class has been obtained by	38
A second class by	44
A third class by	18

while only four have been altogether rejected, it cannot be denied that there is much to encourage and to stimulate to further exertion. The Universities' Preliminary Examination may not present the highest test conceivable,* but undoubtedly it is no ordinary examination, and offers an external criterion of efficiency which no other theological examination does. The results would be still more striking if only a higher standard of attainments could be reached by those who enter the College and offer themselves for Missionary work abroad.

"Since the foundation of the College, nearly 400 students have left for service in the different colonial dioceses, of whom one, the Rev. Dr. Strachan, has been advanced to the Bishopric of Rangoon, the Rev. Dr. Bransby Key to the Bishopric of Kaffraria, the Rev. Dr. Pinkham to the Bishopric of Saskatchewan; while many others have risen to positions of considerable eminence, and have proved devoted workers in the mission field."

Accounts are also given of the colleges at Warminster, Burgh, and Dorchester.

LAST month the *Mission Field* contained a most interesting paper by the Rev. A. Smith, of Mahanoro, in Madagascar. Mr. Smith mentioned his inability to send Christian teachers to certain places where they were asked for, as being due—not to a lack of teachers—but "all for the want of six dollars per month to pay the teachers." A lady now writes to the Society to offer to subscribe £2 a year towards the support of a teacher in one of the places where they are needed, "if others are contributing also so as to make up the required sum." If, therefore, six or seven more persons will each subscribe £2 a year, one of the places for which Mr. Smith pleads so earnestly wlll be supplied with a teacher.

READERS of the *Mission Field* will be glad to hear that the enlargement and improvement of the Magazine at the beginning of the year, have been appreciated. The sales are more than three times as numerous as they were a year ago.

We hope the circulation will grow still more, for we trust that it tends to foster the Missionary spirit, and to sustain interest in the Missionary cause.

In order to promote parochial or local circulation, the Society supplies parcels containing not fewer than twenty copies each month at half-price and post-free to any place in the United Kingdom, the cost being prepaid for the year.

BOUND copies of the *Mission Field* for the year 1888 can be obtained for three shillings apiece, or cases for binding the twelve numbers for a shilling.

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* But it is to be remembered that the examination, important as it undoubtedly is, takes no account of what the candidate has acquired in medicine, music, the mechanical arts, and the study of Oriental languages.

THE volume of the 'Gospel Missionary' for 1888, bound in a stiff illustrated cover, may now be obtained for ninepence. It contains numerous illustrations, and forms an attractive Sunday-school Prize or Christmas gift.

WE record with great regret the death of another of the Bishops of the Church of the United States, who were in England to attend the Lambeth Conference, the Right Rev. Edward R. Welles, S.T.D., Bishop of Milwaukee. Bishop Welles was consecrated in 1874, his Diocese being then styled Wisconsin, and including, as well as its present territory, the Diocese of Fond-du-Lac, which was taken from it in the following year. The Bishop died at Waterloo, New York, on October 20.

AN article in the *Bombay Cathedral Magazine* contains the following succinct account of the Society's work in that Diocese :—

"In this Presidency the Mission at Ahmednagar is the centre of interest in the Society's work, and the progress made there in the past few years, though necessarily slow, is such as there is every cause to be thankful for. The Missionaries have not only their work in 'Nagar itself, but also in the large districts that lie between it and the Godavery River. The Christians are so scattered that it is not possible for even the four Missionaries of the Society that are stationed there to do full justice to the work, though they travel about constantly from village to village even in the hot weather and in the rains. In the past few years two village churches have been built in the districts, and several schools opened in different parts, and these in some places are also used as prayer-houses. The districts are being covered with a network of organisation which gives a promise for the future which is most encouraging. Year by year the growth is steady in spite of drawbacks, and the general standard among native Christians advancing. In Kolhapur, where two Missionaries of the Society are working, there is much going on in the districts as well as in Kolhapur itself. The Douglas Memorial Church, which was completed three years ago, was consecrated just before Easter. The ground on which the church stands was given by the Kolhapur State. There being no Government Chaplain at the station, the Missionaries of the Society have to undertake the English as well as the Marathi services. These, with the care of the Catechists and Schools, and visiting and preaching in the districts, give more than ample occupation, whilst the printing press carried on by the Mission constantly requires supervision. It was started a few years back with the object of supplying work for native Christians, and at times it has done this to a considerable extent. The advantage of having industrial occupation to give to converts is very great indeed, as it helps to teach them independence and self-respect.

"In Dapoli the Missionary-in-charge has, on the Mission farm which he has established, found employment for native Christians, many of them boys who have been brought up in the excellent orphanage of the Mission.

"In our own Presidency town the Society's Mission in connection with the Indo-British Institution is too well known to need to be described. It is hoped that the building of the church will soon be commenced and quickly completed. This, with a parsonage which is to be built, will enable the work to be concentrated and pushed on with renewed vigour.

"The Hindustani, Marathi, and Tamil Missions around St. Paul's Church at Kamatipura are carried on by three Missionaries of the Society. English services in the church, in addition to the regular native services, the care of the native Christians, the looking after schools, receiving inquirers and preaching in the streets, give a regular round of work the results of which are not always apparent, but, like all seed sown in faith, will in God's time bear some fruit."

ARCHDEACON HAMMICK, of Zululand, has sent a brief but important note of his visits to the Swaziland goldfields :—

"As I have just returned from a six weeks' tour to Swaziland and the gold diggings there, it is but right that the Society should know how things stand, and what prospect there is of work for Christ there. I left home on May 15, and rode *viâ* Etalaneni and Isandhlwana to Vryheid, the capital of the new Boer Republic, now on the point of being annexed to the Transvaal. There I found the new church almost finished. The money, £100 and more, has been raised by the people, and they are anxious for a resident clergyman.

"There are promising goldfields about sixteen and thirty miles distant. If they in any way come up to the hopes that are formed of them, there will be a large English population at each place, and Vryheid will become more than ever an English town. I have candidates for confirmation there, and the Bishop has already confirmed twelve people there. They can raise part of a clergyman's stipend.

"I next went on to the Rev. G. F. Carlsen at the Enblozana in Swaziland, and I found he had an English service every Sunday afternoon. I then went down to the King's kraal, and found more white men there than were there last year. There are three or four stores there, and it is an important place in one way, as the road from Delagoa Bay divides close to the kraal, and in the winter a great deal of transport passes close to it. Next I rode to the goldfields on the Transvaal and Swaziland border. At Forbes Reef I found fewer Cornishmen than last year, but more white men altogether; in fact the Reef gives work now to forty white men and 150 natives, and if the newly found reefs turn out fairly productive, there will be 200 white men at work. This mine is one of the best in South Africa. The manager offered a room for services, and the men are anxious to have regular visits paid to them.

"Another promising mine, Peggo Peak, lies some twenty miles off, and I went there and spent Sunday there. It lies north of the Komati River about twenty-five miles S.E. from Barberton. About twelve Cornishmen are at work at the Peak, and about twenty more are busy putting down a tramway some nine miles long, and erecting a crushing-mill at the end of the line. I saw the engineer and Mr. Pigg—the latter has his wife and family up there. He used to be a catechist in Natal, and his wife and daughters taught in Mr. Cailjou's Sunday School in Durban. The manager was absent bringing up his family. I had service for the Cornishmen in the evening. Each man brought his hymn book and they sang splendidly, as Cornish miners can. I walked home with them, and they asked when anyone could come regularly; I could hold out no hopes whatever.

"This was the limit of my ride, and I returned back through Forbes Reef and along the Swazi border.

"Something must be done for these men, who are in great danger. I saw more drinking and more of its evils than I ever saw before on this tour The miner and adventurer seem to have an unlimited supply of cash for drink, while at the same time I noticed native women from the Coast in the camps, and that is no good sign.

"Barberton is a sink of iniquity owing to these two things, and these mines too will become centres of evil and not good, and the pure-blooded native Swazi will be fast corrupted. He is degenerating now. A man should be stationed in Delagoa Bay itself. It is now a terminus for a railway, mail steamers call weekly, and the Eastern Telegraphs too has a post there. English is spoken everywhere, and there ought to be another man free to move about among the miners &c. I hope your Society can help us in our need. No time should be lost."

ADDITIONS are being made to the little roll of native clergymen in Madagascar. The Bishop writes :—

"I have already ordained Andrew Crispin Rakotovao as deacon. He is a College man of some standing, and in whom everyone under whom he has served as Catechist has confidence. He is at present filling the gap at Tamatave, but on Mr. Hewlett's return he will open fresh work at Vatomandry, a town about twenty miles south of Andovoranto, under Mr. Jones. I hope on the appointed Sunday in September to ordain Ravelonosy and John Shirley at Mahonoro. The former is the most promising man that has passed out of college. John Shirley's name is well known. He was given as a child to Mr. Chiswell at Tamatave, and has been educated by us at the High School and College. He is doing good work at Ambodiharina near Mahonoro. Ravelonosy stationed at Mahonoro.

"I hope to return from the Coast for the Advent Ember Season, when Samuel Ramonta, Roberta, and Rajaonary will be ordained. These are also three old college men, who have earned their good report. The first will be under Mr. McMahon at Miandrarivo in the Vakin'ankaratra district.

"The second will superintend the work near town to the west. The third has his work in the north-west at Ampahimanga on the south of Vonizongo.

"The two remaining men are Daniel and Raboanary. Of these two Daniel is a very remarkable man, in whom I have more confidence than I have in any other native that I know. He has been well known to me for more than thirteen years. I believe him to be quite genuine and to be personally a holy man, but his health would not bear study, so he has not passed through college. This man has volunteered for Missionary work to the Sakalava in the west. He is a native of Ramainandro.

"Raboanary is an old college man, not brilliant but trustworthy. He will work under Mr. McMahon in the district of Ramainandro.

"You will observe that I have spoken of Daniel as a volunteer for Mission work among the Sakalava. This work will be the outcome of a pioneer visit from which Mr. McMahon has just returned. The tribe is named Betsiriry. They have never before seen a white man, and are entirely heathen. They are in fact a dangerous tribe of robbers, who have been bitter enemies of the Hovas, but who now wish to make friends with them. Mr. McMahon was well received by them, and they wish to receive teachers. We must send them two, one of whom, at least, should know something of medicine. We hope that the native Church will provide quite half the money necessary for this new work.

"And it is to be observed that in this field we are alone; no other Christian body has as yet penetrated so far west."

AT the annual meeting of the Society in Southampton, on October 19 the Bishop of Winchester, who presided, expressed his hearty approval of the working parties and sales of work which the Organising Secretary for Hants (the Rev. F. C. Green) is organising all over that county in aid of the funds of the Society. The Bishop stated that this would enable those who had but little means, but had spare time, to aid in pushing forward the cause. He wished, however, most strongly once again to urge the necessity of making regular house-to-house collections in every parish. If every parish had its organisation, and was well worked from house to house, he was convinced that the increase in the remittances would be ten and even fifty fold.

THE Consecration of the Venerable C. F. Douet, M.A., as Coadjutor Bishop of Jamaica is arranged to take place on St. Andrew's Day.

PRESIDING at the annual meeting of the Society in his city, the Archbishop of York referred to the Lambeth Conference, and said that in the year 1878 it had been just possible to get one document signed by one hundred bishops, and added :—

"When ten years later we mustered 145 bishops, surely that is a very significant fact. It is a wonder to me, with such evidence in our midst as to the undeniable progress of Missions, that we have been talking lately such a quantity of 'stuff' about Missions. I am quite sick, for my part, of having to say so much about it, for I cannot bear to follow the discussion into a debtor and creditor account in a ledger, showing the number of converts we have bought with our money. I think it is quite absurd to talk about the failure and mismanagement of Missions. Failure there would be, and as to mismanagement, there is mismanagement at home, and I do not see why foreign parts and colonies are expected to be exempt from it. If we had been punished for the negligence of our predecessors by a total barrenness of the Mission field, we should not have cause to complain of the chastening hand; but I think we may all take courage. The objections to Missions have now been thoroughly considered, and I do not think harm has been done, but quite the contrary."

WE are always very proud of the oldest of the Society's Vice-Presidents, and, we suppose, the senior English Clergyman, the Rev. Bartholomew Edwards of Ashill. He has always worked strenuously for the Society, and for many years has been Secretary for three Rural Deaneries; and now the Organising Secretary for Norfolk writes of him in his hundredth year :—

"Mr. Edwards of Ashill attended three meetings (including his own) in that bitterly cold first week in October, driving out and back in an open brake. He made a capital speech at my meeting.

"I held him up as an example to those who found it too cold and wet to walk a few steps into my schoolroom."

FROM Chota Nagpore the Rev. A. Logsdail has sent a saddening account of a visitation of out-stations, where he has found many cases of moral deterioration in consequence of inadequate European and native supervision. As might be expected, these "babes in Christ," of one of the lowest races in India, cannot maintain at present a right Christian tone of character. Unless they are guided and helped, they must fall away. Some have joined the Roman and the German Missions, some have lapsed from Christianity altogether. Mr. Logsdail writes :—

"I must say that the English Church has had a most splendid opportunity in Chota Nagpore—perhaps it has yet; but at present we are losing rather than gaining ground. We are the *English* Church, or the Church of the English—the ruling nation. Most of the Englishmen in the place are, as yet, members of our Church. We have the oldest and in many ways best Christians, though a good many have recently left us. We have an organisation and staff of a good many years' standing, and, therefore, with a forward policy strongly supported, there seems to me no reason why we should not have thousands of converts, and, what is equally important, have a better tone in the body itself."

WRITING later, Mr. Logsdail has to tell of his being the only English Missionary left in Chota Nagpore, and then of his being attacked with cholera, and his life being despaired of. He has now, however, recovered, and the Rev. J. C. Whitley, the senior Missionary, whose health had broken down from fever, has now returned to India well.

AT Perth, in Western Australia, the cathedral of the Diocese, which is dedicated to St. George, was opened by the Bishop for Divine service on August 8. The following is from a description of the structure:—

"The church is cruciform in plan, and is 158ft. east to west, 96ft. north to south, at the transepts, and 70ft. in height from the nave flooring to the apex of the nave roof; and when fully and properly fitted with seats will accommodate fully 1,000 worshippers. It may be described as an honestly expressed red brick building, with stone arches, jambs, traceries, niches, and weather and corbel gables in the first pointed period of English Gothic, with a slate-covered roof. The west front, flanked by the two western transepts, rises boldly with buttresses to a steep pitched gable, capped by copings and a finial cross. The lower division is occupied by the west entrance doorway, covered by a projecting high pointed gablet. Above this is a wide niched string of shafts and arches, all moulded and cusped, and again, above this, a wheel window of large proportions, under a reversed covering arch. The north front shows the western transept entrance and four lofty lancet windows in the north transept. The south front is in its main design similar to the north, the difference being in the transept, which has an entrance doorway, and above this in the gable a wheel window, and eastward of this are the sacristy and vestries, close to the tower, not yet crowned by the needed spire, nor yet containing a single bell. The east front has under its gable cross three lofty lancet windows, which the Governor proposes to fill with stained glass. Entering at the west door, the nave is 110ft. long and 30ft. wide, with a colonnade on each side of five arches, four of which have cylindrical columns of Melbourne blue stone, with moulded capitals and bases, and rising without any triforium to a clerestory of four groups of triplet lancets. From the north transept there is a doorway leading into the future chapter-house, and into the south transept the great tower opens, the organ chamber, with the choir vestries, being under and near to it. The font is on the north of the west entrance. Opening north and south of the nave are aisles 13ft. wide, lighted by lancet windows, two to each bay, two or three of which are already filled with painted glass by special gifts. The chancel rises from the nave by three marble steps, then tile paves to the fourth step, also of marble, forming a platform for the Episcopal throne, and then six steps rise to the presbytery, on which is the seventh step from the altar base. On the north side is a doorway leading to the chapter-house and a tabernacle credence; and on the south side the doorway leading to the sacristy and muniment chamber, and the arch opening into the organ chamber. The piscina is within the rail, and is tabernacled like the credence. The altar is only a simple and, in fact, temporary structure. It has a re-table and is furnished with cross, &c. It is intended to drape the walls behind the stalls and the east end wall with rich material, until such a time as a reredos may be erected to the altar and canopies to the stalls."

FROM Kobe, in Japan, the Society has received an interesting address beautifully written in English by a Japanese in the Mission school, and signed on behalf of all the teachers and pupils. It runs thus:—

"With all reverence we make our obeisances, and lay the respectful address which we have humbly prepared at the feet of the honoured Committee of the English Society for the Propagation of the Gospel in Foreign Parts.

"Your venerable Society, out of its far-reaching charity, in the fifth month of the year 1878, selected Mr. Hughes and sent him to reside in the part of Kobe in the province of Settsu, in our distant country of Japan, and there established a school. At that time our countrymen had for but a few days enjoyed the benefits of free intercourse with Western lands, and those who sought to learn the English language toiled in vain, with no trustworthy teachers to assist them. How, then, can we sufficiently express our gratitude to your revered Society, which in its all-embracing charity enabled us to gain this knowledge of English which was of such inestimable advantage to us?

"Moreover, Mr. Hughes proved himself not unworthy of the trust your Society reposed in him, but carried out to the full his duties, and has now for ten years since the opening of the school not only taught in the classes, but in hundreds of ways shown his thoroughness and kindliness; and though during that time we have not been without anxieties and difficulties, yet he has faced them determinedly and brought matters to a successful issue. Moreover, after he obtained a helpmeet in June 1883, his wife has not only assisted him in teaching, but has gathered the women of the neighbourhood together every Wednesday, and taught them various kinds of needlework.

"When Mr. Foss returned to England in March 1886, Mr. Hughes, single-handed, undertook the control of the affairs of the Mission, and at the same time opened a night-school and taught English three times a week, his wife assisting; indeed there is no one among us, when we think of the thorough way in which he and his wife have devoted themselves to their duties, who can refrain from words of praise. He has withal become so fully conversant with the language and customs of our country that he has been able to do all things to the general satisfaction of all, and as a consequence of this, although not many years have elapsed since the establishment of our school, some of the scholars are found as students in the Universities, others teaching in various parts of the country, and others engaged in the manifold avocations of life, and our school has already gained a high reputation. All this is owing, as we cannot but feel, first to the large-hearted charity of your venerable Society, and then to the thoroughness with which Mr. Hughes has discharged his duties; and therefore we cannot cease from returning our most unfeigned thanks.

"Taking advantage, then, of the return of Mr. Hughes to his country, the teachers and scholars one and all, having had their photograph taken, hereby lay it at your postern gate, as a small token of their gratitude and thankfulness.

"Yours in all reverence and respect."

SUGGESTED SUBJECTS FOR PRAYER.

That men fitted for the great work in the Missions in the Diocese of Madras may offer themselves to fill the present vacancies.

For the newly ordained native clergy in Madagascar.

For the Bishop Coadjutor designate of Jamaica.

For Englishmen exposed to temptations at the South African goldfields.

MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, October 19, at 2 P.M., the Bishop of Colchester in the chair. There were also present the Bishop of Antigua, the Bishop of Brisbane, the Bishop of Jamaica, and the Bishop-Coadjutor of Antigua, *Vice-Presidents;* J. M. Clabon, Esq., Rev. J. St. J. Blunt, General Gillilan, Sir F. J. Goldsmid, K.C.S.I., C.B., Rev. G. B. Lewis, Rev. J. Frewen Moor, General Tremenheere, C.B., Rev. Watkin H. Williams, and S. Wreford, Esq., *Members of the Standing Committee*; Rev.

F. Ashpitel, Rev. C. Baker, J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. C. Cowd, Rev. H. J. Day, Dr. de Tatham, Archdeacon Douét, T. Dunn, Esq., Rev. J. J. Elkington, Rev. W. C. Hayward, Rev. W. W. Howard, H. Laurence, Esq., Rev. J. Maconechy, Rev. J. H. C. McGill, Admiral Robertson-Macdonald, Rev. C. Wyatt Smith, Rev. M. Stevens, Rev. F. Thorne, Rev. Canon Trench, Rev. R. Wheeler, S. J. Wilde, Esq., *Members of the Society.*

1. After prayers the Minutes of the last Meeting were read.

2. The Treasurers presented the abstract of receipts and payments from January 1 to September 30, printed on page 440 of the *Mission Field.*

3. Subject to the approval of the Standing Committee, power was given to affix the Corporate Seal to certain documents.

4. The Lord Bishop of Jamaica addressed the members. His Lordship declared that much of the present success of the Church in Jamaica was due to work done under the auspices of the Society many years ago. He considered that the Society did not claim sufficient credit for all it had done in the past. At first there had been a small State provision for the Church as ministering chiefly to the whites. Then the S.P.G. and the C.M.S. worked among the general population. Afterwards the State provision was enlarged, so that the work of the Societies ceased. Then, in 1870, the State provision was stopped, subject only to life interests, which have rapidly expired, so that there are now only eighteen clergy of the State establishment. Since 1870 the Church has been reorganised on an independent basis. The number of clergy has increased from about sixty to eighty-two, and the Church has extended both in fresh localities and in other sections of the people by the action of the Diocesan Missionary Society, which now maintains forty-five Mission stations with a lay catechist at each. There are also catechists employed at other places not directly connected with the ocal Missionary Society, bringing the total number of catechists to about sixty. There are now about 250 Church day schools in the island, nearly all of which are annually examined by Government inspectors, and in the receipt of Government grants. About one-third of the Government grants to primary schools in Jamaica are laid to Church of England schools for work done as tested by examination, and the Church is also better represented than it was in regard to middle and higher education, the Bishop being chairman of the chief boards and committees directing the public institutions of this class. All the Church work is maintained by the voluntary contributions of the people, who are mostly coloured and black people. There are only 13,000 whites in Jamaica. The Church numbers 30,000 communicants; one-third of the marriages are of the Church of England, and one-third of the primary education is in the Church's hands, and the Church may be said generally to have some real hold over one-third of the total population of 600,000. During last year the contributions of the people to Church objects, *exclusive* of day schools, amounted to £20,000. About fifty schools and school-chapels have been built or rebuilt during the last eight years, as well as twelve churches which had been destroyed by the hurricane in 1880. Several entirely new and substantial churches are in course of erection. In 1870 the S.P.G. gave £1,000, and the S.P.C.K. £5,000, towards the endowment of the Diocese, which has now Endowment Funds invested amounting to over £50,000, which have been chiefly contributed by the people.

The Bishop said that there are now two special needs in his Diocese—viz. those in connection with the training of the native clergy and catechists, and with the overseeing of their work. There is sufficient supply of such agents, and the Bishop, not having had unreasonable expectations, has not been disappointed in these native workers. He is confident of the future progressive and even rapid development of the native people if honest and sympathetic guidance, oversight, and help are continued to them for a reasonable time. Thus, in fifty or one hundred years a stage of advancement may be reached which otherwise will be not more quickly attained than has been the case with European Christianity and civilisation. This statement could be illustrated by contrasting Jamaica with Hayti.

These native agents are largely drawn from the lowest ranks, and pass through the following course: They are sent from the primary schools to the Government Training College for teachers, or to another College called the Mico Institution, where there are fifty undergoing a three years' training. Then they are employed as schoolmasters. Then, if they develop, they pass through a course of training with a view to their becoming catechists—viz. they are put through a course of systematic reading, and are examined once a year, either locally or in Kingston. After some years they are admitted as duly qualified. A catechist who passed two years in the divinity school becomes a candidate for ordination. The present number of coloured clergy is thirty, and of black clergymen seven. The Bishop described the real and thorough character of the discipline of the Church both as regards laity and clergy, which demands constant episcopal supervision.

His Lordship proceeded to describe the work of the Church in Honduras, where the Church is fully organised but weak; and to speak at greater length on the work on the Isthmus of Panama, where it has to contend with gross immorality, an exceedingly trying climate, and costliness.

He explained the extreme necessity for his having an assistant bishop, and the plan which had been adopted by the Diocesan Synod with the advice of the Archbishop of Canterbury and the Provincial Synod; and introduced to the meeting the Venerable Archdeacon Douët, who was in England for the purpose of receiving consecration.

He pleaded for help, specially in the endowment of the See of British Honduras, which for the present will be administered by himself and the assistant bishop; but said that whether his appeal were successful or not, he would always regard the Society with respect and honour, both for its present administration and usefulness and its work in the past.

5. All the Candidates proposed at the Meeting in June were elected into the Corporation. The following were proposed for election in December next:—

Frederick Preedy, Esq., Brynhfryd, Spencer Road, South Croydon; Rev. John Espin, St. Andrew's College, Grahamstown, South Africa; Rev. Wm. Marriner, Baughurst, Basingstoke; Rev. Joseph Clarke, Eling, Southampton; John Simm Smith, Esq., 1 Warham Road, South Croydon; J. P. Stilwell, Esq., Yateley, Farnborough Station; Rev. Arthur Fletcher, Kenton, Exeter; Rev. G. A. Lewis, Headcorn, Ashford; Rev. F. R. Mercer, Egerton, Ashford; Rev. E. Inman, Gillingham, Dorset; Rev. R. Hill, Evershot, Dorchester; Rev. W. Farrer, Bere Regis, Blandford; Rev. S. Boulter, Fordington, Dorchester; Rev. R. M. Lee, Great Toller, Dorchester; Rev. F. Phipps, Frome Vauchurch, Dorchester; Dr. Lush, Weymouth; W. Wickham, Esq., Binstead Wyck, Alton; Deputy-Inspector-General Mullins, Junior United Service Club, S.W.; Rev. T. P. Mullins, C.F., 1 Grosvenor Gardens, Ealing, W.; Rev. W. N. G. Eliot, Panteg, Pont-y-pool, South Wales; Charles Poland, Esq., Auckland, Littlehampton; Rev. A. G. Lee, Langham, Bury St. Edmunds.

THE SOCIETY'S INCOME.

Abstract of RECEIPTS *and* PAYMENTS *from January* 1 *to October* 31.

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Donations, Collections, &c.	£24,776*	£9,968
Legacies	8,516	...
Dividends, Rents, &c.	2,769	4,384
TOTAL RECEIPTS	£36,061	£14,352
PAYMENTS	£71,450	£15,417

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1 to October 31, in five consecutive years, compare as follows: 1884, £25,582; 1885, £25,361; 1886, £23,210; 1887, £25,576; 1888, £24,776.*

* In addition, the Treasurers received in February last Securities of the value of £25,296 as "A Thank-offering to Almighty God for the extension of the Church in the Colonies and Dependencies of the British Empire and beyond it;" also other Securities of the value of £2,268 as a Trust Gift, *the Income only being available.*

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BRAHMA.

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